Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūri

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 3

Dar Al-Kotob Al-ilmiyah
Beirut - Lebanon

AhleSunnah Library [nmusba.wordpress.com]

Al-Imām Muslim Bin Al-Ḥajjāj Al-Naysābūrī

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by

Muḥammed Mahdī Al-šarīf

Volume III

دار الكتب العلمية
Dar Al-Kotob Al-ilmiyah
DKi
أسسها محمد علي بيضون سنة 1971 بيروت - لبنان
Est. by Mohammad Ali Baydoun 1971 Beirut - Lebanon
Établie par Mohamad Ali Baydoun 1971 Beyrouth - Liban

http://www.al-ilmiyah.com info@al-ilmiyah.com sales @al-ilmiyah.com baydoun@al-ilmiyah.com

Title	: **ṢAḤĪḤ MUSLIM** The authentic hadiths of Muslim	الكتاب	: صحيح مسلم
Classification:	Hadith	التصنيف	: حديث
Author	: Al-Imām Muslim Bin Al-Ḥajjāj Al-Naysābūrī	المؤلف	: الإمام مسلم بن الحجاج
Translator	: Muḥammed Mahdī Al-Šarīf	المترجم	: محمد مهدي الشريف
Publisher	: Dar Al-Kotob Al-Ilmiyah - Beirut	الناشر	: دار الكتب العلميـــة - بيـــروت
Pages	: 3256 (4 volumes)	عدد الصفحات	: 3256 (4 أجزاء)
Size	: 17* 24	قياس الصفحات	: 17* 24
Year	: 2012 A.D -1433 H.	سنة الطباعة	: 2012 م - 1433هـ
Printed in	: Lebanon	بلد الطباعة	: لبنـــان
Edition	: 2nd	الطبعة	: الثانية

Exclusive rights by © **Dar Al-Kotob Al-Ilmiyah** Beirut-Lebanon No part of this publication may be translated,reproduced,distributed in any form or by any means,or stored in a data base or retrieval system,without the prior written permission of the publisher.

Tous droits exclusivement réservés à © **Dar Al-Kotob Al-Ilmiyah** Beyrouth-Liban Toute représentation,édition,traduction ou reproduction même partielle,par tous procédés, en tous pays,faite sans autorisation préalable signée par l'éditeur est illicite et exposerait le contrevenant à des poursuites judiciaires.

جميع حقوق الملكية الأدبية والفنية محفوظة لدار الكتب العلمية بيروت-لبنان ويحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد الكتاب كاملاً أو مجزأ أو تسجيله على أشرطة كاسيت أو إدخاله على الكمبيوتر أو برمجته على أسطوانات ضوئية إلا بموافقة الناشر خطياً.

ISBN 978-2-7451-4424-3
9 782745 144249 90000

DKI
Dar Al-Kotob Al-ilmiyah
Est. by Mohamad Ali Baydoun
1971 Beirut - Lebanon

Aramoun, al-Quebbah,
Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
P.o.Box: 11-9424 Beirut-Lebanon,
Riyad al-Soloh Beirut 1107 2290

عرمون-القبة-مبنى دار الكتب العلمية
هاتف: ٠٥٨٠٤٨١٠/١١/١٢ ٩٦١+
فاكس: ٠٥٨٠٤٨١٣ ٩٦١+
ص.ب: ١١-٩٤٢٤ بيروت-لبنان
رياض الصلح-بيروت ١١٠٧٢٢٩٠

بسم الله الرحمن الرحيم

In the name of Allah, The Most Gracious, The Most Merciful

"It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom- although they had been, before in manifest error." (Friday "Al-Jumu'a" 2)

(21) The Book Of Transactions

[1] Forbiddance of selling through touching or throwing (the goods)

1-(1511) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling through) touching (i.e. that each one of the two parties involved in the process of transaction would touch the garment of the other without examining it before confirming the transaction), and throwing (i.e. that each one of them would throw his garment to the other without looking at it).

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

2-(...) Abu Huraira "Allah be pleased with him" narrated: It was forbidden (by The Prophet to practice) two kinds of selling: touching and throwing. As for touching, it is that each one of them would touch the garment of the other without even examining it. As for throwing, it is that each one of them would throw his garment to the other without looking at it. (As a result of those two kinds, selling would become obligatory).

3-(1512) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to practice two kinds of selling and two kinds of dresses. He forbade us to do transactions by Mulamasa and Munabadha. Mulamasa implies that one touches another's garment with his hand, whether at night or by day, without turning it over except this much. Munabadha implies that one throws his garment to another and the other throws his garment to him, and in this way, the transaction would be affirmed, without checking (the sold objects) or even considering mutual consent.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾﴾ [الجمعة: ٢]

٢١ - كِتَابُ البُيُوعِ

١ - بابُ إبْطَالِ بَيْعِ المُلامَسة والمُنَابَذَة

١ - (١٥١١) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُلامَسَةِ وَالْمُنَابَذَةِ.

[البخاري: كتاب البيوع، باب بيع المنابذة، رقم: ٢١٤٦].

(...) - حدّثنا أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِاللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ.

(...) - وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ -، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

٢ - (...) - وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: نُهِيَ عَنْ بَيْعَتَيْنِ: الْمُلامَسَةِ وَالْمُنَابَذَةِ.

أَمَّا الْمُلامَسَةُ: فَأَنْ يَلْمِسَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأَمُّلٍ، وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى الآخَرِ، وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَىٰ ثَوْبِ صَاحِبِهِ.

[البخاري: كتاب الصيام، باب صوم يوم النحر، رقم: ١٩٩٣].

٣ - (١٥١٢) - وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ وَلِبْسَتَيْنِ: نَهَىٰ عَنِ الْمُلامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ.

وَالْمُلامَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ، أَوْ بِالنَّهَارِ، وَلاَ يُقَلِّبُهُ إِلاَّ بِذَلِكَ. وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ الآخَرُ إِلَيْهِ ثَوْبَهُ، وَيَكُونُ ذَلِكَ بَيْعَهُمَا مِنْ غَيْرِ نَظَرٍ وَلاَ

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

[2] Invalidity of selling by the way of (tossing) pebbles, and of selling what is unknown, or is not in the possession of the seller

4-(1513) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by the way of tossing pebbles, and the selling of Gharar. (The first is to say to the buyer: I would sell to you all the garments upon which the pebbles would fall; or to say to him: You are permitted to keep having the option (whether to cancel or to confirm the transaction) until I toss the pebbles; or to make the act of tossing pebbles the same transaction, as to say: If I toss this garment with the pebbles, then it would be regarded to have been sold by such-and-such a price. As for the second type of invalid transaction, it is to sell what is unknown or is not in the possession of the seller such as selling the fish in the river, the milk in the udder, or the offspring in the womb).

[3] Forbiddance of selling the offspring of the pregnant (animal)

5-(1514) Nafi narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of the pregnant (animal whether by paying the price in advance until the she-camel delivers its offspring, or by selling the same offspring of the she-camel currently).

6-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The people of the pre-Islamic period of ignorance used to bargain the meat of the camel until (they would sell) that of the offspring of its would-be born (offspring before being born). I.e. that the she-camel would produce an offspring, which would become pregnant. The Messenger of Allah "Allah's blessing and peace be upon him" forbade them (Muslims) to practice that.

[4] Forbiddance of urging somebody to return what he has already bought so as to sell him his own goods, or purchasing (the same object) one's brother has already agreed to buy, or outbidding, or tying up the udder of the animal which is on sale without being milked for a long time (for deception)

7-(1412) Nafi narrated: Abdullah Ibn Umar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should urge somebody to return what he has already bought (from another seller) so as to sell him his own goods."

تَرَاضٍ. [البخاري: كتاب البيوع، باب بيع الملامسة، رقم: ٢١٤٤].

(...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ.

٢ ـ باب بُطْلان بَيْعِ الحَصَاةِ، والبيعِ الذي فيه غَرَرٌ

٤ ـ (١٥١٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَيَحْيَىٰ بْنُ سَعِيدٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغَرَرِ.

٣ ـ باب تحريم بيعِ حَبَلِ الحَبَلة

٥ ـ (١٥١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالاَ أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَىٰ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

٦ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ. قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحْمَ الْجَزُورِ إِلَىٰ حَبَلِ الْحَبَلَةِ. وَحَبَلُ الْحَبَلَةِ: أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ. فَنَهَاهُمْ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ.

[البخاري: كتاب مناقب الأنصار، باب أيام الجاهلية، رقم: ٤٦٣٨].

٤ ـ باب تَحْرِيم بَيعِ الرَّجُلِ على بَيْعِ أَخِيهِ، وسَوْمِهِ على سَوْمِهِ، وتحرِيمِ النَّجْشِ، وتحريمِ التَّصْرِيَةِ

٧ ـ (١٤١٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ».

8-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "One should not urge somebody to return the goods (to the seller from whom he has already bought) so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else unless he (the latter) permits him to do."

9-(1515) Abu Huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Muslim should urge somebody to cancel a transaction (upon which the seller has already agreed) with his brother (i.e. the purchaser as well as its price has been agreed upon) so as to purchase it from him."

10-(...) Abu Huraira "Allah be pleased with him" narrated through another chain of transmitters, that The Prophet "Allah's blessing and peace be upon him" forbade one's purchasing (in opposition) to his brother.

11-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not urge buyers to cancel their transactions to sell them (your own goods) yourselves, and do not practice outbidding (against one another). A town dweller should not sell the goods on behalf of the desert dweller. Do not leave she-camels or sheep without being milked for a long time, when they are on sale, and whoever buys such an animal has the option, after milking it, either of keeping it, in case of being satisfied with it, or of returning it, in case of being displeased with it, along with a Sa of dates."

12-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should meet the (desert) riders (so as to buy from them with cheaper prices), that a town dweller should sell (goods) on behalf of a desert dweller, that a woman should ask the divorce of her sister (in order to deprive her of her belongings). (He also forbade) outbidding (against one another), keeping milk for a long time in the udder of the animal, which is on sale, and purchasing (in opposition) to one's brother.

(...) The same was narrated on the authority of Shu'ba, through another chain of transmitters. In the narration of both Ghundur and Wahb (it was mentioned): It was forbidden (by The Prophet). In the narration of Abd As-Samad (it was mentioned): The Messenger of Allah "Allah's blessing and peace be upon him" forbade.

٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لاَ يَبِعِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَخْطُبْ عَلَىٰ خِطْبَةِ أَخِيهِ، إِلاَّ أَنْ يَأْذَنَ لَهُ».

٩ ـ (١٥١٥) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ أَخِيهِ».

١٠ ـ (...) ـ وَحَدَّثَنِيهِ أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ وَسُهَيْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ. وَفِي رِوَايَةِ الدَّوْرَقِيِّ: عَلَىٰ سِيمَةِ أَخِيهِ.

١١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُتَلَقَّى الرُّكْبَانُ لِبَيْعٍ، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ، وَلاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ. فَمَنِ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، بَعْدَ أَنْ يَحْلُبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعاً مِنْ تَمْرٍ».

[البخاري: كتاب البيوع، باب النهي للبائع ان لا يحفل الإبل...، رقم: ٢١٥٠].

١٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ التَّلَقِّي لِلرُّكْبَانِ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا. وَعَنِ النَّجْشِ، وَالتَّصْرِيَةِ، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.

[البخاري: كتاب الشروط، باب الشروط في الطلاق، رقم: ٢٧٢٧].

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

فِي حَدِيثِ غُنْدَرٍ وَوَهْبٍ: نُهِيَ. وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ. بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ.

13-(1516) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding (against one another).

[5] Forbiddance of meeting the traders (to buy from them with cheaper prices before their arrival in the town)

14-(1517) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way) until they reach the markets. (This is the wording of Ibn Numair. As for the two other transmitters, they told that The Prophet "Allah's blessing and peace be upon him" forbade the meeting (of goods traders).

(...) Ibn Umar narrated the same from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

15-(1518) Abu Uthman narrated from Abdullah "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" forbade meeting the (traders of the) sales (to buy from them on the way).

16-(1519) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way).

17-(...) Ibn Sirin narrated: I heard Abu Huraira "Allah be pleased with him" telling: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not meet the (traders of the) goods (on the way), and if one met them and bought something from them, and then its (the merchandise's) owner went to the market (and knew that its real price was more than what he had been paid), he should have the option (to take it and cancel the transaction).

[6] It is forbidden for a town dweller to sell (goods) on behalf of a desert dweller

18-(1520) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him", who traced it to The Prophet "Allah's blessing and peace be upon him": "No town dweller should sell (goods) on behalf of a desert dweller." According to the narration of Zuhair (Abu Huraira narrated) that The Prophet "Allah's blessing and peace be upon him" forbade that a town dweller should sell on behalf of a desert dweller.

19-(1521) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way), and

١٣ ـ (١٥١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ النَّجْشِ.

[البخاري: كتاب البيوع، باب النجش، رقم: ٢١٤٢].

٥ ـ باب تحريم تَلَقِّي الجَلَب

١٤ ـ (١٥١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ تُتَلَقَّى السِّلَعُ حَتَّىٰ تَبْلُغَ الأَسْوَاقَ. وَهٰذَا لَفْظُ ابْنِ نُمَيْرٍ.

وَقَالَ الآخَرَانِ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّلَقِّي.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ.

١٥ ـ (١٥١٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنْ تَلَقِّي الْبُيُوعِ.

[البخاري: كتاب البيوع، باب النهي للبائع أن لا يحفل الإبل...، رقم: ٢١٤٩].

١٦ ـ (١٥١٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُتَلَقَّى الْجَلَبُ.

١٧ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي هِشَامٌ الْقُرْدُوسِيُّ، عَنِ ابْنِ سِيرِينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَلَقَّوُا الْجَلَبَ، فَمَنْ تَلَقَّاهُ فَاشْتَرَىٰ مِنْهُ، فَإِذَا أَتَىٰ سَيِّدُهُ السُّوقَ، فَهُوَ بِالْخِيَارِ».

٦ ـ باب تحريم بَيْع الحَاضِرِ للبادِي

١٨ ـ (١٥٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «لاَ يَبِعْ حَاضِرٌ لِبَادٍ».

وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

١٩ ـ (١٥٢١) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ

that a town dweller should sell on behalf of a desert dweller. I (a sub-narrator) said: I asked Ibn Abbas: "What does his saying "a town dweller (should not sell) on behalf of a desert dweller" mean?" he said: "It means that he should not act as a broker for him."

20-(1522) Jabir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No town dweller should sell on behalf of a desert dweller, but let the people be given their earnings by Allah from (selling to) one another (directly)."

(...) The same was narrated by Sufyan Ibn Uyaina, from Abu Az-Zubair from Jabir from The Prophet "Allah's blessing and peace be upon him".

21-(1523) Anas Ibn Malik "Allah be pleased with him" narrated: We were forbidden (by The Prophet) that a town dweller should sell on behalf of a desert dweller, even if he was his father or brother.

22-(...) Anas "Allah be pleased with him" narrated: We were forbidden (by The Prophet) that a town dweller should sell for a desert dweller.

[7] What about selling the animal whose udder is tied up (and left without being milked for a long time in order to be filled with milk before being sold)

23-(1524) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time before being sold) should go back with it, and then milk it. If he was satisfied with its milk, he could keep it and if he was displeased he might return it (to the owner) along with one Sa of dates."

24-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had a three-day option either to keep it or to return it with a Sa of dates."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had a three-day option (either to keep it or to return it); and if he returned it, he should return it with a Sa of food, without (the condition of being) wheat."

26-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had (the right) to choose the better of the two alternatives: If he wished, he

رَسُولُ اللَّهِ ﷺ أَنْ تُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لاَ يَكُنْ لَهُ سِمْسَاراً.

[البخاري: كتاب البيوع، باب هل يبيع حاضر لباد بغير اجر...، رقم: ٢١٥٨].

٢٠ ـ (١٥٢٢) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَبِعْ حَاضِرٌ لِبَادٍ. دَعُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ».

غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى: «يُرْزَقُ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ.

٢١ ـ (١٥٢٣) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ.

[البخاري: كتاب البيوع، باب لا يشتري حاضر لباد بالسمسرة، رقم: ٢١٦١].

٢٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ. قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: نُهِينَا عَنْ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

٧ ـ باب حُكْمِ بيع المُصَرَّاة

٢٣ ـ (١٥٢٤) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَلْيَنْقَلِبْ بِهَا، فَلْيَحْلُبْهَا، فَإِنْ رَضِيَ حِلاَبَهَا أَمْسَكَهَا. وَإِلاَّ رَدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ».

[البخاري: كتاب البيوع، باب النهي للبائع أن لا يحفل الإبل...، رقم: ٢١٤٨].

٢٤ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ابْتَاعَ شَاةً مُصَرَّاةً فَهُوَ فِيهَا بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ، إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا، وَرَدَّ مَعَهَا صَاعاً مِنْ تَمْرٍ».

٢٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ، فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعاً مِنْ طَعَامٍ، لاَ سَمْرَاءَ».

٢٦ ـ (...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِنْ شَاءَ

could keep it, and if he wished, he might return it along with a Sa of dates, and (it is) not (necessary to be of) wheat."

27-(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, according to which he (mentioned that The Prophet) said: "Whoever bought one of the goats (whose udder is tied up) had the option (either to keep or to return it)."

28-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you purchased a goat or a milch she-camel, whose udder was tied up (and left without being milked for a long time before being sold), then, he would have the (right) to choose the better of the two alternatives after milking it: either to retain it, or to return it along with a Sa of dates."

[8] The invalidity of selling goods before being in one's possession

29-(1525) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full." Ibn Abbas commented: I think that it applies to everything (to be sold).

(...) The same was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

30-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full." Ibn Abbas commented: I think that everything (to be sold) is similar to food in that respect.

31-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has weighed it and then taken possession of it in full." I (a sub-narrator) asked Ibn Abbas: "What is the reason?" He said: "Do you not see them bargaining gold for food on credit?" Abu Kuraib did not mention "on credit".

32-(1526) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

أَمْسَكَهَا، وَإِنْ شَاءَ رَدَّهَا وَصَاعاً مِنْ تَمْرٍ، لاَ سَمْرَاءَ».

٢٧ ـ (...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «مَنِ اشْتَرَى مِنَ الْغَنَمِ فَهُوَ بِالْخِيَارِ».

٢٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا أَحَدُكُمُ اشْتَرَى لِقْحَةً مُصَرَّاةً أَوْ شَاةً مُصَرَّاةً، فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا: إِمَّا هِيَ، وَإِلاَّ فَلْيَرُدَّهَا وَصَاعاً مِنْ تَمْرٍ».

٨ ـ باب بُطْلان بيعِ المَبِيعِ قَبْلَ القَبْضِ

٢٩ ـ (١٥٢٥) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَهُ.

[البخاري: كتاب البيوع، باب بيع الطعام قبل أن يقبض...، رقم: ٢١٣٥].

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالاَ: حَدَّثَنَا سُفْيَانُ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ ـ وَهُوَ الثَّوْرِيُّ ـ. كِلاَهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٠ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

[البخاري: كتاب البيوع، باب ما يذكر في بيع الطعام والحكرة، رقم: ٢١٣٢].

٣١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَكْتَالَهُ».

فَقُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ فَقَالَ: أَلاَ تَرَاهُمْ يَتَبَايَعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجَأٌ؟

وَلَمْ يَقُلْ أَبُو كُرَيْبٍ: مُرْجَأٌ.

٣٢ ـ (١٥٢٦) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full."

33-(1527) Ibn Umar "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", whenever we purchased food, he would send to us somebody, ordering us to move it from the very place wherein we purchased it to another place before we would sell it.

34-(1526) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full."

(1527) He (Ibn Umar) resumed: We used to purchase the food from the traders at random (i.e. without weighing it). But, The Messenger of Allah "Allah's blessing and peace be upon him" prevented us to sell it until we has moved it from its very place (wherein it was purchased so as we would be able to weigh and estimate it exactly).

35-(1526) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has weighed it and then taken possession of it in full."

36-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it."

37-(1527) Ibn Umar "Allah be pleased with both" narrated that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" they used to be beaten (as punishment) if they purchased any kind of food at random (without weighing or estimating it) and then sold it in its very place (in which it was purchased) until they would transfer it to another place (in order that they would be able to estimate it exactly).

38-(...) Salim Ibn Abdullah narrated from his father: I saw the people being beaten (as punishment) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" if they purchased food at random (without estimating it exactly) and then sold it in its very place (in which they bought it), until they would take it to their dwelling places (in order that they would be able to estimate it exactly). Ibn Shihab narrated: Ubaidullah Ibn Abdullah Ibn Umar told me that his father used to buy the

«مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ».

[البخاري: كتاب البيوع، باب الكيل على البائع والمعطي، رقم: ٢١٢٦].

٣٣ ـ (١٥٢٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَىٰ مَكَانٍ سِوَاهُ، قَبْلَ أَنْ نَبِيعَهُ.

٣٤ ـ (١٥٢٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ».

(١٥٢٧) ـ قَالَ: وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافاً، فَنَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَهُ، حَتَّىٰ نَنْقُلَهُ مِنْ مَكَانِهِ.

٣٥ ـ (١٥٢٦) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ وَيَقْبِضَهُ».

٣٦ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَقَالَ عَلِيٌّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَقْبِضَهُ».

٣٧ ـ (١٥٢٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا اشْتَرَوْا طَعَاماً جِزَافاً، أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّىٰ يُحَوِّلُوهُ.

[البخاري: كتاب الحدود، باب كم التعزير والأدب، رقم: ٦٨٥٢].

٣٨ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ أَبَاهُ قَالَ: قَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا ابْتَاعُوا الطَّعَامَ جِزَافاً، يُضْرَبُونَ فِي أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ، وَذٰلِكَ حَتَّىٰ يُؤْوُوهُ إِلَىٰ رِحَالِهِمْ.

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ كَانَ يَشْتَرِي

food at random (without estimating it exactly) and then transfer it to his house (before selling it).

39-(1528) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who bought (any kind of) food, should not sell it until he has weighed it." According to the narration of Abu Bakr, the word "purchased" was substituted for "bought".

40-(...) Abu Huraira "Allah be please with him" was reported to have said to Marwan: "Have you permitted the transactions involving usury?" Marwan said: "I have not done so." Abu Huraira "Allah be pleased with him" said: "You have permitted the transactions with the help of documents, though Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the food until it would be (measured and then) possessed in full." Upon this, Marwan addressed the people and forbade them to practice such a selling (with the help of documents). Sulaiman said: I saw the guards taking those (documents) from the people.

41-(1529) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you purchased (any kind of) food, then you should not sell it until you have (weighed and then) taken possession of it in full."

[9] Forbiddance of selling the heap of dates the amount of which is unknown by (an estimated amount of) dates

42-(1530) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the heap of dates, the weight of which is unknown by an estimated weight of dates.

(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the same, without mentioning "of dates".

[10] Both the buyer and the seller have the option of canceling the transaction before departing from the assembly (of bargain)

43-(1531) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both of the seller and the purchaser have the option (to confirm or cancel the transaction) so long as they does not separate from one another except the bargain based on the option (to cancel it).

الطَّعَام جِزَافاً، فَيَحْمِلُهُ إِلَىٰ أَهْلِهِ.

[البخاري: كتاب البيوع، باب من رأى إذا اشترى طعاماً جزافاً...، رقم: ٢١٣٧].

٣٩ ـ (١٥٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَكْتَالَهُ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «مَنِ ابْتَاعَ».

٤٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ لِمَرْوَانَ: أَحْلَلْتَ بَيْعَ الرِّبَا. فَقَالَ مَرْوَانُ: مَا فَعَلْتُ. فَقَالَ أَبُو هُرَيْرَةَ: أَحْلَلْتَ بَيْعَ الصُّكَاكِ، وَقَدْ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّىٰ يُسْتَوْفَىٰ. قَالَ: فَخَطَبَ مَرْوَانُ النَّاسَ، فَنَهَىٰ عَنْ بَيْعِهَا.

قَالَ سُلَيْمَانُ: فَنَظَرْتُ إِلَىٰ حَرَسٍ يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ.

٤١ ـ (١٥٢٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِذَا ابْتَعْتَ طَعَاماً، فَلاَ تَبِعْهُ حَتَّىٰ تَسْتَوْفِيَهُ».

٩ ـ باب تَحْرِيمِ بَيْعِ صُبْرَةِ التَّمْرِ الْمَجْهُولَةِ الْقَدْرِ بِتَمْرٍ

٤٢ ـ (١٥٣٠) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ، لاَ يُعْلَمُ مَكِيلَتُهَا، بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: مِنَ التَّمْرِ. فِي آخِرِ الْحَدِيثِ.

١٠ ـ باب ثُبُوتِ خِيَارِ الْمَجْلِسِ لِلْمُتَبَايِعَيْنِ

٤٣ ـ (١٥٣١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيِّعَانِ، كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَىٰ صَاحِبِهِ، مَا لَمْ يَتَفَرَّقَا، إِلاَّ بَيْعَ الْخِيَارِ».

[البخاري: كتاب البيوع، باب البيعان بالخيار ما لم يتفرقا، رقم: ٢١١١].

(...) This Hadith was narrated on the authority of Ibn Umar, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

44-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, they would have the option (to confirm or cancel such a transaction) for as long as they did not separate from one another, and they were together, or anyone of them did not give the other the (right of) option (to cancel the bargain within a specific time). But, if anyone of them gave the other the (right of) option (to cancel the bargain), and the transaction was based upon that condition, then the bargain should be affirmed. Moreover, if they separated from one another after fulfilling the bargain, and none of them cancelled it, then, the transaction is affirmed."

45-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, each one of them would have the (right of) option (to cancel it if he so liked) as long as they did not separate from one another, or their transaction was based on the (right of) option (to be cancelled by anyone of them if he so wished). If their transaction was based upon (the right of) such an option, then, it should become binding." Ibn Abu Umar added in his narration: Nafi told: Whenever he (Ibn Umar) entered into a transaction with another man, and he wanted not to break it, he would stand up and walk for a while, after which he would return to him.

46-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No transaction should be binding between each couple (of seller and purchaser) until they separate from one another, except for the transaction based on the (right of) option (to cancel it)."

[11] Telling the truth in the transaction, and showing (the defects as well as the merits of the sold commodity)

47-(1532) Hakim Ibn Hizam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The buyer and the seller have the option of canceling or confirming the deal as long as they does not separate. If they were true and made clear the defects of the goods, then they would be blessed in their bargain; and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ جَمِيعاً عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[البخاري: كتاب البيوع، باب إذا لم يوقت الخيار هل يجوز البيع، رقم: ٢١٠٩].

٤٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعاً، أَوْ يُخَيِّرُ أَحَدُهُمَا الآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذَلِكَ، فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ».

[البخاري: كتاب البيوع، باب إذا خير أحدهما صاحبه بعد البيع، رقم: ٢١١٢].

٤٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَمْلَى عَلَيَّ نَافِعٌ: سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبَايَعَ الْمُتَبَايِعَانِ بِالْبَيْعِ، فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ بَيْعُهُمَا عَنْ خِيَارٍ، فَإِذَا كَانَ بَيْعُهُمَا عَنْ خِيَارٍ، فَقَدْ وَجَبَ».

زَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: قَالَ نَافِعٌ: فَكَانَ إِذَا بَايَعَ رَجُلاً فَأَرَادَ أَنْ لاَ يُقِيلَهُ، قَامَ فَمَشَى هُنَيَّةً، ثُمَّ رَجَعَ إِلَيْهِ.

٤٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا، إِلاَّ بَيْعَ الْخِيَارِ».

١١ ـ باب الصِّدقِ في البيع والبَيَانِ

٤٧ ـ (١٥٣٢) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

[البخاري: كتاب البيوع، باب إذا بيّن البيعان ولم يكتما ونصحا، رقم: ٢٠٧٩].

(...) The same was narrated on the authority of Hakim Ibn Hizam, who narrated it from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. Muslim Ibn Al-Hajjaj said: Hakim Ibn Hizam was born in the heart of Ka'ba, and he lived one hundred and twenty years.

[12] What about him, who in a team transaction

48-(1533) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: A man mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" that he used to be deceived in transactions. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would say to whomever you entered with into transaction: There is no cheating." As of that time, whenever he entered into a transaction (with anyone) he would say: "There is no cheating."

(...) The same was narrated on the authority of Shu'ba, from Abdullah Ibn Dinar, with the same chain of transmitters, without the last sentence: As of that time, whenever he entered into a transaction (with anyone) he would say: "There is no cheating."

[13] Forbiddance of selling the fruits before their benefit seems evident, and it is not necessary that they should be plucked

49-(1534) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits till their benefit is evident. He forbade both the seller and the buyer (such selling).

(...) The same was narrated on the authority of Ubaidullah from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

50-(1535) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the date fruits till they have become ripe (i.e. till they have become red and yellow and could be eaten), and (he forbade selling) the wheat ears till they have become white and safe from blight. He forbade both of the seller and the purchaser (such a transaction).

51-(1534) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their benefit has become evident, and the (danger of) blight has been over." He said: "Its benefit seems evident means that it (ripens and) becomes red and yellow (and could be eaten)."

(...) ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: وُلِدَ حَكِيمُ بْنُ حِزَامٍ فِي جَوْفِ الْكَعْبَةِ، وَعَاشَ مِئَةً وَعِشْرِينَ سَنَةً.

١٢ ـ باب مَنْ يُخْدَعُ فِي الْبَيْعِ

٤٨ ـ (١٥٣٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ».

فَكَانَ إِذَا بَايَعَ يَقُولُ: لاَ خِيَابَةَ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

وَلَيْسَ فِي حَدِيثِهِمَا: فَكَانَ إِذَا بَايَعَ يَقُولُ: لاَ خِيَابَةَ.

١٣ ـ باب النَّهي عن بيعِ الثِّمارِ قَبْلَ بُدُوِّ صَلاحِها بغيرِ شَرْطِ القَطْعِ

٤٩ ـ (١٥٣٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهَا. نَهَى الْبَائِعَ وَالْمُبْتَاعَ.

[البخاري: كتاب البيوع، باب بيع الثمار قبل أن يبدو صلاحها، رقم: ٢١٩٤].

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٥٠ ـ (١٥٣٥) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهُوَ، وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ. نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

٥١ ـ (١٥٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ وَتَذْهَبَ عَنْهُ الآفَةُ».

قَالَ: يَبْدُوَ صَلاَحُهُ: حُمْرَتُهُ وَصُفْرَتُهُ.

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters to his saying: "Till their benefit has become evident", and he did not mention what follows.

(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him" the same through another chain of transmitters.

(...) The same was narrated on the authority of Musa Ibn Uqba from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

52-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits until their good condition seems evident."

(...) The same was narrated on the authority of Shu'ba from Abdullah Ibn Dinar, with the same chain of transmitters. Shu'ba added in his narration: He (Ibn Dinar) asked Ibn Umar: "What is their benefit?" he said: "It is that their blight is over."

53-(1536) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" forbade (or forbade us) selling fruits till they have become ripe (and fitting for eating).

54-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling fruits till their benefit has become evident.

55-(1537) Abu Al-Bakhtari narrated: I asked Ibn Abbas "Allah be pleased with both" about selling (the fruits of) date palms. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates (on the trees) till they have become fit for eating and could be weighed." I asked: "What is to be weighed (in view of the fact that the dates are still on the trees)?" A man sitting beside Ibn Abbas replied: "Till they have been cut, stored (and, in this way, weighed)."

56-(1538) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their good condition has become evident."

57-(1534) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit has become evident, and selling fresh dates by dried dates.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ: حَتَّىٰ يَبْدُوَ صَلاَحُهُ. لَمْ يَذْكُرْ مَا بَعْدَهُ.

(...) ـ حدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عَبْدِ الْوَهَّابِ.

(...) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ وَعُبَيْدِ اللَّهِ.

٥٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبِيعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ».

٣٨٦٥ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ شُعْبَةَ: فَقِيلَ لابْنِ عُمَرَ: مَا صَلاَحُهُ؟ قَالَ: تَذْهَبُ عَاهَتُهُ.

[البخاري: كتاب الزكاة، باب من باع ثماره أو نخله أو أرضه...، رقم: ١٤٨٦].

٥٣ ـ (١٥٣٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ ـ أَوْ نَهَانَا ـ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ.

٥٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا رَوْحٌ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ.

٥٥ ـ (١٥٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ؟ فَقَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّىٰ يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ، وَحَتَّىٰ يُوزَنَ.

قَالَ: فَقُلْتُ: مَا يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّىٰ يُحْزَرَ.

[البخاري: كتاب البيوع، باب السلم إلى من ليس عنده أصل، رقم: ٢٢٤٦].

٥٦ ـ (١٥٣٨) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبْتَاعُوا الثِّمَارَ حَتَّىٰ يَبْدُوَ صَلاَحُهَا».

٥٧ ـ (١٥٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَعَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ.

(1539) Ibn Umar narrated that Zaid Ibn Thabit told that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted the selling of ripe fruits on trees (granted to poor and needy for dried dates).

58-(1538) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their good condition has become evident, and do not purchase fresh dates with dry dates."

Ibn Shihab told: Salim Ibn Abdullah Ibn Umar narrated to me the same from his father from The Prophet "Allah's blessing and peace be upon him".

[14] Forbiddance of selling fresh dates by dried dates except in case of the fruits on trees (granted to poor and needy known as Ariyya)

59-(1539) Sa'id Ibn Al-Musaiyyab narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh dates on trees for dry dates, and selling wheat in its ears for (pure) wheat (or renting the land to be cultivated for the wheat produced in it). He said: Salim Ibn Abdullah narrated to me that The Prophet "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their benefit seems evident, and do not purchase fresh fruits on the trees by dry dates." Salim told that Abdullah narrated to him from Zaid Ibn Thabit that afterwards The Prophet "Allah's blessing and peace be upon him" gave concession to selling the fresh dates on the trees (granted or returning to the poor and needy people) for dry dates, and he gave no concession in any other selling.

60-(...) Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted those of a date-palm (selling whose fresh fruits is deprived of prohibition) to sell its fruits for dry dates according to measure.

61-(...) Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted the date-palm (selling whose fresh fruits is deprived of prohibition) to be taken to one's household for dry dates according to measure, and then they could eat fresh dates from it (such a date-palm).

(...) A Hadith like this was narrated on the authority of Nafi with the same chain of transmitters.

62-(...) Yahya Ibn Sa'id narrated the same with the same chain of transmitters but with the following change: The date-palm tree (selling whose fresh fruits is deprived of prohibition) is that granted to the people who sell it for an amount of dry dates according to measure.

(١٥٣٩) ـ قَالَ ابْنُ عُمَرَ: وَحَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا. زَادَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: أَنْ تُبَاعَ.

٥٨ ـ (١٥٣٨) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ سَوَاءً.

١٤ ـ باب تَحْرِيمِ بيعِ الرُّطَبِ بالتَّمْرِ إلا في العَرَايا

٥٩ ـ (١٥٣٩) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ.

وَالْمُزَابَنَةُ: أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالتَّمْرِ. وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ. وَاسْتِكْرَاءُ الأَرْضِ بِالْقَمْحِ.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب والطعام بالطعام، رقم: ٢١٧٣].

قَالَ: وَأَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

وَقَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ رَخَّصَ بَعْدَ ذٰلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيْرِ ذٰلِكَ.

٦٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا مِنَ التَّمْرِ.

٦١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ: أَخْبَرَنِي نَافِعٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرِيَّةِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْراً، يَأْكُلُونَهَا رُطَباً.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٦٢ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: وَالْعَرِيَّةُ النَّخْلَةُ تُجْعَلُ لِلْقَوْمِ فَيَبِيعُونَهَا بِخَرْصِهَا تَمْراً.

63-(...) Nafi narrated from Ibn Umar: Zaid Ibn Thabit told me that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh dates on the tree (granted or returning to poor or needy people after its estimation) for dry dates equal to its measure. Yahya commented: The date-palm tree (selling whose fresh fruits is deprived of prohibition) implies that a man would purchase the fresh dates on a tree for his family to eat with the dry dates according to measure.

64-(...) Zaid Ibn Thabit "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling the fresh fruits on the tree (granted to needy or poor people for dry fruits of the same kind) according to measure.

65-(...) Yahya Ibn Sa'id narrated the same from Ubaidullah, with the same chain of transmitters, and mentioned here that it should be taken (for dry fruits of the same kind) according to measure.

66-(...) Aiyyub narrated from Nafi with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh fruits on the trees (granted to needy or poor people for dry fruits of their kind) according to measure.

67-(1540) Bushair Ibn Yasar narrated from some companions of The Messenger of Allah, from his (Bushair's) family, including Sahl Ibn Abu Hathma that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fresh dates with dry dates, saying: "Such (a selling) is usury; this is Muzabana" (source of thrust to disputes among people because of being based upon dangers and mistakes such as selling fresh fruits for dry fruits of the same kind with measure). But he permitted selling the fresh fruits on one or two date-palm trees (deprived of prohibition) in case they were taken by one's family, in order to eat fresh fruits in exchange of dry dates according to measure.

68-(...) Bushair Ibn Yasar narrated from some companions of The Prophet that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh dates on the trees (deprived of prohibition as being for poor and needy) with dry dates according to measure.

69-(...) Bushair Ibn Yasar narrated from some companions of The Prophet from his (Bushair's) family that The Messenger of Allah "Allah's blessing and peace be upon him" forbade...and the rest is the same as narrated by Sulaiman Ibn Bilal from Yahya, with slight changes.

(...) Bushair Ibn Yasar narrated the same from Sahl Ibn Abu Hathma from The Prophet "Allah's blessing and peace be upon him".

٦٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً.

قَالَ يَحْيَىٰ: الْعَرِيَّةُ: أَنْ يَشْتَرِيَ الرَّجُلُ ثَمَرَ النَّخَلاَتِ لِطَعَامِ أَهْلِهِ رُطَباً، بِخَرْصِهَا تَمْراً.

٦٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا كَيْلاً.

٦٥ ـ (...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: أَنْ تُؤْخَذَ بِخَرْصِهَا.

٦٦ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ كِلاَهُمَا، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا.

٦٧ ـ (١٥٤٠) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ دَارِهِمْ. مِنْهُمْ سَهْلُ بْنُ أَبِي حَثْمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ. وَقَالَ: «ذٰلِكَ الرِّبَا، تِلْكَ الْمُزَابَنَةُ»، إِلاَّ أَنَّهُ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ: النَّخْلَةِ وَالنَّخْلَتَيْنِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْراً: يَأْكُلُونَهَا رُطَباً.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل...، رقم: ٢١٩١].

٦٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَنَّهُمْ قَالُوا: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً.

٦٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، مِنْ أَهْلِ دَارِهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَىٰ.

غَيْرَ أَنَّ إِسْحَاقَ وَابْنَ الْمُثَنَّى جَعَلاَ مَكَانَ الرِّبَا الزَّبْنَ. وَقَالَ ابْنُ أَبِي عُمَرَ: الرِّبَا.

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

70-(...) Bushair Ibn Yasar, the freed slave of Banu Haritha narrated that both Rafi Ibn Khadij and Sahl Ibn Abu Hathma told him that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people). It implies selling fresh dates for dry dates. But, he permitted those of the trees (selling whose fresh fruits is deprived of prohibition as being granted to poor and needy people to practice such a selling).

71-(1541) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling the fresh dates on a tree (deprived of prohibition as being granted to poor and needy people) less than (or no more than, Dawud was in doubt) five Wasaqs for dry dates according to measure.

72-(1542) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh fruits for dry fruits (of the same kind with measure). It implies selling fresh dates for dry dates by weight, and selling fresh grapes for raisins by weight.

73-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling fresh dates for dry dates by weight, selling fresh grapes for raisins by weight, and selling the field of corn for corn by weight.

(...) A Hadith like this was narrated on the authority of Ubaidullah, with the same chain of transmitters.

74-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling fresh dates for dry dates by weight, selling fresh grapes for raisins by weight, and selling any kind of fresh fruits for dry fruits (of the same kind) by measure.

75-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling the fresh fruits on the date-palm trees for dry dates according to a definite measure, (affirming that) if it was more, then it would belong to me, and if it was less, then, it would be my responsibility.

٧٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَسَنٌ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَىٰ بَنِي حَارِثَةَ: أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ: الثَّمَرِ بِالتَّمْرِ، إِلاَّ أَصْحَابَ الْعَرَايَا، فَإِنَّهُ قَدْ أَذِنَ لَهُمْ.

٧١ ـ (١٥٤١) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ. (ح) وحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ، قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ دَاوُدُ بْنُ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ ـ مَوْلَى ابْنِ أَبِي أَحْمَدَ ـ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ، أَوْ فِي خَمْسَةِ ـ يَشُكُّ دَاوُدُ قَالَ: خَمْسَةٌ أَوْ دُونَ خَمْسَةٍ ـ؟ قَالَ: نَعَمْ.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل...، رقم: ٢١٩٠].

٧٢ ـ (١٥٤٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً. وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلاً.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب...، رقم: ٢١٧١].

٧٣ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ: بَيْعِ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً، وَبَيْعِ الْعِنَبِ بِالزَّبِيبِ كَيْلاً، وَبَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلاً.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٧٤ ـ (...) ـ **حدّثني** يَحْيَىٰ بْنُ مَعِينٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَحُسَيْنُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: بَيْعُ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْعِنَبِ كَيْلاً، وَعَنْ كُلِّ ثَمَرٍ بِخَرْصِهِ.

٧٥ ـ (...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ ـ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: أَنْ يُبَاعَ مَا فِي رُؤُوسِ النَّخْلِ بِتَمْرٍ، بِكَيْلٍ مُسَمًّى. إِنْ زَادَ فَلِي، وَإِنْ نَقَصَ فَعَلَيَّ.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب...، رقم: ٢١٧٢].

(...) The same was narrated on the authority of Hammad, from Aiyyub, with the same chain of transmitters.

76-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a transaction as leading to) thrust (to disputes among the people). It implies that one would sell the fresh fruits of his garden: If they were dates, then they would be sold by dry dates according to measure; if they were grapes, they would be sold by raisins according to measure; and if it was a field of corn, it would be sold by dry wheat according to measure. However, he (The Prophet) forbade all sorts of such transactions.

(...) The same was narrated on the authority of Musa Ibn Uqba from Nafi, through another chain of transmitters.

[15] Selling date-palm trees with fruits hanging on their branches

77-(1543) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates (that the fruits will be for him)."

78-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever pollinated date-palm trees, whose roots were bought, then the fruits would be for the pollinator (seller), unless the one who bought them stipulated (that the fruits should be for him)."

79-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If one pollinated date-palm trees and then he sold their roots, their fruits should be for the one who pollinated them (i.e. the seller) unless the purchaser stipulated (that the fruits would be for him)."

(...) The same was narrated on the authority of Isma'il, from Aiyyub, from Nafi, with the same chain of transmitters.

80-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who purchased date-palm trees after they had been pollinated, then their fruits would be for the one who sold them, unless the purchaser stipulated (that the fruits should be for him); and who purchased a slave, his property should be for the one who sold him, unless the purchaser stipulated (that it should be for him).

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٧٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ، إِنْ كَانَتْ نَخْلاً، بِتَمْرٍ كَيْلاً. وَإِنْ كَرْماً، أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً. وَإِنْ كَانَ زَرْعاً، أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. نَهَىٰ عَنْ ذٰلِكَ كُلِّهِ. وَفِي رِوَايَةِ قُتَيْبَةَ: أَوْ كَانَ زَرْعاً.

[البخاري: كتاب البيوع، باب بيع الزرع بالطعام كيلاً، رقم: ٢٢٠٥].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ. (ح) وَحَدَّثَنَاهُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي الضَّحَّاكُ. (ح) وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

١٥ ـ باب مَنْ بَاعَ نَخْلاً عليها ثَمَرٌ

٧٧ ـ (١٥٤٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ، فَثَمَرَتُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب البيوع، باب من باع نخلاً قد أبرت...، رقم: ٢٢٠٤].

٧٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا نَخْلٍ اشْتُرِيَ أُصُولُهَا وَقَدْ أُبِّرَتْ، فَإِنَّ ثَمَرَهَا لِلَّذِي أَبَّرَهَا، إِلاَّ أَنْ يَشْتَرِطَ الَّذِي اشْتَرَاهَا».

٧٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرِىءٍ أَبَّرَ نَخْلاً، ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب البيوع، باب بيع النخل بأصله، رقم: ٢٢٠٦].

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٨٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ ابْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْداً فَمَالُهُ لِلَّذِي بَاعَهُ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب المساقاة، باب الرجل يكون له ممر أو شرب في حائط...، رقم: ٢٣٧٩].

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

(...) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

[16] Forbiddance of selling standing crops for a measured quantity of foodstuff (Muhaqala), selling fresh fruits for dry fruits (of the same kind known as Muzabana), renting the land for a specific share of its yield (Mukhabara), selling the fruits before their benefit seems evident, and selling for years

81-(1536) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling standing crops for measured grains (Muhaqala), selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes, known as Muzabana), renting the land for a definite share of its yield (Mukhabara), selling the fruits until their benefit has become evident, (affirming that) they should not be sold but by Dinar and Dirham (i.e. money) except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

(...) Ata and Abu Az-Zubair narrated that they heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade...and the rest is the same.

82-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabara, Muhaqala, Muzabana, selling the fruits before being fit for eating, (affirming that) they should not be sold but by Dinar and Dirham (i.e. money) except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people, which could be sold by dry fruits of the same kind).

Ata told: Jabir explained to us as follows: Mukhabara means that a man would give a (piece of) wasteland to another, who would spend on cultivating it for a definite share of its yield. Muzabana means to sell the fresh fruits on the date-palm trees for dry dates by measure. Muhaqala in cultivation is the same, i.e. to sell the standing crops for grains by measure.

83-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِهِ.

١٦ ـ باب النَّهْيِ عن المُحَاقَلَة والمُزَابَنَةِ وعن المُخَابَرة، وبيع الثَّمَرَةِ قبل بُدُوِّ صلاحِها، وعن بيع المُعَاوَمَةِ؛ وهو بَيْعُ السِّنِينَ

٨١ ـ (١٥٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا جَمِيعاً: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ. وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ. وَلاَ يُبَاعُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ، إِلاَّ الْعَرَايَا.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل بالذهب...، رقم: ٢١٨٩].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ؛ أَنَّهُمَا سَمِعَا جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ. فَذَكَرَ... بِمِثْلِهِ.

٨٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُطْعِمَ، وَلاَ تُبَاعُ إِلاَّ بِالدَّرَاهِمِ وَالدَّنَانِيرِ، إِلاَّ الْعَرَايَا.

قَالَ عَطَاءٌ: فَسَّرَ لَنَا جَابِرٌ قَالَ: أَمَّا الْمُخَابَرَةُ: فَالأَرْضُ الْبَيْضَاءُ يَدْفَعُهَا الرَّجُلُ إِلَى الرَّجُلِ فَيُنْفِقُ فِيهَا، ثُمَّ يَأْخُذُ مِنَ الثَّمَرِ. وَزَعَمَ أَنَّ الْمُزَابَنَةَ: بَيْعُ الرُّطَبِ فِي النَّخْلِ بِالتَّمْرِ كَيْلاً. وَالْمُحَاقَلَةُ فِي الزَّرْعِ عَلَى نَحْوِ ذٰلِكَ، يَبِيعُ الزَّرْعَ الْقَائِمَ بِالْحَبِّ كَيْلاً.

٨٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ. كِلاَهُمَا عَنْ زَكَرِيَّاءَ. قَالَ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ ـ وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي

Muhaqala, Muzabana, Mukhabara, and purchasing date-palm trees until (their fruits) have become ripe, i.e. until they have become red or yellow and fit for eating. Muhaqala means to sell the field (of standing crops) by a definite amount of foodstuff. Muzabana means to sell the (fresh fruits on the) date-palm trees by many Wasaqs of dry dates. Mukhabara means (to rent the land for a specific share of its yield such as its) one-third, one-fourth, and the like of that. Zaid said: I asked Ata Ibn Abu Rabah: Did you hear Jabir Ibn Abdullah relating that from The Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

84-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes, known as Muzabana), selling standing crops for measured foodstuff (Muhaqala), renting the land for a definite share of its yield (Mukhabara), selling the fruits until they have started to ripen. I (a sub-narrator) said: I asked Sa'id (another sub-narrator): What does he mean by (his saying) "until they have started to ripen"? He said: Until they have become red and yellow and fit for eating.

85-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqala (selling standing crops for measured grains), Muzabana (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mu'awama, which is the selling for many years, Mukhabara (renting the land for a definite share of its yield), and excluding (an unknown part of the sold item).

(...) A Hadith like this was narrated on the authority of Isma'il, from Aiyyub, from Abu Az-Zubair, from Jabir, from The Prophet "Allah's blessing and peace be upon him", but without mentioning that Mu'awama is the transaction for many years.

86-(...) Ata narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land for a definite share of its yield, selling it for many years, and selling the fruits until they have become ripe.

رَبَاحٍ ـ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ. وَأَنْ تُشْتَرَى النَّخْلُ حَتَّىٰ تُشْقِهَ.

وَالإِشْقَاهُ: أَنْ يَحْمَرَّ أَوْ يَصْفَرَّ أَوْ يُؤْكَلَ مِنْهُ شَيْءٌ. وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الْحَقْلُ بِكَيْلٍ مِنَ الطَّعَامِ مَعْلُومٍ. وَالْمُزَابَنَةُ: أَنْ يُبَاعَ النَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ. وَالْمُخَابَرَةُ: الثُّلُثُ وَالرُّبُعُ وَأَشْبَاهُ ذٰلِكَ.

قَالَ زَيْدٌ: قُلْتُ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ هٰذَا عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

٨٤ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُشْقِحَ.

قَالَ: قُلْتُ لِسَعِيدٍ: مَا تُشْقِحُ؟ قَالَ: تَحْمَارُّ، وَتَصْفَارُّ، وَيُؤْكَلُ مِنْهَا.

[البخاري: كتاب البيوع، باب بيع الثمار قبل أن يبدو صلاحها، رقم: ٢١٩٦].

٨٥ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِعُبَيْدِ اللَّهِ ـ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ ـ قَالَ أَحَدُهُمَا: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ ـ، وَعَنِ الثُّنْيَا، وَرَخَّصَ فِي الْعَرَايَا.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ.

٨٦ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ. قَالَ: سَمِعْتُ عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الأَرْضِ، وَعَنْ بَيْعِهَا السِّنِينَ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ.

[17] Renting the land

87-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land (for a definite share of its yield).

88-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a (piece of) land, then let him cultivate it himself; and in case he did not cultivate it, let (him give it as gratis to) his brother to cultivate it.

89-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Some men of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" had surplus land. Upon this The Prophet "Allah's blessing and peace be upon him" said: "Whoever has a surplus land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep his land (uncultivated)."

90-(...) Ata narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a charge or specific share (of the yield) should be taken (as a remuneration) for lending the land (to others to cultivate).

91-(...) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has land, should cultivate it (if he so liked), and if he was not able and he failed to cultivate it, he might lend it to his Muslim brother gratis, taking no rental fee from him.

92-(...) Sulaiman Ibn Musa asked Ata: Did Jabir Ibn Abdullah "Allah be pleased with both" narrate that The Prophet "Allah's blessing and peace be upon him" said: "He, who has land, should cultivate it (if he so liked), or let his (Muslim) brother cultivate it, without renting it to him"? He replied in the affirmative.

93-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade renting the land (for a definite share of its yield).

94-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has surplus land should cultivate it himself (if he so wished), or let his (Muslim) brother cultivate it, and do not sell it." I (a sub-narrator) asked Sa'id (another sub-narrator): "What did he mean by his saying: "Do not sell it"? Did he mean, "do not rent it"?" he said: "Yes."

١٧ ـ باب كِرَاء الأرضِ

٨٧ ـ (...) ـ وحدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

٨٨ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ ـ لَقَبُهُ عَارِمٌ، وَهُوَ أَبُو النُّعْمَانِ السَّدُوسِيُّ ـ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيُزْرِعْهَا أَخَاهُ».

٨٩ ـ (...) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ ـ يَعْنِي ابْنَ زِيَادٍ ـ، عَنِ الأَوْزَاعِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كَانَ لِرِجَالٍ فُضُولُ أَرَضِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي...، رقم: ٢٣٤٠].

٩٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ الرَّازِيُّ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا الشَّيْبَانِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُؤْخَذَ لِلأَرْضِ أَجْرٌ أَوْ حَظٌّ.

٩١ ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَزْرَعَهَا، وَعَجَزَ عَنْهَا، فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ، وَلاَ يُؤَاجِرْهَا إِيَّاهُ».

٩٢ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ. قَالَ: سَأَلَ سُلَيْمَانُ بْنُ مُوسَىٰ عَطَاءً فَقَالَ: أَحَدَّثَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلاَ يُكْرِهَا»؟ قَالَ: نَعَمْ.

٩٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ.

٩٤ ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلاَ تَبِيعُوهَا».

فَقُلْتُ لِسَعِيدٍ: مَا قَوْلُهُ: وَلاَ تَبِيعُوهَا؟ يَعْنِي الْكِرَاءَ؟ قَالَ: نَعَمْ.

95-(...) Abu Az-Zubair narrated that Jabir Ibn Abdullah "Allah be pleased with him" said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for a share of its yield. We used to get from the remaining grains in the ears after threshing them, in addition to something undetermined. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has land should cultivate it himself (if he so liked), or let his (Muslim) brother plow (and cultivate it as gratis), otherwise, he should let it (uncultivated)."

96-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for (a share of) one-third or one-fourth (of the yield of the land irrigated) with canals. Then, The Messenger of Allah "Allah's blessing and peace be upon him" stood up and said (addressing the people): "He, who has land should cultivate it himself (if he so wished). If he did not cultivate it, then he should lend it to his (Muslim) brother gratis (to cultivate it). If he did not lend it to his brother, then, he should keep it (uncultivated)."

97-(...) Jabir "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who has a (piece of) land, should either grant it or lend it (to his brother to cultivate with no rental fee)."

98-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, according to which he (The Prophet) said: "Let him cultivate it, or let another man cultivate it (with no rental fee)."

99-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land (for a specific share of its yield). On the other hand, Bukair narrated from Nafi that he heard Ibn Umar "Allah be pleased with both" saying: We used to rent our land. Then, we abandoned it when we heard the Hadith narrated by Rafi Ibn Khadij (in which The Prophet forbade renting the land).

100-(...) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the bare land for (such a specific time as) two or three years.

101-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling (the

٩٥ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: كُنَّا نُخَابِرُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَنُصِيبُ مِنَ الْقِصْرِيِّ وَمِنْ كَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ فَلْيُحْرِثْهَا أَخَاهُ، وَإِلاَّ فَلْيَدَعْهَا».

٩٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ. جَمِيعاً عَنِ ابْنِ وَهْبٍ: قَالَ ابْنُ عِيسَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَأْخُذُ الأَرْضَ بِالثُّلُثِ أَوِ الرُّبُعِ، بِالْمَاذِيَانَاتِ. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي ذٰلِكَ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيَمْنَحْهَا أَخَاهُ، فَإِنْ لَمْ يَمْنَحْهَا أَخَاهُ، فَلْيُمْسِكْهَا».

٩٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ: حَدَّثَنَا أَبُو سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَهَبْهَا أَوْ لِيُعِرْهَا».

٩٨ ـ (...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَزْرَعْهَا أَوْ فَلْيُزْرِعْهَا رَجُلاً».

٩٩ ـ (...) ـ وحدّثني هارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ؛ أَنَّ بُكَيْراً حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَهُ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

قَالَ بُكَيْرٌ: وَحَدَّثَنِي نَافِعٌ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُكْرِي أَرْضَنَا ثُمَّ تَرَكْنَا ذٰلِكَ حِينَ سَمِعْنَا حَدِيثَ رَافِعِ بْنِ خَدِيجٍ.

١٠٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الأَرْضِ الْبَيْضَاءِ سَنَتَيْنِ أَوْ ثَلاَثاً.

١٠١ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ

yields of a certain land) for many years, (or, according to the narration of Ibn Abu Shaiba, selling the fruits (of a certain field) for many years).

102-(1544) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a (piece of) land should cultivate it himself, or lend it to his (Muslim) brother gratis (to cultivate it). If he refused, then let him keep his land (uncultivated)."

103-(1536) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding Muzabana and Huqul (i.e. Muhaqala). Jabir Ibn Abdullah said (commenting): Muzabana is to sell the fresh fruits (on the date-palm trees) by dry dates (according to measure). Huqul is to rent the land (for a specific share of its yield).

104-(1545) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqala (renting the land for a definite share of its yield), and Muzabana (selling fresh fruits on the trees by dry fruits of the same kind).

105-(1546) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muzabana and Muhaqala. Muzabana is to purchase the fresh fruits on the date-palm trees (by dry dates according to measure). Muhaqala is to rent the land (for a specific share of its yield).

106-(1547) Ibn Umar "Allah be pleased with both" narrated: We used to see no harm in renting the land for a definite share of its yield until the first year was over, when Rafi Ibn Khadij pretended that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it.

107-(...) A Hadith like this was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters. In the narration of Ibn Uyaina, he added: So, we abandoned it for that (Hadith narrated by Rafi).

108-(...) Mujahid narrated: Ibn Umar "Allah be pleased with both" said: Rafi (Ibn Khadij) prevented us (by the Hadith he narrated from The Prophet) to benefit from (renting) our land (for a definite share of its yield).

109-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" used to rent his farms during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the caliphate of Abu Bakr, Umar, Uthman, and the first part of the caliphate of Mu'awiya, until towards the end of Mu'awiya's caliphate, he was reported that Rafi Ibn Khadij narrated

عَتِيقٍ، عَنْ جَابِرٍ. قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ السِّنِينَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: عَنْ بَيْعِ الثَّمَرِ سِنِينَ.

١٠٢ ـ (١٥٤٤) ـ **حدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي...، رقم: ٢٣٤١].

١٠٣ ـ (١٥٣٦) ـ **وحدّثنا** الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ؛ أَنَّ يَزِيدَ بْنَ نُعَيْمٍ أَخْبَرَهُ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنِ الْمُزَابَنَةِ وَالْحُقُولِ.

فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: الْمُزَابَنَةُ: الثَّمَرُ بِالتَّمْرِ. وَالْحُقُولُ: كِرَاءُ الأَرْضِ.

١٠٤ ـ (١٥٤٥) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

١٠٥ ـ (١٥٤٦) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ؛ أَنَّ أَبَا سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ.

وَالْمُزَابَنَةُ: اشْتِرَاءُ الثَّمَرِ فِي رُؤُوسِ النَّخْلِ. وَالْمُحَاقَلَةُ: كِرَاءُ الأَرْضِ.

[البخاري: كتاب البيوع، باب بيع المزابنة...، رقم: ٢١٨٦].

١٠٦ ـ (١٥٤٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ ـ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ عَمْرٍو. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لاَ نَرَىٰ بِالْخِبْرِ بَأْساً. حَتَّىٰ كَانَ عَامُ أَوَّلَ. فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْهُ.

١٠٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَزَادَ فِي حَدِيثِ ابْنِ عُيَيْنَةَ: فَتَرَكْنَاهُ مِنْ أَجْلِهِ.

١٠٨ ـ (...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُجَاهِدٍ. قَالَ: قَالَ ابْنُ عُمَرَ: لَقَدْ مَنَعَنَا رَافِعٌ نَفْعَ أَرْضِنَا.

١٠٩ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ

that it was forbidden by The Prophet "Allah's blessing and peace be upon him". He entered upon him, and I was with him (Ibn Umar), and inquired from him (about that). He (Rafi) said: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid renting the farms. Afterwards, Ibn Umar abandoned (such a renting of farms). Whenever he was asked about it after that, he would say: Rafi Ibn Khadij pretended that The Messenger of Allah "Allah's blessing and peace be upon him" forbade it.

(...) A Hadith like this was narrated on the authority of Isma'il from Aiyyub, with the same chain of transmitters. In the Hadith of Ibn Ulaiyya, he added: Afterwards, Ibn Umar abandoned that, and he did not rent them.

110-(...) Ubaidullah narrated from Nafi: I went with Ibn Umar until he came to Rafi Ibn Khadij in the place covered with stones (near the mosque of The Prophet). He (Rafi) told him that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting farms.

(...) Nafi narrated from Ibn Umar that he went to Rafi, who narrated the same Hadith from The Prophet "Allah's blessing and peace be upon him".

111-(...) Nafi narrated that Ibn Umar used to rent his land, until he was informed of a certain narration by Rafi Ibn Khadij (according to which such a renting was forbidden). He went with me to him. He (Rafi) narrated from some of his paternal uncles that The Prophet "Allah's blessing and peace be upon him" forbidden renting the land. Afterwards, Ibn Umar abandoned that, and he did no longer rent it.

(...) The same was narrated on the authority of Yazid Ibn Harun from Ibn Awn, with the same chain of transmitters, according to which he said: He narrated to him (a Hadith) from some of his paternal uncles from The Prophet "Allah's blessing and peace be upon him".

112-(...) Ibn Shihab narrated: Salim Ibn Abdullah told me that Abdullah Ibn Umar "Allah be pleased with both" used to rent his land, until he was informed that Rafi Ibn Khadij forbade renting the land (according to a decree he heard from The Prophet). Abdullah met him and asked: "O Ibn Khadij! What do you narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as regards renting the land?" Rafi Ibn Khadij said to Abdullah: "I heard my two paternal uncles –and they had attended the holy battle of Badr- telling some of the family members that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting the land." Abdullah said: "No doubt, I learnt that the land

نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي مَزَارِعَهُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، وَفِي إِمَارَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ. وَصَدْراً مِنْ خِلاَفَةِ مُعَاوِيَةَ. حَتَّىٰ بَلَغَهُ فِي آخِرِ خِلاَفَةِ مُعَاوِيَةَ؛ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ فِيهَا بِنَهْيٍ عَنِ النَّبِيِّ ﷺ. فَدَخَلَ عَلَيْهِ وَأَنَا مَعَهُ، فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ.

وَكَانَ إِذَا سُئِلَ عَنْهَا، بَعْدُ، قَالَ: زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا.

[البخاري: كتاب الإجارة، باب إذا استأجر أرضاً فمات أحدهما، رقم: ٢٢٨٥].

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. مِثْلَهُ.

وَزَادَ فِي حَدِيثِ ابْنِ عُلَيَّةَ: قَالَ: فَتَرَكَهَا ابْنُ عُمَرَ بَعْدَ ذٰلِكَ. فَكَانَ لاَ يُكْرِيهَا.

١١٠ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ. قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَىٰ رَافِعِ بْنِ خَدِيجٍ. حَتَّىٰ أَتَاهُ بِالْبَلاَطِ، فَأَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ.

(...) ـ **وحدّثني** ابْنُ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ أَتَىٰ رَافِعاً . فَذَكَرَ هٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ.

١١١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ ـ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَأْجُرُ الأَرْضَ. قَالَ: فَنُبِّئَ حَدِيثاً عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: فَانْطَلَقَ بِي مَعَهُ إِلَيْهِ. قَالَ: فَذَكَرَ عَنْ بَعْضِ عُمُومَتِهِ، ذَكَرَ فِيهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

قَالَ: فَتَرَكَهُ ابْنُ عُمَرَ فَلَمْ يَأْجُرْهُ.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ عَوْنٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: فَحَدَّثَهُ عَنْ بَعْضِ عُمُومَتِهِ، عَنِ النَّبِيِّ ﷺ.

١١٢ ـ (...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكْرِي أَرْضِيهِ. حَتَّىٰ بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ الأَنْصَارِيَّ كَانَ يَنْهَىٰ عَنْ كِرَاءِ الأَرْضِ فَلَقِيَهُ عَبْدُ اللَّهِ، فَقَالَ: يَا ابْنَ خَدِيجٍ، مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الأَرْضِ؟ قَالَ رَافِعُ بْنُ خَدِيجٍ لِعَبْدِ اللَّهِ: سَمِعْتُ عَمَّيَّ ـ وَكَانَا قَدْ شَهِدَا بَدْراً ـ يُحَدِّثَانِ أَهْلَ الدَّارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

used to be rented during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." But, Abdullah feared that perhaps The Messenger of Allah "Allah's blessing and peace be upon him" might have issued a latest command (by which he forbade it), which he (Abdullah) did not know. So, he abandoned renting the land.

[18] Renting the land for food

113-(1548) Rafi Ibn Khadij "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for one-third or one-fourth (of its yield), or for a definite amount of food. One day, one of my paternal uncles came to us and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us. He forbade us to rent the land for one-third or one-fourth (of its yield), or for a definite amount of food. Therefore, he ordered that the landlord should either cultivate the land himself (if he so liked), or give it to somebody else gratis to cultivate it. He (The Prophet) disliked renting it and the like of that."

(...) Sulaiman Ibn Yasar narrated from Rafi Ibn Khadij "Allah be pleased with him": We used to rent the land for one-third or one-fourth (of its yield)...and the rest is the same.

(...) A Hadith like this was narrated on the authority of Ya'li Ibn Hakim.

(...) The same was narrated on the authority of Ya'li Ibn Hakim, from Rafi Ibn Khadij, from The Prophet "Allah's blessing and peace be upon him", in which he did not mention "from some of his paternal uncles."

114-(...) Rafi Ibn Khadij "Allah be pleased with him" reported: My uncle Zuhair came to me and said: "Allah's Apostle "Allah's blessing and peace be upon him" forbade us to do a thing which was a source of benefit to us." I said: "What is that? Whatever Allah's Apostle "Allah's blessing and peace be upon him" says is right." He said: "Allah's Apostle "Allah's blessing and peace be upon him" sent for me and asked: "What are you doing with your farms?" I replied: "O Messenger of Allah! We get our farms rented on the basis that we get the yield produced at the banks of the water streams for the rental fee, or rent them for some Wasaqs of dates or barley." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others gratis, or keep them uncultivated."

قَالَ عَبْدُ اللَّهِ: لَقَدْ كُنْتُ أَعْلَمُ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، أَنَّ الأَرْضَ تُكْرَىٰ. ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحْدَثَ فِي ذٰلِكَ شَيْئاً لَمْ يَكُنْ عَلِمَهُ. فَتَرَكَ كِرَاءَ الأَرْضِ.

١٨ ـ باب كِرَاء الأرض بِالطعام

١١٣ ـ (١٥٤٨) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ الأَرْضَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى. فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي. فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعاً. وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا. نَهَانَا أَنْ نُحَاقِلَ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى. وَأَمَرَ رَبَّ الأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا. وَكَرِهَ كِرَاءَهَا، وَمَا سِوَىٰ ذٰلِكَ.

[البخاري: كتاب الحرث والمزارعة، باب كراء الأرض بالذهب والفضة، رقم: ٢٣٤٦].

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ. قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: كُنَّا نُحَاقِلُ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ. كُلُّهُمْ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، بِهٰذَا الإِسْنَادِ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: عَنْ بَعْضِ عُمُومَتِهِ.

١١٤ ـ (...) ـ **حدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنِي يَحْيَىٰ بْنُ حَمْزَةَ: حَدَّثَنِي أَبُو عَمْرٍو الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، مَوْلَىٰ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعٍ؛ أَنَّ ظُهَيْرَ بْنَ رَافِعٍ ـ وَهُوَ عَمُّهُ ـ قَالَ: أَتَانِي ظُهَيْرٌ فَقَالَ: لَقَدْ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقاً. فَقُلْتُ: وَمَا ذَاكَ؟ مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. قَالَ: سَأَلَنِي كَيْفَ تَصْنَعُونَ بِمَحَاقِلِكُمْ؟ فَقُلْتُ: نُؤَاجِرُهَا، يَا رَسُولَ اللَّهِ! عَلَى الرَّبِيعِ أَوِ الأَوْسُقِ مِنَ التَّمْرِ أَوِ الشَّعِيرِ. قَالَ: «فَلاَ تَفْعَلُوا. ازْرَعُوهَا، أَوْ أَزْرِعُوهَا، أَوْ أَمْسِكُوهَا».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي، رقم: ٢٣٣٩].

(...) The same was narrated on the authority of Rafi through another chain of transmitters, from The Prophet "Allah's blessing and peace be upon him", without mentioning "from his uncle Zuhair".

[19] Renting the land for gold and silver

115-(1547) Hanzala narrated that he asked Rafi Ibn Khadij about renting the land. Upon this he said: The Prophet "Allah's blessing and peace be upon him" forbade renting the land." I said to him: "What about (renting the land for) gold and silver (i.e. money)?" He replied: "As for (renting the land for) gold and silver, there is no harm in it."

116-(...) Hanzala Ibn Qais Al-Ansari narrated: I asked Rafi Ibn Khadij about renting the land for gold and silver. He said: There is no harm in it. During the lifetime of The Prophet "Allah's blessing and peace be upon him", people used to rent the land for (the yield produced on the areas irrigated with) canals and (the yield produced on) the ends of the streamlets, and shares of the crops. (Sometimes) that (portion specified for the rental fee) might be destroyed, and the other might be safe, and vice versa. Since the people had no rental other than that, they were prevented to practice it. But, if it (the rental fee) was something definite and secured (such as money), there would be no harm in it.

117-(...) Rafi Ibn Khadij "Allah be pleased with him" narrated: We were the most to work on cultivation among the Ansar. He (Rafi) said: We used to rent the land on the condition that (the yield of) that portion would be for us, and (the yield of) that portion would be for them. Perhaps, that (portion) might yield and this (portion) might not yield. So, he (The Prophet) forbade us to practice that. As for (renting the land for) silver (i.e. money), he did not forbid us (to do it).

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

[20] What about sharecropping and renting (the land)

118-(1549) Abdullah Ibn As-Sa'ib narrated: I asked Abdullah Ibn Ma'qil about sharecropping. He said: Thabit Ibn Ad-Dahhak "Allah be pleased with him" told me that The Messenger of Allah "Allah's blessing and peace be upon him" forbade sharecropping. According to the narration of Ibn Abu Shaiba, he (mentioned that he) said: He (The Prophet) forbade it. He (Ibn As-Sa'ib) said: I asked Ibn Ma'qil, without naming Abdullah.

119-(...) Abdullah Ibn As-Sa'ib narrated: We entered upon Abdullah Ibn Ma'qil, whom we asked about sharecropping. Upon this he said: Thabit

(...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا. وَلَمْ يَذْكُرْ: عَنْ عَمِّهِ ظُهَيْرٍ.

١٩ ـ باب كِرَاء الأرضِ بالذهب والوَرِق

١١٥ ـ (١٥٤٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الأَرْضِ.

قَالَ: فَقُلْتُ: أَبِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: أَمَّا بِالذَّهَبِ وَالْوَرِقِ، فَلاَ بَأْسَ بِهِ.

[البخاري: كتاب الحرث والمزارعة، باب حدثنا محمد...، رقم: ٢٣٢٧].

١١٦ ـ (...) ـ حدّثنا إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الأَنْصَارِيُّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ بِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: لاَ بَأْسَ بِهِ. إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ، عَلَى عَهْدِ النَّبِيِّ ﷺ، عَلَى الْمَاذِيَانَاتِ. وَأَقْبَالِ الْجَدَاوِلِ. وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هٰذَا وَيَسْلَمُ هٰذَا. وَيَسْلَمُ هٰذَا وَيَهْلِكُ هٰذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلاَّ هٰذَا. فَلِذٰلِكَ زَجَرَ عَنْهُ فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ، فَلاَ بَأْسَ بِهِ.

١١٧ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ الزُّرَقِيِّ؛ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا أَكْثَرَ الأَنْصَارِ حَقْلاً. قَالَ: كُنَّا نُكْرِي الأَرْضَ عَلَى أَنَّ لَنَا هٰذِهِ وَلَهُمْ هٰذِهِ. فَرُبَّمَا أَخْرَجَتْ هٰذِهِ وَلَمْ تُخْرِجْ هٰذِهِ. فَنَهَانَا عَنْ ذٰلِكَ. وَأَمَّا الْوَرِقُ فَلَمْ يَنْهَنَا.

(...) ـ حدّثنا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٢٠ ـ بابٌ في المُزَارَعَةِ والمُؤَاجَرَة

١١٨ ـ (١٥٤٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: أَخْبَرَنِي ثَابِتُ بْنُ الضَّحَّاكِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَارَعَةِ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: نَهَى عَنْهَا. وَقَالَ: سَأَلْتُ ابْنَ مَعْقِلٍ. وَلَمْ يُسَمِّ عَبْدَ اللَّهِ.

١١٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ. قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ

pretended that The Messenger of Allah "Allah's blessing and peace be upon him" forbade sharecropping, and permitted renting (the land for money) and said: "There is no harm in it."

[21] The land is granted

120-(1550) Mujahid narrated: I said to Tawus: Come along with me to Ibn Rafi Ibn Khadij, so as to listen from him the Hadith he is narrating from his father from The Prophet "Allah's blessing and peace be upon him" (as regards the forbiddance of renting the land). Upon this he scolded him and said: "By Allah! Had I known that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it, surely, I would not have practiced it. But, the most knowledgeable of them (Muslims) (i.e. Ibn Abbas "Allah be pleased with both") narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for one to give his land to his brother gratis than to take (from him) a fixed rent on it.""

121-(...) Both of Amr and Ibn Tawus narrated that Tawus used to rent his land for a specific share of its yield. Amr said: I said (to Tawus): "O Abu Abd Ar-Rahman! If you abandoned such a renting of land for a specific share of its yield, (it would be better) since they pretend that The Messenger of Allah "Allah's blessing and peace be upon him" forbade it." He replied: "O Amr! The most knowledgeable of them (Muslims) (i.e. Ibn Abbas) told me that The Prophet "Allah's blessing and peace be upon him" had not forbidden it, but said: "It is more beneficial for one to give his land to his brother gratis than to take (from him) a fixed rental fee on it.""

(...) The same was narrated on the authority of Amr Ibn Dinar through another chain of transmitters, from Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him".

122-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "It is better for one to give his land to his brother gratis (to cultivate it) than to take (from him) such-and-such (a rent), i.e. something definite."" Ibn Abbas "Allah be pleased with both" said: That's Haql, or Muhaqala in the dialect of Ansar.

123-(...) Tawus narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "He, who has land, then it is better for him to give it to his brother gratis (to cultivate it than to rent it to him for a specific share of its yield)."

مَعْقِلٍ فَسَأَلْنَاهُ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: زَعَمَ ثَابِتٌ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَارَعَةِ، وَأَمَرَ بِالْمُؤَاجَرَةِ. وَقَالَ: «لاَ بَأْسَ بِهَا».

٢١ ـ بابُ الأَرْضِ تُمْنَحُ

١٢٠ ـ (١٥٥٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو؛ أَنَّ مُجَاهِداً قَالَ لِطَاوُسٍ: انْطَلِقْ بِنَا إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ. فَاسْمَعْ مِنْهُ الْحَدِيثَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: فَانْتَهَرَهُ. قَالَ: إِنِّي وَاللَّهِ! لَوْ أَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُ مَا فَعَلْتُهُ. وَلَكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجاً مَعْلُوماً».

[البخاري: كتاب الحرث والمزارعة، باب حدثنا عليّ بن عبد الله...، رقم: ٢٣٣٠].

١٢١ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، وَابْنُ طَاوُسٍ، عَنْ طَاوُسٍ؛ أَنَّهُ كَانَ يُخَابِرُ. قَالَ عَمْرٌو: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! لَوْ تَرَكْتَ هٰذِهِ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ. فَقَالَ: أَيْ عَمْرُو! أَخْبَرَنِي أَعْلَمُهُمْ بِذٰلِكَ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهَا. إِنَّمَا قَالَ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجاً مَعْلُوماً».

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنْ شَرِيكٍ، عَنْ شُعْبَةَ. كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ حَدِيثِهِمْ.

١٢٢ ـ (...) ـ **وحدّثني** عَبْدُ بْنُ حُمَيْدٍ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عن أبيه، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا» لِشَيْءٍ مَعْلُومٍ.

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ. وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ.

١٢٣ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَإِنَّهُ أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ».

(22) The Book Of Sharecropping

(It is to take care of one or many trees of somebody on the condition that he would have a certain share of the fruits; and that applies also to cultivating the land and then sharecropping)

[1] Sharing the fruits

1-(1551) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" treated the people (Jews) of Khaibar (in such a way as to give them the land to cultivate) for half of its yield of fruits or vegetation (as their wages).

2-(...) Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" gave the land to the people of Khaibar (to utilize it) on the condition that half the yield of fruits or vegetation would be their share. The Prophet "Allah's blessing and peace be upon him" used to give his wives yearly one hundred Wasaqs each: eighty Wasaqs of dates and twenty Wasaqs of barley. When Umar became the caliph, and distributed (the land of) Khaibar, he gave the wives of The Prophet "Allah's blessing and peace be upon him" the option either they should have the land and water as their shares, or he should secure for them (their shares of those) Wasaqs yearly. They differed: Some of them chose the land and water, and some chose the Wasaqs (to be secured for them) yearly. A'isha and Hafsa were among those who chose the land and water.

3-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" treated the people (Jews) of Khaibar (in such a way as to give them the land to cultivate) for half of its yield of fruits or vegetation...and the rest is the same as narrated by Ali Ibn Muzhir. He did not mention that A'isha and Hafsa were among those who chose the land and water. He mentioned: He (Umar) gave the wives of The Prophet "Allah's blessing and peace be upon him" the option to give them the land. He did not mention the water.

4-(...) Ibn Umar "Allah be pleased with both" narrated: When Khaibar was conquered, the Jews requested The Messenger of Allah "Allah's blessing and peace be upon him" to let them stay there on the condition that they would do the labour and get half of the fruits and vegetation. Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish."...and the rest is the same as narrated by Ibn Numair and Ibn Muzhir from Ubaidullah, in which he added: The half of its fruits used to be distributed as shares, from which

٢٢ ـ كِتَابُ المُسَاقَاةِ

١ ـ باب المُسَاقاة والمُعَامَلَةِ بجُزْءٍ من الثَّمرِ والزَّرْع

١ ـ (١٥٥١) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ.

[البخاري: كتاب الحرث والمزارعة، باب إذا لم يشترط السنين في المزارعة...، رقم: ٢٣٢٩].

٢ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيٌّ ـ وَهُوَ ابْنُ مُسْهِرٍ ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَعْطَىٰ رَسُولُ اللَّهِ ﷺ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِئَةَ وَسْقٍ: ثَمَانِينَ وَسْقاً مِنْ تَمْرٍ، وَعِشْرِينَ وَسْقاً مِنْ شَعِيرٍ. فَلَمَّا وَلِيَ عُمَرُ قَسَمَ خَيْبَرَ. خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ، أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ وَالْمَاءَ، أَوْ يَضْمَنَ لَهُنَّ الأَوْسَاقَ كُلَّ عَامٍ، فَاخْتَلَفْنَ، فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَالْمَاءَ. وَمِنْهُنَّ مَنِ اخْتَارَ الأَوْسَاقَ كُلَّ عَامٍ، فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ.

٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا خَرَجَ مِنْهَا مِنْ زَرْعٍ أَوْ ثَمَرٍ. وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ. وَلَمْ يَذْكُرْ: فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ. وَقَالَ: خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ. وَلَمْ يَذْكُرِ الْمَاءَ.

٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: لَمَّا افْتُتِحَتْ خَيْبَرُ سَأَلَتْ يَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يُقِرَّهُمْ فِيهَا. عَلَىٰ أَنْ يَعْمَلُوا عَلَىٰ نِصْفِ مَا خَرَجَ مِنْهَا مِنَ الثَّمَرِ وَالزَّرْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُقِرُّكُمْ فِيهَا عَلَىٰ ذٰلِكَ مَا شِئْنَا...» ثُمَّ سَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ وَابْنِ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ.

The Messenger of Allah "Allah's blessing and peace be upon him" used to take one-fifth.

5-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" gave to the Jews the date-palm trees and the land of Khaibar on the condition that they should take care of, (and spend on) them from their money, and The Messenger of Allah "Allah's blessing and peace be upon him" should get half of its fruits.

6-(...) Ibn Umar "Allah be pleased with both" narrated: Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle "Allah's blessing and peace be upon him" had conquered Khaibar, he wanted to expel the Jews from it, as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle "Allah's blessing and peace be upon him" intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish." So they (Jews) kept on living there until Umar expelled them to Taima and Ariha.

[2] The excellence of planting and cultivating (the land)

7-(1552) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who planted some plants, from whose yield it was eaten, but that it would be a charity for him, nothing was stolen from it but that it would be a charity for him, nothing was eaten from it by a beast but that it would be a charity for him, nothing was eaten from it by a bird but that it would be a charity for him, and nothing was taken or decreased from it by anyone but that it would be a charity for him."

8-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" visited Umm Mubashshir Al-Ansariyya (the wife of Zaid Ibn Haritha) in (a garden of) date-palm trees of hers. He asked her: "Who did plant those date-palm trees? Is he a Muslim or an unbeliever?" she said: "He is a Muslim." He said: "There is no Muslim, who planted some plants or cultivated some trees from which a man, a beast or anything ate, but that it would be a charity for him."

9-(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim, who planted

وَزَادَ فِيهِ: وَكَانَ الثَّمَرُ يُقْسَمُ عَلَى السُّهْمَانِ مِنْ نِصْفِ خَيْبَرَ. فَيَأْخُذُ رَسُولُ اللَّهِ ﷺ الْخُمُسَ.

٥ ـ (...) ـ وحدّثنا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ دَفَعَ إِلَىٰ يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا. عَلَىٰ أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ. وَلِرَسُولِ اللَّهِ ﷺ شَطْرُ ثَمَرِهَا.

٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لِابْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَىٰ مِنْ أَرْضِ الْحِجَازِ. وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَىٰ خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا. وَكَانَتِ الأَرْضُ، حِينَ ظُهِرَ عَلَيْهَا، لِلَّهِ وَلِرَسُولِهِ وَلِلْمُسْلِمِينَ، فَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا. فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يُقِرَّهُمْ بِهَا. عَلَىٰ أَنْ يَكْفُوا عَمَلَهَا. وَلَهُمْ نِصْفُ الثَّمَرِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَىٰ ذٰلِكَ، مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّىٰ أَجْلاَهُمْ عُمَرُ إِلَىٰ تَيْمَاءَ وَأَرِيحَاءَ.

[البخاري: كتاب الحرث والمزارعة، باب إذا قال رب الأرض أقرك ما أقرك الله...، رقم: ٢٣٣٨].

٢ ـ باب فَضْلِ الغَرْسِ والزرع

٧ ـ (١٥٥٢) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ. وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ. وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ. وَلاَ يَرْزَؤُهُ أَحَدٌ إِلاَّ كَانَ لَهُ صَدَقَةٌ».

٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ أُمِّ مُبَشِّرٍ الأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا. فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. فَقَالَ: «لاَ يَغْرِسُ مُسْلِمٌ غَرْساً، وَلاَ يَزْرَعُ زَرْعاً، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ شَيْءٌ، إِلاَّ كَانَتْ لَهُ صَدَقَةً».

٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَغْرِسُ رَجُلٌ مُسْلِمٌ غَرْساً، وَلاَ زَرْعاً، فَيَأْكُلَ مِنْهُ سَبُعٌ أَوْ طَائِرٌ أَوْ شَيْءٌ، إِلاَّ كَانَ لَهُ فِيهِ أَجْرٌ».

some plants or trees, from which a beast, a bird or anything else ate, but that he would have a reward for it."

10-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" visited Umm Ma'bad (the wife of Zaid Ibn Haritha) in a garden of hers. He asked her: "O Umm Ma'bad! Who did plant those date-palm trees? Is he a Muslim or an unbeliever?" she said: "He is a Muslim." He said: "There is no Muslim, who planted some trees from which a man, a beast or a bird ate, but that there would be a reward for him to the Day of Judgement."

11-(...) The same Hadith was narrated through another chain of transmitters, with slight change of words.

12-(1553) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who planted some plants or cultivated some trees from which a bird, a man, or a beast ate, but that it would be a charity for him."

13-(...) Anas "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered (a garden of) date-palm trees owned by Umm Mubashshir, a woman from the Ansar. He asked: "Who did plant those date-palm trees? Is he a Muslim or an unbeliever?"...And the rest is the same.

[3] Non-payment for those (fruits befallen by) blights and calamities

14-(1554) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you sold fruits to your brother and then they were befallen by a blight, then it would be unlawful to take anything from him, because in this way you take the property of your brother illegally."

(...) A Hadith like this was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

15-(1555) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits of the date-palm trees until they have become ripe. We asked Anas: "What is its ripeness?" he said: "That is to become red and yellow (and fit for eating). Tell me, if Allah withhold the (growth of the) fruits, then with what right would you make lawful (taking) the property of your brother?"

(...)Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits of the date-palm trees until they have become mellow. They asked Anas: "What is its

وَقَالَ ابْنُ أَبِي خَلَفٍ: طَائِرٌ شَيْءٌ.

١٠ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ سَعِيدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ النَّبِيُّ ﷺ، عَلَى أُمِّ مَعْبَدٍ، حَائِطاً. فَقَالَ: «يَا أُمَّ مَعْبَدٍ! مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. قَالَ: «فَلاَ يَغْرِسُ الْمُسْلِمُ غَرْساً، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ طَيْرٌ، إِلاَّ كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ».

١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. كُلُّ هٰؤُلاَءِ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. زَادَ عَمْرٌو فِي رِوَايَتِهِ، عَنْ عَمَّارٍ، وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِ، عَنْ أَبِي مُعَاوِيَةَ. فَقَالاَ: عَنْ أُمِّ مُبَشِّرٍ. وَفِي رِوَايَةِ ابْنِ فُضَيْلٍ: عَنِ امْرَأَةِ زَيْدِ بْنِ حَارِثَةَ. وَفِي رِوَايَةِ إِسْحَاقَ، عَنْ أَبِي مُعَاوِيَةَ، قَالَ: رُبَّمَا قَالَ: عَنْ أُمِّ مُبَشِّرٍ، عَنِ النَّبِيِّ ﷺ. وَرُبَّمَا لَمْ يَقُلْ. وَكُلُّهُمْ قَالُوا: عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ عَطَاءٍ وَأَبِي الزُّبَيْرِ وَعَمْرِو بْنِ دِينَارٍ.

١٢ ـ (١٥٥٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً، أَوْ يَزْرَعُ زَرْعاً، فَيَأْكُلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ».

[البخاري: كتاب الحرث والمزارعة، باب فضل الزرع والغرس إذا أكل منه، رقم: ٢٣٢٠].

١٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ دَخَلَ نَخْلاً لأُمِّ مُبَشِّرٍ ـ امْرَأَةٍ مِنَ الأَنْصَارِ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» قَالُوا: مُسْلِمٌ ... بِنَحْوِ حَدِيثِهِمْ.

[البخاري: كتاب الحرث والمزارعة، باب فضل الزرع والغرس إذا أكل منه، رقم: ٢٣٢٠].

٣ ـ باب وَضْعِ الْجَوَائِحِ

١٤ ـ (١٥٥٤) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَراً». (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا أَبُو ضَمْرَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ بِعْتَ مِنْ أَخِيكَ ثَمَراً، فَأَصَابَتْهُ جَائِحَةٌ، فَلاَ يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئاً. بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟».

(...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ. مِثْلَهُ.

١٥ ـ (١٥٥٥) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى تَزْهُوَ.

فَقُلْنَا لأَنَسٍ: مَا زَهْوُهَا؟ قَالَ: تَحْمَرُّ وَتَصْفَرُّ. أَرَأَيْتَكَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ، بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟. [البخاري: كتاب البيوع، باب بيع المحاضرة، رقم: ٢٢٠٨].

(...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ

mellowness?" he said: "That is to become red (and fit for eating). Tell me, if Allah withholds the (growth of the) fruits, then with what right would you make lawful (taking) the property of your brother?"

16-(...) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Unless Allah fructifies them (the fruits), then with what right would you make lawful (taking) the property of your brother?"

17-(1554) Jabir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered not to pay for those (fruits befallen by) blights.

[4] It is desirable to reduce from the debt

18-(1556) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", a man was stricken by a calamity in the fruits which he purchased (which were befallen by a blight), with the result that his debt became so much. The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Give him in charity." They gave him in charity, but that did not fulfill his debts. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to his creditors: "Take whatever you found (with him), and you have no right more than that."

(...) A Hadith like this was narrated on the authority of Bukair Ibn Al-Ashajj, with the same chain of transmitters.

19-(1557) Amra Bint Abd Ar-Rahman narrated that she heard A'isha "Allah be pleased with her" saying: Once, The Messenger of Allah "Allah's blessing and peace be upon him" heard the voices of two foes near the door, quarrelling with one another loudly, with one of them asking the other to reduce something of his debt, and be gentle (and wait for sometime until he is able to fulfill him his debt), while the other was saying: "By Allah! I should not do." The Messenger of Allah "Allah's blessing and peace be upon him" came out upon them and said: "Where is this who swore by Allah not to do favour?" he said: "It is I, O Messenger of Allah. Let him choose whatever he likes of those (two alternatives: either I would reduce something of his debt, or I should wait for sometime until he is able to fulfill it)."

20-(1558) Abdullah Ibn Ka'b Ibn Malik narrated that Ka'b Ibn Malik "Allah be pleased with him" demanded his debt back from Ibn Abu

مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُزْهِيَ. قَالُوا: وَمَا تُزْهِي؟ قَالَ: تَحْمَرُّ. فَقَالَ: إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ، فَبِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟.

[البخاري: كتاب البيوع، باب إذا باع الثمار قبل أن يبدو صلاحها...، رقم: ٢١٩٨].

١٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ لَمْ يُثْمِرْهَا اللَّهُ، فَبِمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ؟».

١٧ ـ (١٥٥٤) ـ حدّثنا بِشْرُ بْنُ الْحَكَمِ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لِبِشْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ الْجَوَائِحِ.

قَالَ أَبُو إِسْحَاقَ ـ وَهُوَ صَاحِبُ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ، عَنْ سُفْيَانَ، بِهٰذَا.

٤ ـ باب استحباب الوَضْعِ مِنَ الدَّيْنِ

١٨ ـ (١٥٥٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا. فَكَثُرَ دَيْنُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ. فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِغُرَمَائِهِ: «خُذُوا مَا وَجَدْتُمْ. وَلَيْسَ لَكُمْ إِلاَّ ذٰلِكَ».

(...) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٩ ـ (١٥٥٧) ـ وحدّثني غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ ـ وَهُوَ ابْنُ بِلاَلٍ ـ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ. عَالِيَةً أَصْوَاتُهُمَا. وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ. وَهُوَ يَقُولُ: وَاللَّهِ! لاَ أَفْعَلُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمَا. فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لاَ يَفْعَلُ الْمَعْرُوفَ؟» قَالَ: أَنَا، يَا رَسُولَ اللَّهِ! فَلَهُ أَيُّ ذٰلِكَ أَحَبَّ.

[البخاري: كتاب الصلح، باب هل يشير الإمام بالصلح، رقم: ٢٧٠٥].

٢٠ ـ (١٥٥٨) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ: أَخْبَرَهُ عَنْ أَبِيهِ؛ أَنَّهُ

Hadrad in the Mosque and their voices grew louder till The Messenger of Allah "Allah's blessing and peace be upon him" heard them while he was in his home. He came out to them, raising the curtain of his room, addressing Ka'b: "O Ka'b!" Ka'b replied: "Here I'm responding to your call, O Allah's Apostle!" He (The Prophet) said (to him): "Reduce your debt to one half," gesturing with his hand. Ka'b said: "I have done so, O Allah's Apostle!" On that The Prophet "Allah's blessing and peace be upon him" said to him (Ibn Abu Hadrad): "Get up and fulfill the debt to him."

21-(...) Abdullah Ibn Ka'b Ibn Malik narrated that Ka'b Ibn Malik "Allah be pleased with him" demanded his debt back from Ibn Abu Hadrad...and the rest is the same.

(...)Abdullah Ibn Ka'b Ibn Malik narrated from his father Ka'b Ibn Malik "Allah be pleased with him" That Abdullah Ibn Abu Hadrad Al-Aslami owed him some debt. Ka'b met him, and caught hold of him. They started talking and their voices grew louder. The Prophet "Allah's blessing and peace be upon him" passed by them and addressed Ka'b, pointing out to him to reduce the debt to one half. So, Ka'b got one half of the debt and exempted the debtor from the other half.

[5] If one found what he had sold with the purchaser, who became bankrupt, he would have the right to take it back

22-(1559) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (or I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying): "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

(...) The same was narrated on the authority of Yahya Ibn Sa'id, through another chain of transmitters. Ibn Abu Rumh said in his narration: "If one became bankrupt..."

23-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him" that if one became bankrupt, and he had not yet distributed the things (he purchased from a certain person), then, they should be given to the one who sold them.

24-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "If one (the purchaser) became bankrupt, and he (the seller) found with him his very things (he sold to him), then, he would have more right to take them."

تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْناً كَانَ لَهُ عَلَيْهِ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْجِدِ. فَارْتَفَعَتْ أَصْوَاتُهُمَا. حَتَّىٰ سَمِعَهَا رَسُولُ اللَّهِ ﷺ ـ وَهُوَ فِي بَيْتِهِ ـ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ حَتَّىٰ كَشَفَ سِجْفَ حُجْرَتِهِ. وَنَادَىٰ كَعْبَ بْنَ مَالِكٍ. فَقَالَ: «يَا كَعْبُ!» فَقَالَ: لَبَّيْكَ! يَا رَسُولَ اللَّهِ! فَأَشَارَ إِلَيْهِ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبٌ: قَدْ فَعَلْتُ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَاقْضِهِ».

[البخاري: كتاب الصلاة، باب التقاضي والملازمة في المسجد، رقم: ٤٥٧].

٢١ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ؛ أَنَّهُ تَقَاضَىٰ دَيْناً لَهُ عَلَى ابْنِ أَبِي حَدْرَدٍ ... بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

(...) ـ قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ؛ أَنَّهُ كَانَ لَهُ مَالٌ عَلَىٰ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «يَا كَعْبُ!» فَأَشَارَ بِيَدِهِ. كَأَنَّهُ يَقُولُ النِّصْفَ. فَأَخَذَ نِصْفاً مِمَّا عَلَيْهِ. وَتَرَكَ نِصْفاً.

٥ ـ باب مَنْ أدرك مَا باعه عند المشتري وقد أفْلَسَ فله الرجوع فيه

٢٢ ـ (١٥٥٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ـ أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ: «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ ـ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ ـ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

[البخاري: كتاب الاستقراض، باب إذا وجد ماله عند مفلس...، رقم: ٢٤٠٢].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ، وَيَحْيَىٰ بْنُ سَعِيدٍ، وَحَفْصُ بْنُ غِيَاثٍ. كُلُّ هٰؤُلاَءِ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، فِي هٰذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ.

وَقَالَ ابْنُ رُمْحٍ، مِنْ بَيْنِهِمْ فِي رِوَايَتِهِ: أَيُّمَا امْرِىءٍ فُلِّسَ.

٢٣ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ ـ وَهُوَ ابْنُ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيُّ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ أَبِي حُسَيْنٍ؛ أَنَّ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ، عَنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِي الرَّجُلِ الَّذِي يُعْدِمُ، إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ وَلَمْ يُفَرِّقْهُ: «أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ، فَهُوَ أَحَقُّ بِهِ».

(...) A Hadith like this was narrated on the authority of Quatada, with the same chain of transmitters, in which he added: "He would have more right to take it than the creditors."

25-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one (the buyer) became bankrupt, and he (the seller) found with him his very commodity (he sold to him), then, he would have more right to take it."

[6] The merit of giving respite to the one who is in difficulty

26-(1560) Rib'i Ibn Hirash narrated that Hudhaifa told them: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels received a soul of a man from those (people) who were before you, whom they asked: "Did you do any good?" he replied in the negative. They said: "Try to remember (any good you had done)." He said: "I used to give loans to people. I used to order my servants to give respite to the one who was in difficulty (to repay his debts), and excuse the rich one (to repay his debt at his convenience)." Upon this Allah "Exalted and Hallowed be He" said: "Then, excuse him."

27-(...) Rib'i Ibn Hirash narrated: Once, Hudhaifa and Abu Mas'ud "Allah be pleased with both" met one another. Hudhaifa said: (It was narrated that) a man met his Lord (after death), Who asked him: "What did you do (of good in the world)?" he (the man) said: "Indeed, I did no good except that I was a man of wealth (and I used to lend money to the people), and whenever I demanded it back, I used to accept only what was available (from the man who could afford it), and exempt (the one who was in difficulty) from what was not available." Upon this He (Allah) said (to the angels): "Excuse My slave." Abu Mas'ud said: It was like this that I heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

28-(...) Hudhaifa "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There was a man who died and then he was admitted in Paradise. He was asked: "What (good) did you use to do (in the world)?" Either he remembered or was reminded. Then, he said: "I used to sell (commodities) to the people. I used to give more time to the one who was in difficulty (to repay his debts), and I used to be lenient in accepting the coins or cash payment." Subsequently, he was forgiven." Abu Mas'ud said: I also heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَعِيدٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَيْضاً: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالاَ: «فَهُوَ أَحَقُّ بِهِ مِنَ الْغُرَمَاءِ».

٢٥ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ ـ قَالَ حَجَّاجٌ: مَنْصُورُ بْنُ سَلَمَةَ ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا، فَهُوَ أَحَقُّ بِهَا».

٦ ـ باب فَضْلِ إِنْظَارِ الْمُعْسِرِ

٢٦ ـ (١٥٦٠) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ؛ أَنَّ حُذَيْفَةَ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ. فَقَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئاً؟ قَالَ: لاَ. قَالُوا: تَذَكَّرْ. قَالَ: كُنْتُ أُدَايِنُ النَّاسَ. فَآمُرُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ. قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «تَجَوَّزُوا عَنْهُ».

[البخاري: كتاب البيوع، باب من أنظر معسرًا، رقم: ٢٠٧٧].

٢٧ ـ (...) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لاِبْنِ حُجْرٍ ـ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ. قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ. فَقَالَ حُذَيْفَةُ: «رَجُلٌ لَقِيَ رَبَّهُ فَقَالَ: مَا عَمِلْتَ؟ قَالَ: مَا عَمِلْتُ مِنَ الْخَيْرِ، إِلاَّ أَنِّي كُنْتُ رَجُلاً ذَا مَالٍ. فَكُنْتُ أُطَالِبُ بِهِ النَّاسَ. فَكُنْتُ أَقْبَلُ الْمَيْسُورَ وَأَتَجَاوَزُ عَنِ الْمَعْسُورِ. فَقَالَ: تَجَاوَزُوا عَنْ عَبْدِي».

قَالَ أَبُو مَسْعُودٍ: هٰكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

٢٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ؛ «أَنَّ رَجُلاً مَاتَ فَدَخَلَ الْجَنَّةَ. فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ «قَالَ: فَإِمَّا ذَكَرَ وَإِمَّا ذُكِّرَ فَقَالَ: إِنِّي كُنْتُ أُبَايِعُ النَّاسَ. فَكُنْتُ أُنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السِّكَّةِ أَوْ فِي النَّقْدِ، فَغُفِرَ لَهُ».

فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

29-(...) Hudhaifa "Allah be pleased with him" narrated: One of Allah's slaves was brought in front of Him (after his death), whom He had given wealth (in the world). He (Allah) asked him: "What did you do in the world?" he replied -and they are not to conceal anything from Allah-: "O my Lord! You gave me Your wealth (which you put in my possession). I used to enter into transactions with people. The leniency (in demanding back my right from the debtors) was one of my characteristics. So, I used to be lenient (in accepting the payment from) the solvent, and I used to give respite to the insolvent." Allah said: "I have more right than you to do so. Excuse My slave." Both of Uqba Ibn Amir Al-Juhani and Abu Mas'ud Al-Ansari said: "It is like this that we heard it from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him"."

30-(1561) Abu Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from the people who were before you was reckoned (by Allah after death). Nothing of good (deeds he had done in the world) was found (in his record), except that he used to enter into transactions with people. He was a man of wealth, and he used to order his servants to excuse those who were insolvent. Upon this Allah "Exalted and Hallowed be He" said: "We have more right than him to do so. Excuse him.""

31-(1562) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a man who used to lend money to people. He used to say to his servant: "If you met an insolvent one, excuse him (to repay at his convenience), so that Allah might forgive us." Then, he (died and) met Allah Who forgave him."

(...)Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

32-(1563) Abdullah Ibn Abu Quatada narrated that Abu Quatada "Allah be pleased with him" sought for a debtor to him, who hid from him. Then, he found him (and demanded back his debt from him). He (the man) said: "I'm insolvent." He (Abu Quatada) asked: "(Do you swear by) Allah (that you are insolvent)?" he said: "(By) Allah (I'm so)." Upon this he said: "No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who liked to be pleased to be rescued by Allah from the distress on the Day of Judgement, let him give more time to the insolvent one (to repay his debt), or put down (the debt) from him.""

(...) The same was narrated on the authority of Jarir Ibn Hazim from Aiyyub, with the same chain of transmitters.

٢٩ ـ (...) ـ حدّثنا أَبو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبو خَالِدٍ الأَحْمَرُ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالَ: «أُتِيَ اللَّهُ بِعَبْدٍ مِنْ عِبَادِهِ، آتَاهُ اللَّهُ مَالاً. فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ ـ قَالَ: ﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ [النساء: ٤٢] ـ قَالَ: يَا رَبِّ! آتَيْتَنِي مَالَكَ. فَكُنْتُ أُبَايِعُ النَّاسَ. وَكَانَ مِنْ خُلُقِي الْجَوَازُ. فَكُنْتُ أَتَيَسَّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ: أَنَا أَحَقُّ بِذَا مِنْكَ. تَجَاوَزُوا عَنْ عَبْدِي».

فَقَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ، وَأَبو مَسْعُودٍ الأَنْصَارِيُّ: هٰكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ.

٣٠ ـ (١٥٦١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَى ـ، قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ. فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ. إِلاَّ أَنَّهُ كَانَ يُخَالِطُ النَّاسَ. وَكَانَ مُوسِراً، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ. قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذٰلِكَ مِنْهُ. تَجَاوَزُوا عَنْهُ».

٣١ ـ (١٥٦٢) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، قَالَ مَنْصُورٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ. وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ، وَهُوَ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ. فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِراً فَتَجَاوَزْ عَنْهُ. لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ».

[البخاري: كتاب البيوع، باب من انظر معسراً، رقم: ٢٠٧٨].

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... بِمِثْلِهِ.

٣٢ ـ (١٥٦٣) ـ حدّثنا أَبو الْهَيْثَمِ خَالِدُ بْنُ خِدَاشِ بْنِ عَجْلاَنَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ طَلَبَ غَرِيماً لَهُ فَتَوَارَى عَنْهُ. ثُمَّ وَجَدَهُ. فَقَالَ: إِنِّي مُعْسِرٌ. فَقَالَ: آللَّهِ؟ قَالَ: آللَّهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللَّهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ».

(...) ـ وَحَدَّثَنِيهِ أَبو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

[7] Forbiddance of a solvent's procrastination of fulfilling the debt, and the validity of (debt's) transference, and the desirability of transference (of debt) when it is transferred to a rich man

33-(1564) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A solvent's procrastination (of fulfilling the debt) is injustice, and if (the debt of) anyone of you was transferred to a rich man, he should follow him."

(...) A Hadith like this was narrated on the authority of Ma'mar, from Hammam Ibn Munabbih, from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

[8] Forbiddance of selling the surplus water in the desert needed for the grass (of grazing the animals), preventing people to use it, and taking charge for lending the camel to mate with the she-camel

34-(1565) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus water.

35-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade hiring the camel to mate with the she-camel, taking charge for the excess water and the land to be cultivated. Indeed, all of that was forbidden by The Prophet "Allah's blessing and peace be upon him".

36-(1566) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water (of anyone) should not be withheld, with the result that the (growth of the) herbage (of grazing people's animals) would be hindered."

37-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not withhold the surplus water, with the result that you may hinder the growth of herbage."

38-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water should not be sold to enable the herbage to be satisfied."

٧ ـ باب تحريم مَطْلِ الغَنِيِّ، وصحة الحوالة، واستحباب قبولها إذا أُحِيل على مَلِيءٍ

٣٣ ـ (١٥٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَىٰ مَلِيءٍ فَلْيَتْبَعْ».

[البخاري: كتاب الحوالة، باب في المطل، رقم: ٢٣٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالاَ جَمِيعاً: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٨ ـ باب تحريم فَضْلِ بيع الماء الذي يكون بالفَلاَة ويحتاج إليه لرعي الكلأ وتحريم منع بذله وتحريم بيع ضراب الفحل

٣٤ ـ (١٥٦٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

٣٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ، وَعَنْ بَيْعِ الْمَاءِ وَالأَرْضِ لِتُحْرَثَ، فَعَنْ ذٰلِكَ نَهَى النَّبِيُّ ﷺ.

٣٦ ـ (١٥٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ».

[البخاري: كتاب المساقاة، باب من قال: إن صاحب الماء أحق بالماء حتى يروى...، رقم: ٢٣٥٣].

٣٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلأَ».

٣٨ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ؛ أَنَّ هِلاَلَ بْنَ أُسَامَةَ أَخْبَرَهُ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلأُ».

[9] Prohibition of (accepting) the price of a dog, the wages of a priest, the earnings of a prostitute, and forbiddance of selling a cat

39-(1567) Abu Mas'ud Al-Ansari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) a dog's price, a prostitute's earnings, and a priest's wages.

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

40-(1568) As-Sa'ib Ibn Yazid narrated from Rafi Ibn Khadij: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst income is that (brought through) the earnings of a prostitute, the price of a dog, and the wages of a cupper."

41-(...) Rafi Ibn Khadij "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "The price of a dog is vicious, the earning of a prostitute is vicious, and the wages of a cupper is also vicious."

(...) A Hadith like this was narrated on the authority of Ma'mar, from Yahya Ibn Abu Kathir, with the same chain of transmitters.

(...) A Hadith like this was narrated on the authority of Rafi Ibn Khadij from The Prophet "Allah's blessing and peace be upon him".

42-(1569) Ma'qil narrated from Abu Az-Zubair: I asked Jabir "Allah be pleased with both" about the price of a dog and a cat. He said: The Prophet "Allah's blessing and peace be upon him" scolded (the people) to do so.

[10] The order to kill the dogs, and the abrogation of it, and the prohibition of keeping them except for hunting or guarding farms or cattle or the like of that

43-(1570) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" ordered that the dogs should be killed.

44-(...) Ibn Umar "Allah be pleased with both" narrated: The Apostle of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill the dogs. He sent (a messenger) to the sides of Medina, (carrying his order) that they should be killed.

45-(...) Nafi narrated from Abdullah "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" used to order that the dogs should be killed. We would be sent to the sides of Medina,

٩ ـ باب تحريم ثمن الكلب وحُلْوَان الكاهن وَمَهْرِ البَغِيِّ وكسبِ الحَجَّام والنهي عن بيع السِّنَّوْرِ

٣٩ ـ (١٥٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ. [البخاري: كتاب البيوع، باب ثمن الكلب، رقم: ٢٢٣٧].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَفِي حَدِيثِ اللَّيْثِ مِنْ رِوَايَةِ ابْنِ رُمْحٍ؛ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ.

٤٠ ـ (١٥٦٨) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يُحَدِّثُ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ، وَثَمَنُ الْكَلْبِ، وَكَسْبُ الْحَجَّامِ».

٤١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ قَارِظٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ثَمَنُ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيِّ خَبِيثٌ، وَكَسْبُ الْحَجَّامِ خَبِيثٌ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، عَنِ السَّائِبِ بْنِ يَزِيدَ. حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

٤٢ ـ (١٥٦٩) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ. قَالَ: سَأَلْتُ جَابِراً عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ؟ قَالَ: زَجَرَ النَّبِيُّ ﷺ عَنْ ذٰلِكَ.

١٠ ـ بابُ الأمرِ بقَتْلِ الكلاب، وبيان نَسْخِهِ، وبيان تحريم اقْتِنَائها إلا لصَيْدٍ أو زَرْعٍ أو مَاشِيَةٍ ونحو ذلك

٤٣ ـ (١٥٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ.

[البخاري: كتاب بدء الخلق، باب إذا وقع الذباب في شراب أحدكم...، رقم: ٣٣٢٣].

٤٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ، فَأَرْسَلَ فِي أَقْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ.

٤٥ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ أُمَيَّةَ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ

where we did not leave a dog but that we killed it, to the extent that we would kill the dog of the desert woman, which came following her.

46-(1571) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed except a dog used for hunting, and a dog (used for watching) herds of sheep and cattle. It was said to Ibn Umar that Abu Huraira "Allah be pleased with him" had said (adding to that): And a dog (used for guarding) farms. Upon this Ibn Umar said: However, Abu Huraira had farms (so he was eager to keep this portion of the narration).

47-(1572) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to kill the dogs. (We used to kill all of them) to the extent that whenever a woman came from the desert with a dog, we would kill it. Afterwards, The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing them and said (excluding): "You should kill the black dog of two spots (in the eyes), because it is a devil."

48-(1573) Abdullah Ibn Mughaffal narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill dogs. Then, he said: "What do they have to do with dogs?" afterwards, he permitted (keeping) the dog used for hunting and (watching) the herds.

49-(...) A Hadith like this was narrated on the authority of Shu'ba, with the same chain of transmitters. In the narration of Yahya, he (The Prophet) permitted keeping dogs used for (guarding) herds, for hunting and (watching) farms.

50-(1574) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then his deeds would decrease by two Qirats everyday."

51-(...) Salim narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for hunting or (watching) the herds of cattle, then his deeds would decrease by two Qirats everyday."

52-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that dog used for hunting, or for (watching) the herds of cattle, then his deeds would decrease by two Qirats everyday."

الْكِلاَبِ. فَنَنْبَعِثُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلاَ نَدَعُ كَلْباً إِلاَّ قَتَلْنَاهُ. حَتَّىٰ إِنَّا لَنَقْتُلُ كَلْبَ الْمُرَيَّةِ مِنْ أَهْلِ الْبَادِيَةِ، يَتْبَعُهَا.

٤٦ ـ (١٥٧١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. إِلاَّ كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ، أَوْ مَاشِيَةٍ.

فَقِيلَ لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: أَوْ كَلْبَ زَرْعٍ. فَقَالَ ابْنُ عُمَرَ: إِنَّ لأَبِي هُرَيْرَةَ زَرْعاً.

٤٧ ـ (١٥٧٢) ـ حدّثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ. حَتَّىٰ إِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ. ثُمَّ نَهَى النَّبِيُّ ﷺ عَنْ قَتْلِهَا. وَقَالَ: «عَلَيْكُمْ بِالأَسْوَدِ الْبَهِيمِ ذِي النُّقْطَتَيْنِ، فَإِنَّهُ شَيْطَانٌ».

٤٨ ـ (١٥٧٣) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُغَفَّلِ. قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلاَبِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ.

٤٩ ـ (...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ عَنْ يَحْيَىٰ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ.

٥٠ ـ (١٥٧٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ ضَارِيٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[البخاري: كتاب الذبائح والصيد، باب من اقتنى كلباً ليس بكلب صيد...، رقم: ٥٤٨٢].

٥١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنِ اقْتَنَىٰ كَلْباً، إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

٥٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

53-(...) Salim Ibn Abdullah narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then his deeds would decrease by one Qirat everyday." Abdullah and Abu Huraira "Allah be pleased with both" said: "And a dog used for (watching) farms."

54-(...) Salim narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for hunting, or for (watching) herds of cattle, then his deeds would decrease by two Qirats everyday." Salim said: Abu Huraira used to said: "And a dog used for (watching) farms." He (Abu Huraira) had many farms in his possession.

55-(...) Salim Ibn Abdullah narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever household kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then their deeds would decrease by one Qirat everyday."

56-(...) Ibn Umar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who kept a dog other than that used for (watching) farms or herds of cattle, or a dog used for hunting, then his deeds would decrease by one Qirat everyday."

57-(1575) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who kept a dog other than that used for hunting, or for (watching) herds of cattle or (cultivated) land, then his deeds would decrease by two Qirats everyday." In the narration of Abu At-Tahir, there is no mention of "or (cultivated) land."

58-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) herds of cattle, for hunting or for (guarding) farms, then his deeds would decrease by one Qirat everyday." Az-Zuhri told: This was mentioned to Ibn Umar "Allah be pleased with both" who said: "Allah's mercy be upon Abu Huraira! He possessed many farms (so he was eager to keep this portion of the narration pertaining to farms)."

59-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog, his deed would decrease by one Qirat daily, except for a dog used for (watching) fields or herds of cattle."

٥٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ عَبْدُ اللَّهِ: وَقَالَ أَبُو هُرَيْرَةَ: «أَوْ كَلْبَ حَرْثٍ».

٥٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ ضَارٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

قَالَ سَالِمٌ: وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ: «أَوْ كَلْبَ حَرْثٍ» وَكَانَ صَاحِبَ حَرْثٍ.

[البخاري: كتاب الذبائح والصيد، باب من اقتنى كلباً ليس بكلب صيد...، رقم: ٥٤٨١].

٥٥ ـ (...) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا أَهْلِ دَارٍ اتَّخَذُوا كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَائِدٍ، نَقَصَ مِنْ عَمَلِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّخَذَ كَلْباً إِلاَّ كَلْبَ زَرْعٍ أَوْ غَنَمٍ أَوْ صَيْدٍ، يَنْقُصُ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

٥٧ ـ (١٥٧٥) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «مَنِ اقْتَنَىٰ كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ مَاشِيَةٍ وَلاَ أَرْضٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ، كُلَّ يَوْمٍ».

وَلَيْسَ فِي حَدِيثِ أَبِي الطَّاهِرِ: «وَلاَ أَرْضٍ».

٥٨ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اتَّخَذَ كَلْباً، إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ، انْتَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ الزُّهْرِيُّ: فَذُكِرَ لابْنِ عُمَرَ قَوْلُ أَبِي هُرَيْرَةَ. فَقَالَ: يَرْحَمُ اللَّهُ أَبَا هُرَيْرَةَ! كَانَ صَاحِبَ زَرْعٍ.

٥٩ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ. عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَمْسَكَ كَلْباً فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

[البخاري: كتاب الحرث والمزارعة، باب اقتناء الكلب للحرث، رقم: ٢٣٢٢].

(...)Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

60-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept a dog other than that used for (watching) herds of sheep, or used for hunting, then his deeds would decrease by one Qirat everyday."

61-(1576) As-Sa'ib Ibn Yazid narrated from Sufyan Ibn Abu Zuhair (a man from Shanu'a, and he was one of the companions of The Prophet): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept a dog other than that indispensable in watching farms or animals, his deeds would decrease by one Qirat everyday." He (As-Sa'ib) said: Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? he said: "Yes, by the Lord of this mosque.

(...) As-Sa'ib Ibn Yazid narrated that once Sufyan Ibn Abu Zuhair Ash-Shana'i came to them, and told: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

[11] Making lawful the earnings of cupping

62-(1577) Anas "Allah be pleased with him" was reported to have been asked about the wages of a cupper. He told: Allah's Apostle "Allah's blessing and peace be upon him" was cupped by Abu Taiba, to whom he gave two Sas of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then he (The Prophet) said: "The best thing with which you may treat yourselves (or the best of your medicine) is cupping."

63-(...) Anas "Allah be pleased with him" was reported to have been asked about the wages of a cupper...and the rest is the same, in which he (The Prophet) said in the end: "The best medicines with which you may treat yourselves are cupping and aloes woods. You should not torture your children (by treating tonsillitis in such a way as) to press their uvula."

64-(...) Humaid narrated: I heard Anas "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" called a servant of ours who was a cupper, and he cupped him. He ordered that a Sa or a Mudd or two (of foodstuff) should be given to him (as

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

(...) ـ حدّثنا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٦٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ: حَدَّثَنَا أَبُو رَزِينٍ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اتَّخَذَ كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ غَنَمٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

٦١ ـ (١٥٧٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ؛ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ ـ وَهُوَ رَجُلٌ مِنْ شَنُوءَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اقْتَنَىٰ كَلْباً لاَ يُغْنِي عَنْهُ زَرْعاً وَلاَ ضَرْعاً، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ: آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي، وَرَبِّ هٰذَا الْمَسْجِدِ!

[البخاري: كتاب الحرث والمزارعة، باب اقتناء الكلب للحرث، رقم: ٢٣٢٢].

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ؛ أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنُوئِيُّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

١١ ـ باب حلِّ أُجْرَةِ الحِجَامة

٦٢ ـ (١٥٧٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ حُمَيْدٍ. قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ. حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ. وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ. وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ. أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ».

٦٣ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ؟ ... فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ، وَلاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ».

٦٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: دَعَا النَّبِيُّ ﷺ غُلاَماً لَنَا حَجَّاماً، فَحَجَمَهُ. فَأَمَرَ لَهُ بِصَاعٍ

wages). It was told (that his tax was very high, and as a result of The Prophet's intercession) his tax was reduced.

65-(1202) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was cupped, and he gave the cupper his charge. He also put medicine into his nostrils.

66-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped by a slave who belonged to Banu Bayada. The Prophet "Allah's blessing and peace be upon him" gave him his charge, and interceded with his master who reduced his tax. Had it (the cupper's wages) been unlawful, The Prophet "Allah's blessing and peace be upon him" would not have given it.

[12] Prohibition of selling the wine

67-(1578) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" addressing (the people) in Medina: "O people! Allah Almighty referred to (the prohibition of) the wine, and perhaps Allah would reveal something pertaining to it. So, whoever has anything of it should sell it and benefit of its price." It was a short time later when The Prophet "Allah's blessing and peace be upon him" said: "Allah Almighty prohibited the wine. So, whomever this Verse (of prohibition) reached and he had anything of it (wine), should neither drink nor sell it." The people brought what they had of it in the streets of Medina, and spilled it.

68-(1579) Abd Ar-Rahman Ibn Wa'la (a man from the people of Egypt) narrated that he came to Abdullah Ibn Abbas "Allah be pleased with both" and asked him about making juice from grapes. Ibn Abbas said: Once, a man presented to The Messenger of Allah "Allah's blessing and peace be upon him" a leather container full of wine. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Did you not know that Allah had prohibited it?" the man replied in the negative. Then he said something secret to another man (by his side). The Messenger of Allah "Allah's blessing and peace be upon him" said: "What secret did you tell him?" he said: "I ordered him to sell it." Upon this he (The Prophet) said: "No doubt, The One Who prohibited drinking it, prohibited also selling it." Then, he opened the leather container until what was in it was spilled.

(...) Abd Ar-Rahman Ibn Wa'la narrated the same from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him".

أَوْ مُدٌّ أَوْ مُدَّيْنِ. وَكَلَّمَ فِيهِ. فَخُفِّفَ عَنْ ضَرِيبَتِهِ.

[البخاري: كتاب الإجارة، باب من كلم موالي العبد ان يخففوا عنه خراجه، رقم: ٢٢٨١].

٦٥ ـ (١٢٠٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ. كِلاَهُمَا عَنْ وُهَيْبٍ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ.

[البخاري: كتاب الإجارة، باب خراج الحجام، رقم: ٢٢٧٨].

٦٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: حَجَمَ النَّبِيَّ ﷺ عَبْدٌ لِبَنِي بَيَاضَةَ. فَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ. وَكَلَّمَ سَيِّدَهُ فَخَفَّفَ عَنْهُ مِنْ ضَرِيبَتِهِ. وَلَوْ كَانَ سُحْتاً لَمْ يُعْطِهِ النَّبِيُّ ﷺ.

١٢ ـ باب تحريم بيع الخمر

٦٧ ـ (١٥٧٨) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى أَبُو هَمَّامٍ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ بِالْمَدِينَةِ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَعَالَى يُعَرِّضُ بِالْخَمْرِ. وَلَعَلَّ اللَّهَ سَيُنْزِلُ فِيهَا أَمْراً، فَمَنْ كَانَ عِنْدَهُ مِنْهَا شَيْءٌ فَلْيَبِعْهُ وَلْيَنْتَفِعْ بِهِ». قَالَ: فَمَا لَبِثْنَا إِلاَّ يَسِيراً حَتَّى قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ، فَمَنْ أَدْرَكَتْهُ هٰذِهِ الآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلاَ يَشْرَبْ وَلاَ يَبِعْ».

قَالَ: فَاسْتَقْبَلَ النَّاسُ بِمَا كَانَ عِنْدَهُ مِنْهَا، فِي طَرِيقِ الْمَدِينَةِ، فَسَفَكُوهَا.

٦٨ ـ (١٥٧٩) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ ـ رَجُلٌ مِنْ أَهْلِ مِصْرَ ـ؛ أَنَّهُ جَاءَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ. (ح) وَحَدَّثَنَا أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَغَيْرُهُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ السَّبَئِيِّ ـ مِنْ أَهْلِ مِصْرَ ـ؛ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَجُلاً أَهْدَى لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ قَدْ حَرَّمَهَا؟» قَالَ: لاَ. فَسَارَّ إِنْسَاناً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بِمَ سَارَرْتَهُ؟» فَقَالَ: أَمَرْتُهُ بِبَيْعِهَا. فَقَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَفَتَحَ الْمَزَادَ حَتَّى ذَهَبَ مَا فِيهَا.

(...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ... مِثْلَهُ.

69-(1580) A'isha "Allah be pleased with her" narrated: When the last Verses from the Sura of Heifer was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out and recited them before the people. Then, he forbade the trade of wine.

70-(...) A'isha "Allah be pleased with her" narrated: When the last Verses from the Sura of Heifer pertaining to usury was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque, (recited them before the people) and prohibited the trade of wine.

[13] Prohibition of the sale of wine, dead (animals), swine and idols

71-(1581) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the year of Conquest, while he was in Mecca: "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then he added: "Might Allah destroy the Jews! When its fat was prohibited to them, they melted it, then sold it, and utilized its price."

(...) Yazid Ibn Abu Habib narrated: Ata wrote to me that he heard Jabir "Allah be pleased with him" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Conquest...and the rest is the same as narrated by Al-Laith.

72-(1582) Ibn Abbas "Allah be pleased with both" narrated: The news reached Umar "Allah be pleased with him" that Samura had sold wine. Upon this he said: "Might Allah destroy Samura! Did he not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse the Jews! When the fat was prohibited to them, they melted and then sold it.""

(...) A Hadith like this was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

73-(1583) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah destroy the Jews! When Allah prohibited fat to them, they sold it and made use of its price."

74-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might

٦٩ ـ (١٥٨٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ. خَرَجَ رَسُولُ اللَّهِ ﷺ فَاقْتَرَأَهُنَّ عَلَى النَّاسِ. ثُمَّ نَهَى عَنِ التِّجَارَةِ فِي الْخَمْرِ. [البخاري: كتاب الصلاة، باب تحريم تجارة الخمر في المسجد، رقم: ٤٥٩].

٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي الرِّبَا، قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

١٣ ـ باب تحريم بيع الخَمْرِ والمَيْتَة والخِنزير والأصْنَام

٧١ ـ (١٥٨١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لاَ، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ. إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، أَجْمَلُوهُ ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ».

[البخاري: كتاب البيوع، باب بيع الميتة والأصنام، رقم: ٢٢٣٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ عَنْ عَبْدِ الْحَمِيدِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ. قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، عَامَ الْفَتْحِ ... بِمِثْلِ حَدِيثِ اللَّيْثِ.

٧٢ ـ (١٥٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْراً. فَقَالَ: قَاتَلَ اللَّهُ سَمُرَةَ. أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا».

[البخاري: كتاب البيوع، باب لا يذاب شحم الميتة ولا يباع ودكه، رقم: ٢٢٢٣].

(...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ ... مِثْلَهُ.

٧٣ ـ (١٥٨٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ. حَرَّمَ اللَّهُ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا».

٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ

Allah destroy the Jews! When fat was prohibited to them, they sold it and made use of its price."

[14] The usury

75-(1584) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell gold for gold unless they are equivalent (in weight and quality) and do not increase something of it upon something (or decrease something of it from something). You should not also sell silver for silver unless they are equivalent (in weight and quality), and do not increase something of it upon something (or decrease something of it from something), and do not sell what is ready of it for what is to be given later."

76-(...) It was reported that a man from Banu Laith said to Ibn Umar "Allah be pleased with both" that Abu Sa'id Al-Khudri narrate this Hadith (of selling gold and silver) from The Messenger of Allah "Allah's blessing and peace be upon him". (According to the narration of Qutaiba, Abdullah went along with Nafi, and according to the narration of Ibn Rumh, Nafi said: Abdullah went, along with me and Al-Laithi until he entered upon Abu Sa'id Al-Khudri, to whom he said: This (man from Banu Laith) told me that you narrate that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling silver for silver unless they are equivalent (in weight and quality), and selling gold for gold unless they are equivalent (in weight and quality). Abu Sa'id pointed with his two fingers to both his eyes and ears and then said: My eyes saw, and my ears heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should neither sell gold by gold nor should you sell silver by silver unless they are equivalent (in weight and quality), and do not increase something of it upon something (or decrease something of it from something). You also should not sell what is ready of it by what would be given later unless from hand to hand."

(...) The same was narrated on the authority of Abu Sa'id Al-Khudri from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

77-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sell gold by gold nor should you sell silver by silver unless they are equivalent in weight and of the same quality."

شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَ اللَّهُ الْيَهُودَ. حُرِّمَ عَلَيْهِمُ الشَّحْمُ فَبَاعُوهُ وَأَكَلُوا ثَمَنَهُ».

[البخاري: كتاب البيوع، باب لا يذاب شحم الميتة ولا يباع ودكه، رقم: ٢٢٢٤].

١٤ ـ باب الرِّبَا

٧٥ ـ (١٥٨٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ. وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهَا عَلَىٰ بَعْضٍ. وَلاَ تَبِيعُوا مِنْهَا غَائِباً بِنَاجِزٍ».

[البخاري: كتاب البيوع، باب بيع الفضة بالفضة، رقم: ٢١٧٧].

٧٦ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ لَهُ رَجُلٌ مِنْ بَنِي لَيْثٍ: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ يَأْثُرُ هٰذَا عَنْ رَسُولِ اللَّهِ ﷺ. . فِي رِوَايَةِ قُتَيْبَةَ: فَذَهَبَ عَبْدُ اللَّهِ وَنَافِعٌ مَعَهُ. وَفِي حَدِيثِ ابْنِ رُمْحٍ: قَالَ نَافِعٌ: فَذَهَبَ عَبْدُ اللَّهِ وَأَنَا مَعَهُ وَاللَّيْثِيُّ ـ حَتَّىٰ دَخَلَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ. فَقَالَ: إِنَّ هٰذَا أَخْبَرَنِي أَنَّكَ تُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَعَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ، فَأَشَارَ أَبُو سَعِيدٍ بِإِصْبَعَيْهِ إِلَىٰ عَيْنَيْهِ وَأُذُنَيْهِ. فَقَالَ: أَبْصَرَتْ عَيْنَايَ وَسَمِعَتْ أُذُنَايَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ. وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ. إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهُ عَلَىٰ بَعْضٍ. وَلاَ تَبِيعُوا شَيْئاً غَائِباً مِنْهُ بِنَاجِزٍ، إِلاَّ يَداً بِيَدٍ».

(...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. كُلُّهُمْ عَنْ نَافِعٍ . بِنَحْوِ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ.

٧٧ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلاَ الْوَرِقَ بِالْوَرِقِ، إِلاَّ وَزْناً بِوَزْنٍ، مِثْلاً بِمِثْلٍ، سَوَاءً بِسَوَاءٍ».

78-(1585) Uthman Ibn Affan "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sell a single Dinar by two Dinars nor should you sell a single Dirham by two Dirhams."

[15] The exchange of currency and selling gold by silver on the spot

79-(1586) Ibn Shihab narrated from Malik Ibn Aws Ibn Al-Hadathan: I came saying: "Who would exchange Dirhams (of silver for those Dinars of gold)?" Talha Ibn Ubaidullah said to him (and he was sitting in the house of Umar Ibn Al-Khattab): "Show us your gold (and leave it) and then come to us once again when our servant comes so that we would give you your (Dirhams of) silver." Upon this Umar said: "No, by Allah! Either you should give him his (coins of) silver (now) or you should give back to him his gold. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) silver for gold is usury except from hand to hand (on the spot), (selling) wheat for wheat is usury except from hand to hand (on the spot), (selling) parley for parley is usury except from hand to hand (on the spot), (and selling) dates for dates is usury except from hand to hand (on the spot).""

(...) This Hadith was narrated on the authority of Ibn Uyaina from Az-Zuhri, with the same chain of transmitters.

80-(1587) Abu Qilaba narrated: I was in Sham sitting (with some people) in a (shape of a) ring including Muslim Ibn Yasar. Then Abu Al-Ash'ath came. the people said: "Abu Al-Ash'ath! Abu Al-Ash'ath!" then, he sat. I said to him: Narrate to our brother the Hadith of Ubada Ibn As-Samit. He said: Well. We took part in an expedition and the leader of the people was Mu'awiya. We got a lot of spoils, including utensils of silver. Mu'awiya ordered a man to sell them for something from those given to the people (i.e. the soldiers). The people hastened towards that. When this news reached Ubada Ibn As-Samit he stood up and said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding selling gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and salt for salt unless they are equivalent (in weight and quality and handed over) on the spot. Whoever added anything or accepted any addition would be considered to have committed usury." Consequently, the people returned what they had got (from such a sale).

When this news reached Mu'awiya, he stood up and addressed the people saying: What is the matter with those men who narrated traditions

٧٨ ـ (١٥٨٥) ـ حدّثنا أَبو الطَّاهِرِ. وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: إِنَّهُ سَمِعَ مَالِكَ بْنَ أَبِي عَامِرٍ يُحَدِّثُ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ. وَلاَ الدِّرْهَمَ بِالدِّرْهَمَيْنِ».

١٥ ـ بابُ الصَّرْفِ، وبَيْعِ الذَّهَبِ بالوَرِق نقداً

٧٩ ـ (١٥٨٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ؛ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ ـ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ ـ: أَرِنَا ذَهَبَكَ. ثُمَّ ائْتِنَا، إِذَا جَاءَ خَادِمُنَا، نُعْطِكَ وَرِقَكَ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: كَلاَّ، وَاللَّهِ! لَتُعْطِيَنَّهُ وَرِقَهُ. أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَرِقُ بِالذَّهَبِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالْبُرُّ بِالْبُرِّ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالتَّمْرُ بِالتَّمْرِ رِباً إِلاَّ هَاءَ وَهَاءَ».

[البخاري: كتاب البيوع، باب ما يذكر في بيع الطعام والحكرة، رقم: ٢١٣٤].

(...) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

٨٠ ـ (١٥٨٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ: كُنْتُ بِالشَّامِ فِي حَلْقَةٍ فِيهَا مُسْلِمُ بْنُ يَسَارٍ. فَجَاءَ أَبُو الأَشْعَثِ. قَالَ: قَالُوا: أَبُو الأَشْعَثِ، أَبُو الأَشْعَثِ. فَجَلَسَ فَقُلْتُ لَهُ: حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: نَعَمْ. غَزَوْنَا غَزَاةً. وَعَلَى النَّاسِ مُعَاوِيَةُ.

فَغَنِمْنَا غَنَائِمَ كَثِيرَةً، فَكَانَ فِيمَا غَنِمْنَا، آنِيَةٌ مِنْ فِضَّةٍ، فَأَمَرَ مُعَاوِيَةُ رَجُلاً أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ، فَتَسَارَعَ النَّاسُ فِي ذٰلِكَ، فَبَلَغَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ، وَالْفِضَّةِ بِالْفِضَّةِ،

from The Messenger of Allah "Allah's blessing and peace be upon him", whom we saw and accompanied and we did not hear them from him? Upon this Ubada stood up and repeated the story, and then said: We are going to narrate what we heard from The Messenger of Allah "Allah's blessing and peace be upon him" even if Mu'awiya disliked that (or even if that was against his will). I would not care then if I did not accompany him (as one) among his soldiers even in a dark night. Hammad said: He said that or something similar.

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

81-(...) Abu Qilaba narrated from Abu Al-Ash'ath from Ubada Ibn As-Samit "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold, silver by silver, wheat by wheat, parley by parley, dates by dates, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. But if their kinds are different, then, you might sell as you like so long as it is from hand to hand."

82-(1584) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold, silver by silver, wheat by wheat, parley by parley, dates by dates, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. Whoever added (anything) or accepted any addition would be considered to have committed usury, the taker and the giver are equal (in such a sin)."

(...)Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold (should be held valid only if it is) equivalent (in weight and quality)..."and the rest is the same.

83-(1588) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) dates by dates, wheat by wheat, parley by parley, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. Whoever added (anything) or accepted any addition would be considered to have committed usury, except if their kinds are different."

(...) The same was narrated on the authority of Fudail Ibn Ghazwan, with the same chain of transmitters, without mentioning "from hand to hand."

وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، وَالْمِلْحِ بِالْمِلْحِ إِلاَّ سَوَاءً بِسَوَاءٍ. عَيْناً بِعَيْنٍ، فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرْبَى. فَرَدَّ النَّاسُ مَا أَخَذُوا. فَبَلَغَ ذٰلِكَ مُعَاوِيَةَ فَقَامَ خَطِيباً فَقَالَ: أَلاَ مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ أَحَادِيثَ. قَدْ كُنَّا نَشْهَدُهُ وَنَصْحَبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ. فَقَامَ عُبَادَةُ بْنُ الصَّامِتِ فَأَعَادَ الْقِصَّةَ. ثُمَّ قَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ وَإِنْ كَرِهَ مُعَاوِيَةُ ـ أَوْ قَالَ: وَإِنْ رَغِمَ ـ. مَا أُبَالِي أَنْ لاَ أَصْحَبَهُ فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ. قَالَ حَمَّادٌ: هٰذَا أَوْ نَحْوَهُ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٨١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ. سَوَاءً بِسَوَاءٍ. يَداً بِيَدٍ. فَإِذَا اخْتَلَفَتْ هٰذِهِ الأَصْنَافُ، فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَداً بِيَدٍ».

٨٢ ـ (١٥٨٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ، يَداً بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى. الآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ».

(...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ الرَّبَعِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ مِثْلاً بِمِثْلٍ» ... فَذَكَرَ بِمِثْلِهِ.

٨٣ ـ (١٥٨٨) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّمْرُ بِالتَّمْرِ، وَالْحِنْطَةُ بِالْحِنْطَةِ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ، يَداً بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى، إِلاَّ مَا اخْتَلَفَتْ أَلْوَانُهُ».

(...) ـ **وَحَدَّثَنِيهِ** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «يَداً بِيَدٍ».

84-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold (should not be held valid unless it is) equivalent in weight and (selling) silver by silver (should not be held valid unless it is) equivalent in weight. Whoever increased anything or accepted such an increase would be regarded to have committed usury."

85-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let a Dinar be exchanged for a Dinar, with no addition to be made on any side of them, and let a Dirham be exchanged for a Dirham with no addition to be made on any side of them."

(...) A Hadith like this was narrated on the authority of Musa Ibn Abu Tamim, with the same chain of transmitters.

[16] Forbiddance of selling silver for gold on credit

86-(1589) Abu Al-Minhal narrated: A partner of mine sold silver for payment on credit to the season or to the (time of the) pilgrimage. He came and told me. I said: "This is an invalid matter." He said: "I sold it in the market, and no one objected to what I had done." I came to Al-Bara Ibn Azib, whom I told about that. He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and found us practicing such a selling. Upon this he said: "As for what is (to be sold) from hand to hand, there is no harm in it, and as for what is (to be sold) on credit, it is (a kind of) usury." Anyway, go to Zaid Ibn Arqam (and ask him about that), because he has a trade, greater than mine (and for that reason he had more knowledge than me in this respect)." I came and asked him, and he confirmed that.

87-(...) Shu'ba narrated from Habib that he heard Abu Al-Minhal saying: I asked Al-Bara Ibn Azib about the exchange of currency, and he said: "Ask Zaid Ibn Arqam, for he has more knowledge than me (in this respect)." I asked Zaid who said: "Ask Al-Bara, for he has more knowledge (than me)." Then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling silver by gold on credit."

88-(1590) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling) silver by silver and gold by gold unless they are equal (in weight and quality), and he told us to buy silver by gold as we liked, and to buy gold by silver as we liked." A man asked him: "(Is it necessary to be) from hand to hand?" he said: "It is so that I heard it."

٨٤ ـ (...) ـ حدّثنا أَبو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْناً بِوَزْنٍ. مِثْلاً بِمِثْلٍ، وَالْفِضَّةُ بِالْفِضَّةِ وَزْناً بِوَزْنٍ. مِثْلاً بِمِثْلٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَهُوَ رِباً».

٨٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ لاَ فَضْلَ بَيْنَهُمَا، وَالدِّرْهَمُ بِالدِّرْهَمِ لاَ فَضْلَ بَيْنَهُمَا».

(...) ـ حَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

١٦ ـ بابُ النَّهْيِ عَنْ بَيْعِ الوَرِقِ بالذَّهَبِ دَيْناً

٨٦ ـ (١٥٨٩) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ. قَالَ: بَاعَ شَرِيكٌ لِي وَرِقاً بِنَسِيئَةٍ إِلَى الْمَوْسِمِ ـ أَوْ إِلَى الْحَجِّ ـ فَجَاءَ إِلَيَّ فَأَخْبَرَنِي. فَقُلْتُ: هٰذَا أَمْرٌ لاَ يَصْلُحُ. قَالَ: قَدْ بِعْتُهُ فِي السُّوقِ. فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ أَحَدٌ. فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ. فَقَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هٰذَا الْبَيْعَ. فَقَالَ: «مَا كَانَ يَداً بِيَدٍ، فَلاَ بَأْسَ بِهِ. وَمَا كَانَ نَسِيئَةً فَهُوَ رِباً» وَائْتِ زَيْدَ بْنَ أَرْقَمَ فَإِنَّهُ أَعْظَمُ تِجَارَةً مِنِّي. فَأَتَيْتُهُ فَسَأَلْتُهُ. فَقَالَ مِثْلَ ذٰلِكَ.

[البخاري: كتاب البيوع، باب التجارة في البر وغيره، رقم: ٢٠٦١].

٨٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ؛ أَنَّهُ سَمِعَ أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ؟ فَقَالَ: سَلْ زَيْدَ بْنَ أَرْقَمَ فَهُوَ أَعْلَمُ. فَسَأَلْتُ زَيْداً فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ أَعْلَمُ. ثُمَّ قَالاَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْناً.

٨٨ ـ (١٥٩٠) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ. وَالذَّهَبِ بِالذَّهَبِ. إِلاَّ سَوَاءً بِسَوَاءٍ. وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا. وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا. قَالَ: فَسَأَلَهُ رَجُلٌ فَقَالَ: يَداً بِيَدٍ؟ فَقَالَ: هٰكَذَا سَمِعْتُ.

[البخاري: كتاب البيوع، باب بيع الذهب بالذهب، رقم: ٢١٧٥].

(...) Abd Ar-Rahman Ibn Abu Bakra narrated that Abu Bakra said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us...and the rest is the same.

[17] Selling a necklace having gems and (pieces of) gold

89-(1591) Fadala Ibn Ubaid Al-Ansari narrated: While The Messenger of Allah was in Khaibar, a necklace having gems and (pieces of) gold was brought to him. It was meant to be sold, and it was among the booty. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (pieces of) gold should be taken from it. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "The gold should be (sold) by gold only if it is weight by weight."

90-(...) Fadala Ibn Ubaid narrated: On the day of (the holy battle of) Khaibar, I bought a necklace having gems and (pieces of) gold by twelve Dinars. When I separated (gold from) it, I found that (the gold it contained) was more than twelve Dinars. I mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "It should not be sold until it (the gold it contained) is separated."

(...) The same was narrated on the authority of Sa'id Ibn Yazid, with the same chain of transmitters.

91-(...) Fadala narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Khaibar, and we sold to the Jews the single ounce of gold with two and (sometimes) with three Dinars. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell gold by gold unless it is weight by weight."

92-(...) Hanash narrated: I was with Fadala Ibn Ubaid in a certain expedition when a necklace having (pieces of) gold, silver and jewels fell in the lot of me with some of my companions. I wanted to purchase it, so I asked Fadala Ibn Ubaid who said: "Take the gold (it had) and put it in a (pan of) scale, and put your gold (by which you want to buy it) in the other (pan of) scale, and do not take but like by like. No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who believes in Allah and the Last Day, should not take (anything in the transaction) but like by like.""

[18] Selling foodstuff like by like

93-(1592) Ma'mar Ibn Abdullah was reported to have gave a Sa of wheat to a servant of his and ordered him to sell it and buy parley by it. The servant went and (sold it and) got a Sa and a portion of Sa (of parley)

(...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَىٰ بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرَةَ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرَةَ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

١٧ ـ بابُ بَيْعِ القِلادة فيها خَرَزٌ وذَهَبٌ

٨٩ ـ (١٥٩١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ؛ أَنَّهُ سَمِعَ عُلَيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ يَقُولُ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الأَنْصَارِيَّ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ، وَهُوَ بِخَيْبَرَ، بِقِلاَدَةٍ فِيهَا خَرَزٌ وَذَهَبٌ وَهِيَ مِنَ الْمَغَانِمِ تُبَاعُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالذَّهَبِ الَّذِي فِي الْقِلاَدَةِ فَنُزِعَ وَحْدَهُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْناً بِوَزْنٍ».

٩٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ. قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ، قِلاَدَةً بِاثْنَيْ عَشَرَ دِينَاراً. فِيهَا ذَهَبٌ وَخَرَزٌ، فَفَصَّلْتُهَا، فَوَجَدْتُ فِيهَا أَكْثَرَ مِنَ اثْنَيْ عَشَرَ دِينَاراً. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لاَ تُبَاعُ حَتَّىٰ تُفَصَّلَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ سَعِيدِ بْنِ يَزِيدَ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجُلاَحِ أَبِي كَثِيرٍ: حَدَّثَنِي حَنَشٌ الصَّنْعَانِيُّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ نُبَايِعُ الْيَهُودَ، الْوُقِيَّةَ الذَّهَبَ بِالدِّينَارَيْنِ وَالثَّلاَثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، إِلاَّ وَزْناً بِوَزْنٍ».

٩٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ الْمَعَافِرِيِّ وَعَمْرِو بْنِ الْحَارِثِ وَغَيْرِهِمَا؛ أَنَّ عَامِرَ بْنَ يَحْيَىٰ الْمَعَافِرِيَّ أَخْبَرَهُمْ، عَنْ حَنَشٍ؛ أَنَّهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ فِي غَزْوَةٍ. فَطَارَتْ لِي وَلأَصْحَابِي قِلاَدَةٌ فِيهَا ذَهَبٌ وَوَرِقٌ وَجَوْهَرٌ، فَأَرَدْتُ أَنْ أَشْتَرِيَهَا. فَسَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ فَقَالَ: انْزِعْ ذَهَبَهَا فَاجْعَلْهُ فِي كِفَّةٍ. وَاجْعَلْ ذَهَبَكَ فِي كِفَّةٍ. ثُمَّ لاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ».

١٨ ـ بابُ بَيْعِ الطَّعَامِ مِثْلاً بِمِثْلٍ

٩٣ ـ (١٥٩٢) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا

besides. When he came back to Ma'mar, and told him about that, Ma'mar said to him: "Why did you do that? Go and return that (additional portion), and do not take but an equivalent (amount) by an equivalent (amount). No doubt, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Foodstuff should not be (sold) by foodstuff but like by like."" (A sub-narrator said): During those days, our food was the parley. So, it was said to him: "That (wheat) is not like this (parley)." He said: "I'm afraid that it (this Hadith) might be applicable (to that case)."

94-(1593) Both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" sent the brother of Banu Adi Al-Ansari as a governor of Khaibar. When he came back to Medina, he brought with him dates of (good quality called) Janib. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Are all the dates of Khaibar of such (a good quality)?" he said: "No, by Allah, O Messenger of Allah. We buy the Sa (of that good kind) by two Sa's of this bad kind (of mixed dates)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do that (since it is a kind of usury), but (buy it as) like by like, or sell this (bad kind) and buy with its price that (good kind), and that is the (right) measure."

95-(...) Both of Abu Huraira and Abu Sa'id "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" employed someone as a governor of Khaibar. When he came to Medina, he brought with him (a good kind of) dates called Janib. The Prophet "Allah's blessing and peace be upon him" asked him: "Are all the dates of Khaibar of such (a good quality)?" The man replied: "No, by Allah, O Messenger of Allah. We exchange two Sa's of bad dates for one Sa of such a kind, or three Sa's for two." On that, The Prophet "Allah's blessing and peace be upon him" said: "Don't do so (since it is a kind of usury); but sell the dates of inferior quality for money, and then buy Janib with the money."

96-(1594) Abu Sa'id "Allah be pleased with him" reported: Once Bilal brought (A good kind of) dates called Barni to The Prophet "Allah's blessing and peace be upon him" who asked him: "From where have you brought these?" Bilal replied: "I Had some inferior type of dates of which I exchanged two Sa's for one Sa of Barni dates in order that The Messenger of Allah "Allah's blessing and peace be upon him" would eat it." Thereupon The Prophet "Allah's blessing and peace be upon him" said:

النَّضْرِ حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ أَرْسَلَ غُلاَمَهُ بِصَاعِ قَمْحٍ. فَقَالَ: بِعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيراً، فَذَهَبَ الْغُلاَمُ فَأَخَذَ صَاعاً وَزِيَادَةَ بَعْضِ صَاعٍ. فَلَمَّا جَاءَ مَعْمَراً أَخْبَرَهُ بِذٰلِكَ. فَقَالَ لَهُ مَعْمَرٌ: لِمَ فَعَلْتَ ذٰلِكَ؟ انْطَلِقْ فَرُدَّهُ. وَلاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ، فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الطَّعَامُ بِالطَّعَامِ مِثْلاً بِمِثْلٍ».

قَالَ: وَكَانَ طَعَامُنَا، يَوْمَئِذٍ، الشَّعِيرَ. قِيلَ لَهُ: فَإِنَّهُ لَيْسَ بِمِثْلِهِ. قَالَ: إِنِّي أَخَافُ أَنْ يُضَارِعَ.

٩٤ ـ (١٥٩٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الأَنْصَارِيَّ فَاسْتَعْمَلَهُ عَلَىٰ خَيْبَرَ. فَقَدِمَ بِتَمْرٍ جَنِيبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» قَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَفْعَلُوا. وَلٰكِنْ مِثْلاً بِمِثْلٍ. أَوْ بِيعُوا هٰذَا وَاشْتَرُوا بِثَمَنِهِ مِنْ هٰذَا. وَكَذٰلِكَ الْمِيزَانُ».

[البخاري: كتاب البيوع، باب إذا أراد بيع تمر بتمر خير منه، رقم: ٢٢٠١].

٩٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَىٰ خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ. وَالصَّاعَيْنِ بِالثَّلاَثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ. ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيباً».

٩٦ ـ (١٥٩٤) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَىٰ بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا مُعَاوِيَةُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ ـ وَاللَّفْظُ لَهُمَا ـ جَمِيعاً عَنْ يَحْيَىٰ بْنِ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: جَاءَ بِلاَلٌ بِتَمْرٍ بَرْنِيٍّ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مِنْ

"Beware! This is definitely usury! Don't do so, but if you want to buy (a better kind of) dates sell the inferior dates in a separate bargain and then buy that (better kind)." (Ibn Sahl did not mention "thereupon" in his narration).

97-(...) Abu Sa'id "Allah be pleased with him" narrated: Once, some dates were brought to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Those dates are not like the date of our (land)." A man said: "O Messenger of Allah! We sold the dates of our (land) as two Sa's by one Sa of that (better kind)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is definitely usury. Return it, sell the dates of our (land for money by which) buy for us from that (better kind)."

98-(1595) Abu Salama narrated from Abu Sa'id "Allah be pleased with him": During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to be given dates of different qualities, mixed together, of which we used to sell two Sa's by one Sa (of a better kind of dates). When this news reached The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Neither (the sale of) two Sa's of dates by one Sa (of dates) should be permissible, nor should (the sale of) two Sa's of wheat by one Sa (of wheat) be permissible, nor should (the exchange of) one Dirham by two Dirhams be permissible."

99-(1594) Abu Nadra narrated: I asked Ibn Abbas "Allah be pleased with both" about the exchange of currency. He asked me: "Is it from hand to hand?" I replied in the affirmative. He said: "Then, there is no harm in it." I told Abu Sa'id "Allah be pleased with him that I asked Ibn Abbas "Allah be pleased with both" about the exchange of currency, who asked me: "Is it from hand to hand?" I replied in the affirmative. He said: "Then, there is no harm in it." He (Abu Sa'id) said: "Did he really say that? We would write to him so that he should not give you such a religious verdict."

He further said: "By Allah! Once, a servant of The Messenger of Allah "Allah's blessing and peace be upon him" brought some dates, which he denied and said: "This does not seem to belong to the dates of our land." He said: "I saw something doubtful in the dates (or the fruits) of our land this year. So, I bought those (dates of a better kind by those of our land in whose amount) I increased something (upon that amount I bought)." Upon this he (The Prophet) said: "Then, you increased (the dates you sold upon the dates you bought), and in this way you committed usury. Do not approach that (act in the future). If you see something doubtful in your dates then sell it (for payment) and then buy whatever dates you like.""

أَيْنَ هٰذَا؟» فَقَالَ بِلاَلٌ: تَمْرٌ، كَانَ عِنْدَنَا، رَدِيءٌ. فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ. لِمَطْعَمِ النَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ، عِنْدَ ذٰلِكَ «أَوَّهْ. عَيْنُ الرِّبَا، لاَ تَفْعَلْ، وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ التَّمْرَ فَبِعْهُ بِبَيْعٍ آخَرَ. ثُمَّ اشْتَرِ بِهِ».

لَمْ يَذْكُرِ ابْنُ سَهْلٍ فِي حَدِيثِهِ: عِنْدَ ذٰلِكَ.

[البخاري: كتاب الوكالة، باب إذا باع الوكيل شيئاً فاسداً فبيعه مردود، رقم: ٢٣١٢].

٩٧ ـ (...) ـ **وحدّثنا** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ. فَقَالَ: «مَا هٰذَا التَّمْرُ مِنْ تَمْرِنَا» فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، بِعْنَا تَمْرَنَا صَاعَيْنِ بِصَاعٍ مِنْ هٰذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا الرِّبَا، فَرُدُّوهُ. ثُمَّ بِيعُوا تَمْرَنَا وَاشْتَرُوا لَنَا مِنْ هٰذَا».

٩٨ ـ (١٥٩٥) ـ **حدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. وَهُوَ الْخِلْطُ مِنَ التَّمْرِ. فَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لاَ صَاعَيْ تَمْرٍ بِصَاعٍ. وَلاَ صَاعَيْ حِنْطَةٍ بِصَاعٍ. وَلاَ دِرْهَمَ بِدِرْهَمَيْنِ».

[البخاري: كتاب البيوع، باب بيع الخلط من التمر، رقم: ٢٠٨٠].

٩٩ ـ (١٥٩٤) ـ **حدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيَداً بِيَدٍ؟ قُلْتُ: نَعَمْ. قَالَ: فَلاَ بَأْسَ بِهِ. فَأَخْبَرْتُ أَبَا سَعِيدٍ. فَقُلْتُ: إِنِّي سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيَداً بِيَدٍ؟ قُلْتُ: نَعَمْ. قَالَ: فَلاَ بَأْسَ بِهِ. قَالَ: أَوَ قَالَ ذٰلِكَ؟ إِنَّا سَنَكْتُبُ إِلَيْهِ فَلاَ يُفْتِيكُمُوهُ. قَالَ: فَوَاللَّهِ، لَقَدْ جَاءَ بَعْضُ فِتْيَانِ رَسُولِ اللَّهِ ﷺ بِتَمْرٍ فَأَنْكَرَهُ. فَقَالَ: «كَأَنَّ هٰذَا لَيْسَ مِنْ تَمْرِ أَرْضِنَا». قَالَ: كَانَ فِي تَمْرِ أَرْضِنَا ـ أَوْ فِي تَمْرِنَا ـ، الْعَامَ، بَعْضُ الشَّيْءِ، فَأَخَذْتُ هٰذَا وَزِدْتُ بَعْضَ الزِّيَادَةِ. فَقَالَ: «أَضْعَفْتَ أَرْبَيْتَ. لاَ تَقْرَبَنَّ هٰذَا. إِذَا رَابَكَ مِنْ تَمْرِكَ شَيْءٌ فَبِعْهُ. ثُمَّ اشْتَرِ الَّذِي تُرِيدُ مِنَ التَّمْرِ».

100-(...) Dawud narrated from Abu Nadra: I asked both Ibn Umar and Ibn Abbas "Allah be pleased with them" about the exchange of currency, and they saw no harm in it. While I was sitting in the company of Abu Sa'id, I asked him about it, and he said: "If any increase was made (in either side) then it would be regarded as usury." But, I objected to his opinion in view of what they (Ibn Umar and Ibn Abbas) had said. Upon this he said: "I do not narrate to you but what I heard from The Messenger of Allah "Allah's blessing and peace be upon him".

Once, the guardian of his (The Prophet's) date-palms brought to him a Sa of dates which was fine, and the dates of The Prophet "Allah's blessing and peace be upon him" were not of such a quality. The Prophet "Allah's blessing and peace be upon him" asked him: "How did you bring that (dates of such a quality?" he said: "I went with two Sa's (of those dates of inferior quality), by which I bought this Sa (of dates of better quality). However, the price of this kind in the market is so-and-so, and the price of that kind is so-and-so." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! In this way, you have committed usury. If you want that (i.e. to get those dates of such a better kind), sell your dates by a certain commodity, by which you could buy the dates you like.""

Abu Sa'id said: "Then, is (the sale of) dates by dates more entitled to be regarded as usury or (the sale of) silver by silver?" he (the narrator) said: I came to Ibn Umar afterwards (with whom I discussed the matter) and he forbade me to do it, but I did not go to Ibn Abbas. Abu As-Sahba told me that he asked Ibn Abbas about it in Mecca, and he disapproved of it.

101-(1596) Abu Salih narrated: I heard Abu Sa'id "Allah be pleased with him" saying: "(The exchange of) Dinar by Dinar and Dirham by Dirham should be done like by like; and whoever increased something (in any side) or accepted such an increase would be regarded to have committed usury." I said to him: "But, Ibn Abbas "Allah be pleased with both" say something other than that." He (Abu Sa'id) said: "I met Ibn Abbas and asked him: Tell me about that which you say: Is it something you heard from The Messenger of Allah "Allah's blessing and peace be upon him", or you found in the Book of Allah "Exalted and Hallowed be He"?" He said: "I did neither hear it from The Messenger of Allah "Allah's blessing and peace be upon him", nor did I find it in Allah's Book. But, Usama Ibn Zaid "Allah be pleased with both" told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

١٠٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الأَعْلَىٰ: أَخْبَرَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَلَمْ يَرَيَا بِهِ بَأْساً. فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنِ الصَّرْفِ؟ فَقَالَ: مَا زَادَ فَهُوَ رِباً، فَأَنْكَرْتُ ذٰلِكَ، لِقَوْلِهِمَا.

فَقَالَ: لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. جَاءَهُ صَاحِبُ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ. وَكَانَ تَمْرُ النَّبِيِّ ﷺ هٰذَا اللَّوْنَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنَّىٰ لَكَ هٰذَا؟» قَالَ: انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هٰذَا الصَّاعَ. فَإِنَّ سِعْرَ هٰذَا فِي السُّوقِ كَذَا. وَسِعْرَ هٰذَا كَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ! أَرْبَيْتَ. إِذَا أَرَدْتَ ذٰلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ. ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ».

قَالَ أَبُو سَعِيدٍ: فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رِباً أَمِ الْفِضَّةُ بِالْفِضَّةِ؟ قَالَ: فَأَتَيْتُ ابْنَ عُمَرَ، بَعْدُ، فَنَهَانِي. وَلَمْ آتِ ابْنَ عَبَّاسٍ. قَالَ: فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ، فَكَرِهَهُ.

١٠١ ـ (١٥٩٦) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لابْنِ عَبَّادٍ ـ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ. قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، مِثْلاً بِمِثْلٍ. مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَىٰ. فَقُلْتُ لَهُ: إِنَّ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ هٰذَا. فَقَالَ: لَقَدْ لَقِيتُ ابْنَ عَبَّاسٍ. فَقُلْتُ: أَرَأَيْتَ هٰذَا الَّذِي تَقُولُ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ ﷺ. وَلَمْ أَجِدْهُ فِي كِتَابِ اللَّهِ.

وَلٰكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا فِي النَّسِيئَةِ».

[البخاري: كتاب البيوع، باب بيع الدينار بالدينار نسيئة، رقم: ٢١٧٨].

102-(...) Ubaidullah Ibn Abu Yazid narrated that he heard Ibn Abbas "Allah be pleased with both" saying: Usama Ibn Zaid "Allah be pleased with both" told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

103-(...) Ibn Tawus narrated from his father from Ibn Abbas from Usama Ibn Zaid "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" said: "There is no usury in whatever (money or commodity which) is exchanged from hand to hand."

104-(...) Ata Ibn Abu Rabah narrated that Abu Sa'id Al-Khudri met Ibn Abbas "Allah be pleased with them" and said to him: "Tell me about your opinion in the exchange (of currency and commodities): Is it something you heard from The Messenger of Allah "Allah's blessing and peace be upon him", or you found in the Book of Allah "Exalted and Glorified be He"?" Ibn Abbas said: "No, I neither say (that I heard it from The Prophet) nor do I say that I found it in Allah's Book). As for The Messenger of Allah "Allah's blessing and peace be upon him", you know his (acts and sayings) better than me. As for Allah's Book, I do not know it (better than you do). But, Usama Ibn Zaid told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

[19] Cursing the usury receiver and giver

105-(1597) Alqama narrated from Abdullah (Ibn Mas'ud) "Allah be pleased with him": "The Messenger of Allah "Allah's blessing and peace be upon him" cursed the usury receiver and giver." I said: "And its recorder and two witnesses too?" he said: "We only narrate what we heard."

106-(1598) Abu Az-Zubair narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed the usury receiver, giver, recorder and two witnesses, and said: "They all are equal (in the punishment)."

[20] Accepting what is lawful and leaving what is doubtful

107-(1599) Ash-Sha'bi narrated that he heard An-Nu'man Ibn Bashir "Allah be pleased with him" saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "What is legal (and An-Nu'man stretched his two fingers to his ears) is evident, and what is illegal is evident, and in between them there are doubtful matters, which many people do not know. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in

١٠٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

١٠٣ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ. قَالاَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ رِباً فِيمَا كَانَ يَداً بِيَدٍ».

١٠٤ ـ (...) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ. قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ لَقِيَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ: أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ، أَشَيْئاً سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، أَمْ شَيْئاً وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ ابْنُ عَبَّاسٍ: كَلاَّ، لاَ أَقُولُ. أَمَّا رَسُولُ اللَّهِ ﷺ فَأَنْتُمْ أَعْلَمُ بِهِ. وَأَمَّا كِتَابُ اللَّهِ فَلاَ أَعْلَمُهُ. وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلاَ إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

١٩ ـ باب لَعْنِ آكِلِ الرِّبا ومُؤْكِلِه

١٠٥ ـ (١٥٩٧) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ. قَالَ: سَأَلَ شِبَاكٌ إِبْرَاهِيمَ. فَحَدَّثَنَا، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُؤْكِلَهُ.

قَالَ: قُلْتُ: وَكَاتِبَهُ وَشَاهِدَيْهِ؟ قَالَ: إِنَّمَا نُحَدِّثُ بِمَا سَمِعْنَا.

١٠٦ ـ (١٥٩٨) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالُوا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَقَالَ: هُمْ سَوَاءٌ.

٢٠ ـ بابُ أَخْذِ الحَلال وتَرْكِ الشُّبُهات

١٠٧ ـ (١٥٩٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَىٰ أُذُنَيْهِ ـ «إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي يَرْعَىٰ حَوْلَ الْحِمَىٰ.

these suspicious things bravely, is about to fall in what is clearly illegal, like the shepherd, who grazes (his animals) around the protected zone, and he is about to pasture them in it. Verily, every king has a protected zone, and the protected zone of Allah is His taboos. Verily, in the body there is a (piece of) flesh, and if it becomes good, the whole body will become good, and if it becomes corrupt, the whole body will become corrupt. Verily, that (piece of flesh) is the heart."

(...) A Hadith like this was narrated on the authority of Zakariyya, with the same chain of transmitters.

(...) The same was narrated on the authority of Ash-Sha'bi from An-Nu'man Ibn Bashir from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, but the narration of Zakariyya is more complete and much longer.

108-(...) Amir Ash-Sha'bi narrated that he heard An-Nu'man Ibn Bashir Ibn Sa'd, a companion of The Messenger of Allah "Allah's blessing and peace be upon him" addressing the people in Hims, saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "What is lawful is evident, and what is unlawful is evident..." and the rest is the same as narrated by Zakariyya from Ash-Sha'bi up to his saying: "is about to fall in it."

[21] Selling the camel on the condition that one should ride it (until he returns from the journey)

109-(715) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he was riding a camel who got exhausted. Then, he intended to let it off. (He resumed): The Prophet "Allah's blessing and peace be upon him" joined me and invoked good for me, and he poked it with the result that it turn to walk (so much fast) as it had never walked as such before. He said (to me): "Sell it to me for an ounce." I said: "No." he said once again: "Sell it to me." I sold it to him for an ounce, on the condition that I should ride it until I reach my family. When I reached, I brought the camel to him, and he paid me its price. When I returned, he sent (somebody) behind me (so that I might come to him). Then, (when I came back to him) he said: "Do you see that I asked you to reduce (the price) in order to take your camel? Take your camel and Dirhams, for it is a gift for you."

(...) The same was narrated on the authority of Jabir Ibn Abdullah through another chain of transmitters.

يُوشِكُ أَنْ يَرْتَعَ فِيهِ. أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلاَ وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ».

[البخاري: كتاب الإيمان، باب فضل من استبرأ لدينه، رقم: ٥٢].

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ وَأَبِي فَرْوَةَ الْهَمْدَانِيِّ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنِ ابْنِ عَجْلاَنَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعِيدٍ. كُلُّهُمْ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ حَدِيثَ زَكَرِيَّاءَ أَتَمُّ مِنْ حَدِيثِهِمْ، وَأَكْثَرُ.

١٠٨ ـ (...) ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ أَنَّهُ سَمِعَ نُعْمَانَ بْنَ بَشِيرِ بْنِ سَعْدٍ، صَاحِبَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ بِحِمْصَ. وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ»... فَذَكَرَ بِمِثْلِ حَدِيثِ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، إِلَى قَوْلِهِ: «يُوشِكُ أَنْ يَقَعَ فِيهِ».

٢١ ـ بَابُ بَيْعِ الْبَعِيرِ وَاسْتِثْنَاءِ رُكُوبِهِ

١٠٩ ـ (٧١٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ؛ أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا، فَأَرَادَ أَنْ يُسَيِّبَهُ. قَالَ: فَلَحِقَنِي النَّبِيُّ ﷺ. فَدَعَا لِي وَضَرَبَهُ، فَسَارَ سَيْراً لَمْ يَسِرْ مِثْلَهُ. قَالَ: «بِعْنِيهِ بِوُقِيَّةٍ» قُلْتُ: لاَ. ثُمَّ قَالَ: «بِعْنِيهِ» فَبِعْتُهُ بِوُقِيَّةٍ. وَاسْتَثْنَيْتُ عَلَيْهِ حُمْلاَنَهُ إِلَى أَهْلِي. فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ، فَنَقَدَنِي ثَمَنَهُ. ثُمَّ رَجَعْتُ، فَأَرْسَلَ فِي أَثَرِي. فَقَالَ: «أَتُرَانِي مَاكَسْتُكَ لآخُذَ جَمَلَكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ، فَهُوَ لَكَ».

[البخاري: كتاب الاستقراض، باب من اشترى بالدين وليس عنده ثمنه... رقم: ٢٣٨٥].

(...) ـ **وحدّثناه** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ زَكَرِيَّاءَ، عَنْ عَامِرٍ. حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

110-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I attended a certain expedition with The Messenger of Allah "Allah's blessing and peace be upon him", who (on the way of return) overtook me, while I was riding a camel used for carrying water which got so exhausted that it was hardly walking. He asked me: "What is wrong with your camel?" I said: "It is tired." Then, The Messenger of Allah "Allah's blessing and peace be upon him" stepped behind, struck it and invoked good for it. It (turned to be so much fast to the extent that it) was walking ahead of all the camels. He (The Prophet) asked me: "Now, how do you see your camel?" I said: "It is very good, by virtue of your blessing."

He said to me: "Do you sell it to me?" I felt shy (to refuse) for I had no camel used for carrying water other than it. I replied in the affirmative. I sold it to him provided that I should ride it until I would reach Medina. I said to him: "O Messenger of Allah! I'm a newly married." I excused him (to proceed faster) and he gave me permission. I proceeded ahead of the people towards Medina until I reached it, whereupon my maternal uncle asked me about the camel. I told him of what I had done with it. He blamed me for it.

He (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" had said to me when I took his permission (to proceed faster): "What did you marry? A virgin or a previously married woman?" I said to him: "I married a previously married woman." He said: "Why did you not marry a virgin who could play with you and you could play with her?" I said: "O Messenger of Allah! My father died (or was martyred) and left young sisters of mine. So, I disliked to marry a girl like them, who would not be able to educate them, and look after them. So, I married a previously married woman so that she would look after and educate them." He (the narrator) said: When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, I brought the camel to him in the morning. He gave me its price and returned it (the camel) to me.

111-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Mecca to Medina, and my camel became tired...and the rest is the same, according to which, he (the narrator said: The Prophet) said to me: "Sell to me this camel of yours." I said: "No, it is a gift for you." He said: "No, sell it to me." I said: "No, it is a gift for you, O Messenger of Allah." He said: "No, sell it to me." I said: "I owe an ounce to a man, so,

١١٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَتَلاَحَقَ بِي. وَتَحْتِي نَاضِحٌ لِي قَدْ أَعْيَا وَلاَ يَكَادُ يَسِيرُ. قَالَ: فَقَالَ لِي: «مَا لِبَعِيرِكَ؟» قَالَ: قُلْتُ: عَلِيلٌ. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ. فَمَا زَالَ بَيْنَ يَدَيِ الإِبِلِ قُدَّامَهَا يَسِيرُ. قَالَ: فَقَالَ لِي: «كَيْفَ تَرَىٰ بَعِيرَكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ. قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِيعُنِيهِ؟» فَاسْتَحْيَيْتُ. وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ.

قَالَ: فَقُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ. عَلَىٰ أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي عَرُوسٌ فَاسْتَأْذَنْتُهُ، فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ. حَتَّى انْتَهَيْتُ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ. فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ. فَلاَمَنِي فِيهِ.

قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «مَا تَزَوَّجْتَ؟ أَبِكْراً أَمْ ثَيِّباً؟» فَقُلْتُ لَهُ: تَزَوَّجْتُ ثَيِّباً. قَالَ: «أَفَلاَ تَزَوَّجْتَ بِكْراً تُلاعِبُكَ وَتُلاعِبُهَا؟» فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، تُوُفِّيَ وَالِدِي ـ أَوِ اسْتُشْهِدَ ـ وَلِي أَخَوَاتٌ صِغَارٌ. فَكَرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ. فَلاَ تُؤَدِّبُهُنَّ وَلاَ تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّباً لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ.

١١١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ. قَالَ: أَقْبَلْنَا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ﷺ. فَاعْتَلَّ جَمَلِي ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَفِيهِ: ثُمَّ قَالَ لِي: «بِعْنِي جَمَلَكَ هٰذَا» قَالَ: قُلْتُ: لاَ، بَلْ هُوَ لَكَ. قَالَ: «لاَ. بَلْ بِعْنِيهِ». قَالَ: قُلْتُ: لاَ، بَلْ هُوَ لَكَ. يَا رَسُولَ اللَّهِ،

take it for that (ounce)." He said: "I took it, and you could ride it to Medina." He (the narrator) said: When I arrived in Medina, The Prophet "Allah's blessing and peace be upon him" said to Bilal: "Weigh an ounce of gold and some more to him." He gave me an ounce of gold and added extra Qirat for me. I said: "This addition made by The Messenger of Allah "Allah's blessing and peace be upon him" would lie with me forever." It was in a case of mine, which the people of Sham took on the day of Harra (on which there was fighting and robbery by the people of Syria in Medina in the sixty-third year of Hegira).

112-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey when my camel used for carrying water lagged behind...and the rest is the same, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" pricked it and then said to me: "Ride in the name of Allah." He also mentioned: He (The Prophet) kept adding (in supplication) for me and saying: "Might Allah pardon you!"

113-(...) Jabir "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" came upon me while my camel was tired, he pricked it and it jumped (and walked so much fast) that I was to constrain its nose string in order that I could hear the talk of him (The Prophet), but I was not able to have control over it. Then, The Prophet "Allah's blessing and peace be upon him" overtook me and said: "Sell it to me." I sold it to him for five ounces (of gold) provided that I would ride it to Medina. He said: "You have (the right of) riding it to Medina." He (the narrator) said: When I arrived in Medina, I came to him (and brought the camel to him). He (gave me its price and) added an extra ounce for me. Then, he granted it (the camel) to me (besides its price).

114-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I set out with The Messenger of Allah "Allah's blessing and peace be upon him" on one of his journeys (I think in an expedition)...and the rest is the same, in which he added: He (The Prophet) said: "O Jabir! Have you got the price in full?" I replied in the affirmative. Then, he said: "The camel and its price are for you; the camel and its price are for you."

115-(...) Shu'ba narrated from Muharib that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" bought from me a camel for two ounces (of gold) and one or two Dirhams. He (the narrator) said: When he arrived

قَالَ: «لاَ، بَلْ بِعْنِيهِ». قَالَ: قُلْتُ: فَإِنَّ لِرَجُلٍ عَلَيَّ أُوقِيَّةَ ذَهَبٍ. فَهُوَ لَكَ بِهَا. قَالَ: «قَدْ أَخَذْتُهُ. فَتَبَلَّغْ عَلَيْهِ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِبِلاَلٍ: «أَعْطِهِ أُوقِيَّةً مِنْ ذَهَبٍ وَزِدْهُ» قَالَ: فَأَعْطَانِي أُوقِيَّةً مِنْ ذَهَبٍ. وَزَادَنِي قِيرَاطاً. قَالَ: فَقُلْتُ: لاَ تُفَارِقُنِي زِيَادَةُ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَانَ فِي كِيسٍ لِي، فَأَخَذَهُ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١١٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَتَخَلَّفَ نَاضِحِي ... وَسَاقَ الْحَدِيثَ. وَقَالَ فِيهِ: فَنَخَسَهُ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ لِي: «ارْكَبْ بِاسْمِ اللَّهِ».

وَزَادَ أَيْضاً: قَالَ: فَمَا زَالَ يَزِيدُنِي وَيَقُولُ: «وَاللَّهُ يَغْفِرُ لَكَ».

١١٣ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: لَمَّا أَتَىٰ عَلَيَّ النَّبِيُّ ﷺ، وَقَدْ أَعْيَا بَعِيرِي، قَالَ: فَنَخَسَهُ فَوَثَبَ فَكُنْتُ بَعْدَ ذَلِكَ أَحْبِسُ خِطَامَهُ لأَسْمَعَ حَدِيثَهُ، فَمَا أَقْدِرُ عَلَيْهِ، فَلَحِقَنِي النَّبِيُّ ﷺ فَقَالَ: «بِعْنِيهِ» فَبِعْتُهُ مِنْهُ بِخَمْسِ أَوَاقٍ. قَالَ: قُلْتُ: عَلَىٰ أَنَّ لِي ظَهْرَهُ إِلَى الْمَدِينَةِ. قَالَ: «وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِهِ، فَزَادَنِي وُقِيَّةً، ثُمَّ وَهَبَهُ لِي.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١١٤ ـ (...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَافَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ ـ أَظُنُّهُ قَالَ غَازِياً ـ ... وَاقْتَصَّ الْحَدِيثَ.

وَزَادَ فِيهِ: قَالَ: «يَا جَابِرُ، أَتَوَفَّيْتَ الثَّمَنَ؟» قُلْتُ: نَعَمْ. قَالَ: «لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ. لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ».

[البخاري: كتاب المظالم، باب من عقل بعيره على البلاط...، رقم: ٢٤٧٠].

١١٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَىٰ مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيراً بِوُقِيَّتَيْنِ

in (a place called) Sirar, he ordered that a cow should be slaughtered, from whose meat they ate. When he arrived in Medina, he ordered me to come to the mosque and pray two Rak'as. Then, he weighed the (gold, which was the) price of the camel, and added something extra for me.

116-(...) Muharib narrated from Jabir Ibn Abdullah from The Prophet "Allah's blessing and peace be upon him" the same, according to which he said: He bought it from me for a certain price (which he defined). He did not mention the two ounces and the one or two Dirhams. He also mentioned that he (The Prophet) ordered that a cow should be slaughtered, and he distributed its meat (among the people).

117-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said to him: "I took your camel for four Dinars, and you have (the right of) riding it to Medina."

[22] When one borrows something and then gives back something better than it, and the best one among you is the best to fulfill (the rights of others)

118-(1600) Abu Rafi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young camel (bellow than six) from a man. When many camels from those given in charity were brought to him, he ordered Abu Rafi to give this man a similar young camel. Abu Rafi returned to him and said: "I did not find among those (camels anything more similar to his) but a better camel (whose incisor emerged as it became above six)." He (The Prophet) said: "Give it to him. Verily, the best among the people is the best to fulfill (the right of others generously)."

119-(...) Ata Ibn Yasar narrated from Abu Rafi, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young camel (bellow than six)...and the rest is the same, in which he (The Prophet) said: "The best one among Allah's slaves is the best among them to fulfill (the rights of others generously)."

120-(1601) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" owed somebody a debt. He came (to The Prophet and demanded back his debt and) behaved impolitely. The companions of The Prophet "Allah's blessing and peace be upon him" intended to harm him, but Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him, for the creditor has the right to speak

وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ. قَالَ: فَلَمَّا قَدِمَ صِرَاراً أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ، فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ. وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ فَأَرْجَحَ لِي.

١١٦ ـ (...) ـ حدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا مُحَارِبٌ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذِهِ الْقِصَّةِ. غَيْرَ أَنَّهُ قَالَ: فَاشْتَرَاهُ مِنِّي بِثَمَنٍ قَدْ سَمَّاهُ. وَلَمْ يَذْكُرِ الْوُقِيَّتَيْنِ وَالدِّرْهَمَ وَالدِّرْهَمَيْنِ. وَقَالَ: أَمَرَ بِبَقَرَةٍ فَنُحِرَتْ، ثُمَّ قَسَمَ لَحْمَهَا.

١١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «قَدْ أَخَذْتُ جَمَلَكَ بِأَرْبَعَةِ دَنَانِيرَ. وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ».

[البخاري: كتاب الوكالة، باب إذا وكل رجل رجلاً أن يعطي شيئاً ولم يبين كم يعطي...، رقم: ٢٣٠٩].

٢٢ ـ باب من استسلَفَ شيئاً فقضَى خيراً منه، و«خيركُم أحسنكم قَضَاءً»

١١٨ ـ (١٦٠٠) ـ حدّثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْراً. فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ. فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ. فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ: لَمْ أَجِدْ فِيهَا إِلاَّ خِيَاراً رَبَاعِيًا. فَقَالَ: «أَعْطِهِ إِيَّاهُ. إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

١١٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ: أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ، عَنْ أَبِي رَافِعٍ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، قَالَ: اسْتَسْلَفَ رَسُولُ اللَّهِ ﷺ بَكْراً ... بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ خَيْرَ عِبَادِ اللَّهِ أَحْسَنُهُمْ قَضَاءً».

١٢٠ ـ (١٦٠١) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: كَانَ لِرَجُلٍ عَلَىٰ رَسُولِ اللَّهِ ﷺ حَقٌّ. فَأَغْلَظَ لَهُ. فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً». فَقَالَ لَهُمْ: «اشْتَرُوا لَهُ سِنًّا فَأَعْطُوهُ إِيَّاهُ» فَقَالُوا: إِنَّا لاَ نَجِدُ إِلاَّ سِنًّا هُوَ خَيْرٌ مِنْ سِنِّهِ. قَالَ: «فَاشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ ـ أَوْ خَيْرُكُمْ ـ أَحْسَنُكُمْ قَضَاءً».

[البخاري: كتاب الوكالة، باب وكالة الشاهد والغائب جائزة، رقم: ٢٣٠٥].

١٢١ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ

(and demand back his right)." Allah's Apostle "Allah's blessing and peace be upon him" then said: "Buy a camel of the same age as that of his and give it to him." The people said: "We find none but older than his." Allah's Apostle "Allah's blessing and peace be upon him" said: "Buy and then give it to him, for the best from amongst you (or the best among you) is the best to fulfill (the rights of others generously)."

122-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a camel of a certain age (from a man). (When he fulfilled it) he gave (him) one above it in age and said: "The best one amongst you is the best to fulfill (the rights of others generously)."

[23] It is permissible to sell an animal by an animal of the same genre, though by superiority

123-(1602) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both" that a slave came and gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" on migration, and he (The Prophet) did not know that he was a slave. Then, his master came and wanted to take him. The Prophet "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards he did not accept the allegiance of anyone until he asked him whether he was a slave.

[24] The mortgage, and its permissibility both in residence or on journey

124-(1603) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew on credit, and he gave him an armour of his in mortgage.

125-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew (on credit), and he mortgaged to him an armour of iron.

126-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew on credit, and he mortgaged to him an iron armour of his.

(...) Al-Aswad narrated from A'isha the same about The Prophet "Allah's blessing and peace be upon him", without mentioning "of iron".

[25] Payment in advance

127-(1604) Abu Al-Minhal narrated from Ibn Abbas "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" came

كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سِنًّا. فَأَعْطَى سِنًّا فَوْقَهُ. وَقَالَ: «خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً».

١٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ يَتَقَاضَى رَسُولَ اللَّهِ ﷺ بَعِيراً. فَقَالَ: «أَعْطُوهُ سِنًّا فَوْقَ سِنِّهِ». وَقَالَ: «خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً».

٢٣ ـ بابُ جَوَازِ بَيْعِ الحَيَوانِ بالحَيَوانِ مِنْ جِنْسِهِ مُتَفَاضِلاً

١٢٣ ـ (١٦٠٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَابْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنِيهِ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ. وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ. ثُمَّ لَمْ يُبَايِعْ أَحَداً بَعْدُ. حَتَّى يَسْأَلَهُ «أَعَبْدٌ هُوَ؟».

٢٤ ـ بابُ الرَّهْنِ وجوازه في الحَضَر والسَّفَرِ

١٢٤ ـ (١٦٠٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ عَنْ عَائِشَةَ. قَالَتِ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً بِنَسِيئَةٍ، فَأَعْطَاهُ دِرْعاً لَهُ رَهْناً.

[البخاري: كتاب البيوع، باب شراء النبي ﷺ بالنسيئة، رقم: ٢٠٦٨].

١٢٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتِ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً. وَرَهَنَهُ دِرْعاً مِنْ حَدِيدٍ.

١٢٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الأَعْمَشِ. قَالَ: ذَكَرْنَا الرَّهْنَ فِي السَّلَمِ عِنْدَ إِبْرَاهِيمَ النَّخَعِيِّ. فَقَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ يَزِيدَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ. وَرَهَنَهُ دِرْعاً لَهُ مِنْ حَدِيدٍ.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ. قَالَ: حَدَّثَنِي الأَسْوَدُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. وَلَمْ يَذْكُرْ: مِنْ حَدِيدٍ.

٢٥ ـ باب السَّلَم

١٢٧ ـ (١٦٠٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ عَمْرٌو: حَدَّثَنَا. وَقَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ

to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for dates (to be delivered later) should pay it for concrete weight and measure (of goods), within a fixed date."

128-(...) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came and the people used to pay in advance (the price of fruits to be delivered later). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever pays money in advance (for a certain commodity to be delivered later) should pay it for concrete weight and measure (of goods)."

(...) The same was narrated on the authority of Ibn Abu Najih, with the same chain of transmitters, without mentioning "within a fixed date."

(...) The same was narrated on the authority of Ibn Abu Najih, through another chain of transmitters, in which he mentioned "within a fixed date."

[26] Prohibition of monopoly of foodstuff

129-(1605) Yahya Ibn Sa'id narrated that Sa'id Ibn Al-Musaiyyab told him that Ma'mar reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever hoards (the foodstuff and withholds it until it becomes more expensive) would be a sinner." It was said to Sa'id: "But you hoards." Upon this he said: "No doubt, Ma'mar, who narrated this Hadith used to hoard."

130-(...) Sa'id Ibn Al-Musaiyyab narrated from Ma'mar Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None but a sinner hoards (foodstuff and withholds it without selling until it becomes more expensive)."

(...) Sa'id Ibn Al-Musaiyyab narrated from Ma'mar Ibn Abu Ma'mar, one of the sons of Adi Ibn Ka'b, that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

[27] Forbiddance of taking oath in transaction

131-(1606) Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "One's taking oath (in transaction) might result in selling the commodity, but it would obliterate the blessing."

132-(1607) Abu Quatada Al-Ansari "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace

كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ، السَّنَةَ وَالسَّنَتَيْنِ، فَقَالَ: «مَنْ أَسْلَفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ».

[البخاري: كتاب السلم، باب السلم في كيل معلوم، رقم: ٢٢٣٩].

١٢٨ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ ابْنِ أَبِي نَجِيحٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ يُسْلِفُونَ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فَلاَ يُسْلِفْ إِلاَّ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ».

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ بْنُ سَالِمٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِ عَبْدِ الْوَارِثِ. وَلَمْ يَذْكُرْ «إِلَى أَجَلٍ مَعْلُومٍ».

(...) ـ حدّثنا أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِإِسْنَادِهِمْ... مِثْلَ حَدِيثِ ابْنِ عُيَيْنَةَ. يَذْكُرُ فِيهِ «إِلَى أَجَلٍ مَعْلُومٍ».

٢٦ ـ بابُ تَحْرِيمِ الاحْتِكَارِ فِي الأَقْوَاتِ

١٢٩ ـ (١٦٠٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ ـ قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ مَعْمَراً قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ».

فَقِيلَ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ؟ قَالَ سَعِيدٌ: إِنَّ مَعْمَراً الَّذِي كَانَ يُحَدِّثُ هٰذَا الْحَدِيثَ كَانَ يَحْتَكِرُ.

١٣٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «لاَ يَحْتَكِرُ إِلاَّ خَاطِئٌ».

(...) ـ قَالَ إِبْرَاهِيمُ: قَالَ مُسْلِمٌ: وَحَدَّثَنِي بَعْضُ أَصْحَابِنَا، عَنْ عَمْرِو بْنِ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ، أَحَدِ بَنِي عَدِيِّ بْنِ كَعْبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَى.

٢٧ ـ باب النَّهْيِ عن الحَلِفِ في البَيْعِ

١٣١ ـ (١٦٠٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلرِّبْحِ». [البخاري: كتاب البيوع، باب: ﴿يمحق الله الربا...﴾، رقم: ٢٠٨٧].

١٣٢ ـ (١٦٠٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ

be upon him" saying: "Beware of taking more oaths in transactions, because it might result in selling (the commodity) but it would obliterate (the blessing)."

[28] The pre-emption

133-(1608) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a partner in a home or a (garden of) date-palm trees, it is unlawful for him to sell (his share) until he takes permission from his partner. If he (such a partner) liked, he would take (and buy) it, and if he disapproved of it, he would abandon that (idea of selling)."

134-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property, dwelling or garden, in such a way that it is unlawful for him (a partner) to sell (his share) until he takes permission from his partner. If he (the later) liked, he might take (and buy) it, and if he liked, he might leave it. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that (which he sold).

135-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in every joint (undivided) property, land, dwelling, or garden it might be, in such a way that it is not valid that one should sell (his share of it) until he offers it to his partner, who might take (and buy) it, or leave it. If the one (who wants to sell his share) does not do so, then his partner has more right to have it until he gives him permission."

[29] Fixing a wooden-peg in the wall of one's neighbour

136-(1609) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one should prevent his neighbour from fixing a wooden peg in his wall." Abu Huraira said (to his companions): "Why do I find you disinclined to it? By Allah, I certainly will narrate it to you (no matter harmful it might be)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

لابْنِ أَبِي شَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ، فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».

٢٨ ـ بابُ الشُّفْعَة

١٣٣ ـ (١٦٠٨) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ شَرِيكٌ فِي رَبْعَةٍ أَوْ نَخْلٍ، فَلَيْسَ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ رَضِيَ أَخَذَ، وَإِنْ كَرِهَ تَرَكَ».

١٣٤ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شِرْكَةٍ لَمْ تُقْسَمْ: رَبْعَةٍ أَوْ حَائِطٍ، لاَ يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ، فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ.

١٣٥ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ: فِي أَرْضٍ أَوْ رَبْعٍ أَوْ حَائِطٍ. لاَ يَصْلُحُ أَنْ يَبِيعَ حَتَّى يَعْرِضَ عَلَى شَرِيكِهِ فَيَأْخُذَ أَوْ يَدَعَ، فَإِنْ أَبَى فَشَرِيكُهُ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ».

٢٩ ـ باب غَرْزِ الخشب في جِدَار الجار

١٣٦ ـ (١٦٠٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ».

قَالَ: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَالِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ، لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. [البخاري: كتاب المظالم، باب لا يمنع جار جاره ان يغرز خشبة...، رقم: ٢٤٦٣].

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

[30] Prohibition of oppression and usurping the land (of others) or anything else illegally

137-(1610) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (anything even as little as) a span of land illegally, Allah would encircle his neck with it on the Day of Judgement seven earths."

138-(...) Umar Ibn Muhammad narrated from his father that Arwa disputed Sa'id Ibn Zaid Ibn Amr Ibn Nufail over a portion of his home. He said: "Abrogate your claim over it, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who usurped (anything even as little as) a span of land illegally, it would encircle his neck on the Day of Judgement seven earths." O Allah! If she is a liar, let her be blind, and make her grave in her house!" He (the narrator) commented: Afterwards, I saw her blind, touching the walls (in order to know her way), and she used to say: "The invocation of Sa'id Ibn Zaid has befallen me." Then, while she was walking in the house, she passed by a well inside the home, in which she fell down. (She died, and in this way) that (well) became her grave.

139-(...) Hisham Ibn Urwa narrated from his father that Arwa, daughter of Uwais claimed that Sa'id Ibn Zaid usurped a portion of her land illegally. She filed the case before Marwan Ibn Al-Hakam. Upon this Sa'id Ibn Zaid said: "How would I usurp anything from her land illegally after what I had heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he (Marwan) asked him: "What did you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (anything even as little as) a span of land illegally, Allah would encircle his neck with it on the Day of Judgement seven earths." Marwan said to him: "I would not ask you to bring an evidence after that." He (Sa'id) said: "O Allah! If she has told a lie, let her be blind and cause her to be killed in that very land!" he (the narrator) said: (it was so). She did not die before she had become blind. While she was walking in her land, she fell down in a pit and then died.

140-(...) Sa'id Ibn Zaid narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "He, who usurped (anything even as little as) a span of land illegally, it would encircle his neck on the Day of Judgement seven earths."

٣٠ ـ بابُ تَحريم الظُّلْمِ وغَصْبِ الأرْضِ وغيرها

١٣٧ ـ (١٦١٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ شِبْراً مِنَ الأَرْضِ ظُلْماً، طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

١٣٨ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ أَرْوَىٰ خَاصَمَتْهُ فِي بَعْضِ دَارِهِ. فَقَالَ: دَعُوهَا وَإِيَّاهَا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ بِغَيْرِ حَقِّهِ، طُوِّقَهُ فِي سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ». اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا. وَاجْعَلْ قَبْرَهَا فِي دَارِهَا.

قَالَ: فَرَأَيْتُهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ. تَقُولُ: أَصَابَتْنِي دَعْوَةُ سَعِيدِ بْنِ زَيْدٍ. فَبَيْنَمَا هِيَ تَمْشِي فِي الدَّارِ مَرَّتْ عَلَىٰ بِئْرٍ فِي الدَّارِ، فَوَقَعَتْ فِيهَا. فَكَانَتْ قَبْرَهَا.

١٣٩ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ أَنَّ أَرْوَىٰ بِنْتَ أُوَيْسٍ ادَّعَتْ عَلَىٰ سَعِيدِ بْنِ زَيْدٍ أَنَّهُ أَخَذَ شَيْئاً مِنْ أَرْضِهَا. فَخَاصَمَتْهُ إِلَىٰ مَرْوَانَ بْنِ الْحَكَمِ. فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئاً بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ ظُلْماً طُوِّقَهُ إِلَىٰ سَبْعِ أَرَضِينَ». فَقَالَ لَهُ مَرْوَانُ: لاَ أَسْأَلُكَ بَيِّنَةً بَعْدَ هٰذَا.

فَقَالَ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً فَعَمِّ بَصَرَهَا وَاقْتُلْهَا فِي أَرْضِهَا.

قَالَ: فَمَا مَاتَتْ حَتَّىٰ ذَهَبَ بَصَرُهَا. ثُمَّ بَيْنَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ.

[البخاري: كتاب بدء الخلق، باب ما جاء في سبع أرضين...، رقم: ٣١٩٨].

١٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ ظُلْماً، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

141-(1611) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one usurps (anything even as little as) a span of land illegally but that Allah would encircle his neck with it on the Day of Judgement down to seven earths.

142-(1612) Muhammad Ibn Ibrahim narrated that Abu Salama told him - and there was a dispute between him and some of his people over (a piece of) land- that he entered upon A'isha "Allah be pleased with her" and mentioned that to her. Upon this she said: "O Abu Salama! Avoid usurping this land, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (as little as) a span of land illegally, it would encircle his neck (on the Day of Judgement) seven earths.""

(...)A Hadith like this was narrated on the authority of Abu Salama through another chain of transmitters.

[31] How much land is to be specified for the path if they differed about it

143-(1613) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you differed about the (extent of the land to be specified for the) path, then let its breadth be seven cubits."

١٤١ ـ (١٦١١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَأْخُذُ أَحَدٌ شِبْراً مِنَ الأَرْضِ بِغَيْرِ حَقِّهِ، إِلاَّ طَوَّقَهُ اللَّهُ إِلَىٰ سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ».

١٤٢ ـ (١٦١٢) ـ حدّثنا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ ـ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ ـ: حَدَّثَنَا حَرْبٌ ـ وَهُوَ ابْنُ شَدَّادٍ ـ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ، وَكَانَ بَيْنَهُ وَبَيْنَ قَوْمِهِ خُصُومَةٌ فِي أَرْضٍ، وَأَنَّهُ دَخَلَ عَلَىٰ عَائِشَةَ فَذَكَرَ ذٰلِكَ لَهَا. فَقَالَتْ: يَا أَبَا سَلَمَةَ، اجْتَنِبِ الأَرْضَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ».

[البخاري: كتاب المظالم، باب إثم من ظلم شيئاً من الأرض، رقم: ٢٤٥٣].

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ: أَخْبَرَنَا أَبَانُ: حَدَّثَنَا يَحْيَىٰ؛ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ، أَنَّهُ دَخَلَ عَلَىٰ عَائِشَةَ... فَذَكَرَ مِثْلَهُ.

٣١ ـ بابُ قَدْرِ الطَّرِيقِ إذا اخْتَلَفُوا فيه

١٤٣ ـ (١٦١٣) ـ حدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، جُعِلَ عَرْضُهُ سَبْعَ أَذْرُعٍ».

(23) The Book Of Determinate Shares Of Inheritance

1-(1614) Az-Zuhri narrated from Ali Ibn Husain from Amr Ibn Uthman from Usama Ibn Zaid that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should inherit (the property of) an unbeliever, nor should an unbeliever inherit (the property of) a Muslim."

[1] Give the determinate shares to its people, and what remains (of the property) should be given to the closest male heir

2-(1615) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the determinate shares to those who are entitled to have it, and what remains (of the property) should be given to the closest male heir."

3-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the determinate shares to those who are entitled to have it, and what is left (from the property) after distributing the determinate shares should be given to the closest male heir."

4-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute the property (of the deceased one) among those who are entitled to get the determinate shares according to the (laws of) Allah's Book, and what is left (from the property) after distributing the determinate shares should be given to the closest male heir."

(...) The same was narrated on the authority of Ibn Tawus, through another chain of transmitters.

[2] The law of inheritance as regards the one who has neither descendants nor ascendants

5-(1616) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Once, I fell sick. The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr "Allah be pleased with him" came on foot to visit me (and inquire about my health). Then, I fell unconscious. He (The Prophet) performed ablution, and poured over me from (the remaining water of) his ablution, with the result that I came to my senses. Then I said: "O Messenger of Allah! What should I do with my property (since I'm afraid that I'm at the verge of death)?" he gave no reply. Then the following Verse of the law of inheritance was revealed: " They ask thee for a legal

٢٣ ـ كِتَابُ الفَرَائِضِ

١ ـ (١٦١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ. وَلاَ يَرِثُ الْكَافِرُ الْمُسْلِمَ».

[البخاري: كتاب الفرائض، باب لا يرث المسلم الكافر...، رقم: ٦٧٦٤].

١ ـ باب: «أَلحِقُوا الفرائضَ بأهْلِها فما بقيَ فلأَوْلَى رجلٍ ذكر»

٢ ـ (١٦١٥) ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ ـ وَهُوَ النَّرْسِيُّ ـ: حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لأَوْلَىٰ رَجُلٍ ذَكَرٍ».

[البخاري: كتاب الفرائض، باب ميراث الولد من أبيه وأمه، رقم: ٦٧٣٢].

٣ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَىٰ رَجُلٍ ذَكَرٍ».

٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَىٰ كِتَابِ اللَّهِ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَىٰ رَجُلٍ ذَكَرٍ».

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنِ ابْنِ طَاوُسٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ.

٢ ـ باب مِيرَاثِ الكَلاَلَة

٥ ـ (١٦١٦) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ، فَأُغْمِيَ عَلَيَّ، فَتَوَضَّأَ ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ. فَأَفَقْتُ. قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئاً. حَتَّىٰ نَزَلَتْ آيَةُ

decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants as heirs." (Women "An-Nisa" 176)

6-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and Abu Bakr came on foot to visit me (and inquire about my health) at Banu Salama (when I was ill). They found me unconscious. He (The Prophet) asked for water and performed ablution, from which he sprinkled over me. When I came to my senses, I said: "What should I do with my property O Messenger of Allah?" then, the following Verse was revealed: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females." (Women "An-Nisa" 11)

7-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" accompanied by Abu Bakr came on foot to visit me (and inquire about my health) when I fell sick. Found me unconscious, The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and poured over me from (the remaining water of) his ablution. When I came to my senses The Messenger of Allah "Allah's blessing and peace be upon him" was (by my side). Then I said: "O Messenger of Allah! What should I do with my property (since I'm afraid that I'm at the verge of death)?" he gave no reply. Then the Verse of the law of inheritance was revealed.

8-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me while I was sick and unconscious. He performed ablution, and poured over me from (the remaining water of) his ablution. When I came to my senses, I said to him: "O Messenger of Allah! I have neither descendants nor ascendants to inherit me. (What should I do then with my property?)" then, the Verse of the law of inheritance was revealed. I (a sub-narrator) said to Muhammad Ibn Al-Munkadir: (Is it) " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants"?" he said: "It is thus that it was revealed."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but with a slight change of wording.

9-(1617) Ma'dan Ibn Abu Talha narrated that Umar Ibn Al-Khattab "Allah be pleased with him" delivered a sermon on a Friday, in which he mentioned The Prophet of Allah "Allah's blessing and peace be upon him"

الْمِيرَاثِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦].

[البخاري: كتاب المرضى، باب عيادة المغمى عليه، رقم: ٥٦٥١].

٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ، فَوَجَدَنِي لاَ أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ. ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ. فَقُلْتُ: كَيْفَ أَصْنَعُ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَنَزَلَتْ: ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾ [النساء: ١١].

[البخاري: كتاب التفسير، باب: ﴿يوصيكم الله في أولادكم﴾، رقم: ٤٥٧٧].

٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ، وَمَعَهُ أَبُو بَكْرٍ، مَاشِيَيْنِ. فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ. فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ. ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ. فَإِذَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئاً، حَتَّىٰ نَزَلَتْ آيَةُ الْمِيرَاثِ.

٨ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ لاَ أَعْقِلُ، فَتَوَضَّأَ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا يَرِثُنِي كَلاَلَةٌ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ.

فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦]؟ قَالَ: هٰكَذَا أُنْزِلَتْ.

[البخاري: كتاب الوضوء، باب صب النبي ﷺ وضوءه على مغمى عليه، رقم: ١٩٤].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ: فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ: فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ قَوْلُ شُعْبَةَ لابْنِ الْمُنْكَدِرِ.

٩ ـ (١٦١٧) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي

and Abu Bakr. Then he said: "I never leave anything after me more important than the (matter of) the deceased person, who leaves neither ascendants nor descendants. I never turned towards the Messenger of Allah "Allah's blessing and peace be upon him" (for guidance in any case) more often than (in the case of) this deceased who leaves neither ascendants nor descendants; and he (the Prophet) never showed annoyance to me on anything more than he did on this, to the extent that he struck his fingers on my chest and said to me: "O Umar! Does this verse, at the end of The Sura of Women, revealed in the summer, not suffice you"? If I live longer I would decide this (problem so clearly) that one who recites, or does not recite the Qur'an, would be able to take (correct) decisions (on the light of it)."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

[3] The last Verse revealed (in the Holy Qur'an in full) was the Verse pertaining to the law of inheritance of the deceased who leaves neither ascendants nor descendants

10-(1618) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The last Verse which was revealed in the Holy Qur'an (in full) was (Allah's saying): " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants." (Women 176)

11-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The last Verse which was revealed (in the Holy Qur'an) was the Verse pertaining to the (law of inheritance of the) deceased who leaves neither descendants nor ascendants, and the last Sura which was revealed (in the Holy Qur'an in full) was the Sura of Disavowal "Bara'a".

12-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated that the last Sura which was revealed in full was the Sura of Repentance "At-Tawba", and the last Verse which was revealed (in full) was the Verse pertaining to the (law of inheritance of the) deceased who leaves neither descendants nor ascendants.

(...) A Hadith like this was narrated on the authority of Al-Bara, in which he said: The last Sura, which was revealed completely...

13-(...) Al-Bara "Allah be pleased with him" narrated: The last Verse which was revealed was: " They ask thee for a legal decision."

[4] Whoever left a property, it should belong to his heirs

14-(1619) Abu Huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's

الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ. فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ. ثُمَّ قَالَ: إِنِّي لاَ أَدَعُ بَعْدِي شَيْئاً أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ. مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ. وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ. حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي. وَقَالَ: «يَا عُمَرُ، أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ شَبَابَةَ بْنِ سَوَّارٍ، عَنْ شُعْبَةَ. كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٣ ـ بابُ آخِرُ آيةٍ أنزلتْ آيةُ الكَلالَة

١٠ ـ (١٦١٨) ـ **حدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦].

١١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلاَلَةِ. وَآخِرُ سُورَةٍ أُنْزِلَتْ، بَرَاءَةُ.

[البخاري: كتاب التفسير، باب: ﴿يستفتونك قل الله يفتيكم...﴾، رقم: ٤٦٠٥].

١٢ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى ـ وَهُوَ ابْنُ يُونُسَ ـ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ. وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلاَلَةِ.

(...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ آدَمَ ـ: حَدَّثَنَا عَمَّارٌ ـ وَهُوَ ابْنُ رُزَيْقٍ ـ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً.

١٣ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ أَبِي السَّفَرِ، عَنِ الْبَرَاءِ، قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ يَسْتَفْتُونَكَ.

٤ ـ باب مَنْ تَرَكَ مالاً فلورَثَتِهِ

١٤ ـ (١٦١٩) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ، عَنْ يُونُسَ الأَيْلِيِّ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves behind wealth (after his death) it will belong to his heirs. "

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

15-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "By Him, in Whose hand is the life of Muhammad! There is no believer on the earth but that I'm the closest from among all the people to him. So, whoever among you left behind debts or dependants, then I'm his guardian (and responsible to repay his debts and take care of his dependants), and whoever among you left behind wealth, it would belong to his nearest heir whatever he might be."

16-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm the closest of all the people to the believers according to the Book of Allah "Exalted and Glorified be He". So, whoever among you left behind debts or dependants then call me, for I'm his guardian (and responsible to repay his debts and look after his dependants), and whoever left behind property, then his nearest heir is more entitled to get his property, whatever he might be."

17-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever left behind property, then it will belong to his heirs, and whoever left behind dependants, then that (guardianship of them) would be our responsibility."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, with a slight change of wording in the Hadith of Ghundur.

رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِالرَّجُلِ الْمَيِّتِ، عَلَيْهِ الدَّيْنُ. فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّىٰ عَلَيْهِ. وَإِلاَّ قَالَ: «صَلُّوا عَلَىٰ صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ: «أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ».

[البخاري: كتاب الفرائض، باب قول النبي ﷺ: «من ترك مالاً فلأهله»، رقم: ٦٧٣١].

(...) ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، هٰذَا الْحَدِيثَ.

١٥ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ. قَالَ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلاَّ أَنَا أَوْلَى النَّاسِ بِهِ، فَأَيُّكُمْ مَا تَرَكَ دَيْناً أَوْ ضَيَاعاً فَأَنَا مَوْلاَهُ. وَأَيُّكُمْ تَرَكَ مَالاً فَإِلَى الْعَصَبَةِ مَنْ كَانَ».

١٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَأَيُّكُمْ مَا تَرَكَ دَيْناً أَوْ ضَيْعَةً فَادْعُونِي، فَأَنَا وَلِيُّهُ. وَأَيُّكُمْ مَاتَرَكَ مَالاً فَلْيُؤْثِرْ بِمَالِهِ عَصَبَتُهُ مَنْ كَانَ».

١٧ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ تَرَكَ مَالاً فَلِلْوَرَثَةِ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا».

[البخاري: كتاب الاستقراض، باب الصلاة على من ترك ديناً، رقم: ٢٣٩٨].

(...) ـ **وَحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ: «وَمَنْ تَرَكَ كَلاًّ وَلِيتُهُ».

(24) The Book Of Gifts

[1] Disapproval of buying anything one gave in charity from him, to whom it had been given

1-(1620) Zaid Ibn Aslam narrated from his father that he had heard Umar Ibn Al-Khattab "Allah be pleased with him" saying: I gave an outstanding horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheaply. When I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that he said: "Don't buy it, and do not take back whatever you have given in charity, for the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

(...) The same was narrated on the authority of Malik Ibn Anas, with the same chain of transmitters, in which he added (that The Prophet said): "Don't buy it, even if he gives it to you for one Dirham."

2-(...) Zaid Ibn Aslam narrated from his father that Umar Ibn Al-Khattab gave a horse to be ridden in Allah's Cause. But the person who got it neglected it, and he was of little property. So, he wanted to buy it. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. But he said: "Do not buy it even if it was given to you for one Dirham, because the example of him who takes back his gift is like the example of a dog which swallows back its vomit."

(...) The same was narrated on the authority of Zaid Ibn Aslam through another chain of transmitters, but the narration of Malik and Rawh is much longer and more complete.

3-(1621) Ibn Umar "Allah be pleased with both" narrated that Umar gave a horse (in charity) to be ridden in the cause of Allah. Then, he found it being sold (by the one to whom it had been given). He wanted to purchase it. When he asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "You should neither purchase it, nor should you take back what you've given in charity."

(...) A Hadith like this was narrated on the authority of Ubaidullah from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

4-(...) Ibn Umar "Allah be pleased with both" narrated that Umar gave a horse (in charity) to be ridden in the cause of Allah. Then, he found it being sold (by the one to whom it had been given). He wanted to purchase it.

٢٤ ـ كِتَابُ الهِبَات

١ ـ بابُ كَرَاهَةِ شِرَاء الإنْسَان ما تَصَدَّقَ به ممن تَصَدَّقَ عليه

١ ـ (١٦٢٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: حَمَلْتُ عَلَىٰ فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ. فَأَضَاعَهُ صَاحِبُهُ. فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[البخاري: كتاب الزكاة، باب هل يشتري صدقته، رقم: ١٤٩٠].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ عَنْ مَالِكِ بْنِ أَنَسٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: «لاَ تَبْتَعْهُ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ».

٢ ـ (...) ـ حدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ أَنَّهُ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللَّهِ. فَوَجَدَهُ عِنْدَ صَاحِبِهِ وَقَدْ أَضَاعَهُ ـ وَكَانَ قَلِيلَ الْمَالِ ـ فَأَرَادَ أَنْ يَشْتَرِيَهُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «لاَ تَشْتَرِهِ. وَإِنْ أُعْطِيتَهُ بِدِرْهَمٍ. فَإِنَّ مَثَلَ الْعَائِدِ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَعُودُ فِي قَيْئِهِ».

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ وَرَوْحٍ أَتَمُّ وَأَكْثَرُ.

٣ ـ (١٦٢١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ: «لاَ تَبْتَعْهُ. وَلاَ تَعُدْ فِي صَدَقَتِكَ».

[البخاري: كتاب الجهاد، باب الجعائل والحملان في السبيل، رقم: ٢٩٧١].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

٤ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ حَمَلَ عَلَىٰ

When he asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "Do not take back what you've given in charity O Umar."

[2] Prohibition of taking back what was given in charity or as a gift particularly after it has become in the possession of the donee, except what is given as a gift to one's child

5-(1622) Sa'id Ibn Al-Musaiyyab narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of him who takes back his gift is like the example of a dog which heaves, then swallows back its vomit."

(...) The same was narrated on the authority of Muhammad Ibn Ali Ibn Al-Husain, with the same chain of transmitters.

(...) Abd Ar-Rahman Ibn Amr (known as Al-Awza'i) narrated that Muhammad, son of Fatima, daughter of The Messenger of Allah "Allah's blessing and peace be upon him" narrated the same.

6-(...) Bukair narrated that he heard Sa'id Ibn Al-Musaiyyab saying: I heard Ibn Abbas "Allah be pleased with both" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Verily, the example of the one who gives something in charity and then takes back what he has given is like the example of a dog which heaves, and then swallows back its vomit."

7-(...) Ibn Abbas "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "The one who takes back what he gave as a gift is like the one who swallows back his vomit."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

8-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the one who takes back his gift is like a dog which heaves, and then swallows back its vomit."

[3] It is undesirable to give preference to some of one's children over others in gifts

9-(1623) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that his father had took him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have given this son of mine a slave." The Prophet "Allah's blessing and peace be upon him" asked: "Have you

فَرَسٍ فِي سَبِيلِ اللَّهِ. ثُمَّ رَآهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهَا، فَسَأَلَ النَّبِيَّ ﷺ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَعُدْ فِي صَدَقَتِكَ، يَا عُمَرُ».

٢ ـ بابُ تَحْرِيمِ الرُّجُوعِ فِي الصَّدَقَةِ والهِبَةِ بعد القَبْضِ، إلا ما وَهَبَهُ لِوَلَدِهِ وإنْ سَفَلَ

٥ ـ (١٦٢٢) ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ، فَيَأْكُلُهُ».

[البخاري: كتاب الهبة، باب لا يحل لأحد أن يرجع في هبته وصدقته، رقم: ٢٦٢١].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ يَذْكُرُ بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو؛ أَنَّ مُحَمَّدَ بْنَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ حَدَّثَهُ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

٦ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ بُكَيْرٍ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ بِصَدَقَةٍ ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَأْكُلُ قَيْأَهُ».

٧ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

[البخاري: كتاب الهبة، باب هبة الرجل لامرأته والمرأة لزوجها، رقم: ٢٥٨٩].

٣ ـ بابُ كَرَاهَةِ تَفْضِيلِ بَعْضِ الأَوْلاَدِ فِي الهِبَةِ

٩ ـ (١٦٢٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛

given all your sons the same?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Take back your gift then."

10-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that his father had took him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have given this son of mine a slave." He asked: "Have you given all your sons the same?" He replied: "No." He said: "Take back your gift then."

11-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with a slight variation of words.

12-(...) Hisham Ibn Urwa narrated from his father that An-Nu'man Ibn Bashir told that when his father gave him a slave as a gift, The Prophet "Allah's blessing and peace be upon him" asked him: "What is this slave?" he said: "My father gave him to me as a gift." He (The Prophet) said (to his father): "Did you give all of his brother the same as you gave him?" he replied in the negative. Upon this he said: "Then, take him back."

13-(...) An-No'man Ibn Bashir "Allah be pleased with him" narrated: My father gave me as a gift some of his property, but my mother Amra Bint Rawaha said that she would not agree to it unless he made Allah's Apostle "Allah's blessing and peace be upon him" a witness to it. So, my father went to Allah's Apostle "Allah's blessing and peace be upon him" in order to make him a witness to that. But, he (The Prophet) asked: "Have you given (its like) to everyone of your sons?" He replied in the negative. Upon this he (The Prophet) said: "Be afraid of Allah, and be just to your children." My father then returned and took back his gift.

14-(...) An-No'man Ibn Bashir "Allah be pleased with him" narrated: My mother Amra Bint Rawaha asked my father to present me a gift from his property. He hesitated for a year, after which it seemed to him (to give it to me). She (My mother) said that she would not be satisfied unless The Messenger of Allah "Allah's blessing and peace be upon him" was made a witness to it. I was a young boy, when my father held me by the hand and took me to The Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! The mother of this (boy), Bint Rawaha, liked that I should make you a witness to what I've given to her son as a gift." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bashir! Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've

أَنَّهُ قَالَ: إِنَّ أَبَاهُ أَتَىٰ بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلاَماً كَانَ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هٰذَا؟» فَقَالَ: لاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْجِعْهُ».

[البخاري: كتاب الهبة، باب الهبة للولد، رقم: ٢٥٨٦].

١٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ وَمُحَمَّدِ بْنِ النُّعْمَانِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: أَتَىٰ بِي أَبِي إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلاَماً، فَقَالَ: «أَكُلَّ بَنِيكَ نَحَلْتَ؟» قَالَ: لاَ. قَالَ: «فَارْدُدْهُ».

١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

أَمَّا يُونُسُ وَمَعْمَرٌ فَفِي حَدِيثِهِمَا: «أَكُلَّ بَنِيكَ».

وَفِي حَدِيثِ اللَّيْثِ وَابْنِ عُيَيْنَةَ: «أَكُلَّ وَلَدِكَ».

وَرِوَايَةُ اللَّيْثِ، عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ بَشِيراً جَاءَ بِالنُّعْمَانِ.

١٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ. قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ بَشِيرٍ. قَالَ: وَقَدْ أَعْطَاهُ أَبُوهُ غُلاَماً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا هٰذَا الْغُلاَمُ؟» قَالَ: أَعْطَانِيهِ أَبِي. قَالَ: «فَكُلَّ إِخْوَتِهِ أَعْطَيْتَهُ كَمَا أَعْطَيْتَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَرُدَّهُ».

١٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ. فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لاَ أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللَّهِ ﷺ. فَانْطَلَقَ أَبِي إِلَى النَّبِيِّ ﷺ لِيُشْهِدَهُ عَلَىٰ صَدَقَتِي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَفَعَلْتَ هٰذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لاَ. قَالَ: «اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلاَدِكُمْ». فَرَجَعَ أَبِي. فَرَدَّ تِلْكَ الصَّدَقَةَ.

[البخاري: كتاب الهبة، باب الإشهاد في الهبة، رقم: ٢٥٨٧].

١٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ؛ أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهُوبَةِ مِنْ مَالِهِ لابْنِهَا، فَالْتَوَىٰ بِهَا سَنَةً. ثُمَّ بَدَا لَهُ. فَقَالَتْ: لاَ أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللَّهِ ﷺ عَلَىٰ مَا وَهَبْتَ لابْنِي، فَأَخَذَ أَبِي بِيَدِي ـ وَأَنَا يَوْمَئِذٍ غُلاَمٌ ـ فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ هٰذَا، بِنْتَ رَوَاحَةَ، أَعْجَبَهَا

donated to An-Nu'man)?" he replied in the negative. Upon this he (The Prophet) said: "Then, do not make me a witness for I'm not to be a witness to an injustice."

15-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his father when he gave him a gift from his property to the exclusion of his brothers): "Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've donated to An-Nu'man)?" he replied in the negative. Upon this he (The Prophet) said: "Then, I cannot be a witness to an injustice."

16-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to his father: "Do not make me a witness to an injustice."

17-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: My father took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I make you a witness that I have donated to An-Nu'man so-and-so from my wealth." He said: "Have you donated to all of your children the same as you've donated to An-Nu'man?" he replied in the negative. He said: "Then, make somebody else a witness to that." Then he (The Prophet) asked: "Would you be pleased that they should be equally dutiful to you?" he replied in the affirmative. Upon this he (The Prophet) said: "Then, do not (do such an act of donating to some children to the exclusion of the others)."

18-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: My father gave me a gift (from his property). Then, he took me with him to The Messenger of Allah "Allah's blessing and peace be upon him" in order to make him a witness to that. He (The Prophet) asked: "Have you given all of your children the same as you've given this (An-Nu'man)?" he replied in the negative. He asked: "Would you not expect from them to be dutiful to you as you expect from him?" he said: "Yes, (I like that)." He (The Prophet) said: "Then, I cannot be a witness (to such a gift)." Ibn Awn (a sub-narrator) said: I narrated it to Muhammad, who said: We talked that he (The Prophet) said: "Be equal (in donating) to your children."

19-(1624) Abu Az-Zubair narrated from Jabir "Allah be pleased with him" that the wife of Bashir said to him: "Give my son (An-Nu'man) your slave as a gift, and make The Messenger of Allah "Allah's blessing and

أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لابْنِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَشِيرُ، أَلَكَ وَلَدٌ سِوَىٰ هٰذَا؟ قَالَ: نَعَمْ. فَقَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَلاَ تُشْهِدْنِي إِذاً، فَإِنِّي لاَ أَشْهَدُ عَلَىٰ جَوْرٍ».

١٥ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ. قَالَ: «فَكُلَّهُم أَعْطَيْتَ مِثْلَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَلاَ أَشْهَدُ عَلَى جَوْرٍ».

١٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَبِيهِ: «لاَ تُشْهِدْنِي عَلَىٰ جَوْرٍ».

١٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَعَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِيَعْقُوبَ ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي. فَقَالَ: «أَكُلَّ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتَ النُّعْمَانَ؟» قَالَ: لاَ. قَالَ: «فَأَشْهِدْ عَلَىٰ هٰذَا غَيْرِي». ثُمَّ قَالَ: «أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَىٰ. قَالَ: «فَلاَ، إِذاً».

١٨ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: نَحَلَنِي أَبِي نُحْلاً. ثُمَّ أَتَىٰ بِي إِلَىٰ رَسُولِ اللَّهِ ﷺ لِيُشْهِدَهُ. فَقَالَ: «أَكُلَّ وَلَدِكَ أَعْطَيْتَهُ هٰذَا؟» قَالَ: لاَ. قَالَ: «أَلَيْسَ تُرِيدُ مِنْهُمُ الْبِرَّ مِثْلَ مَا تُرِيدُ مِنْ ذَا؟» قَالَ: بَلَىٰ. قَالَ: «فَإِنِّي لاَ أَشْهَدُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ مُحَمَّداً. فَقَالَ: إِنَّمَا تَحَدَّثْنَا أَنَّهُ قَالَ: «قَارِبُوا بَيْنَ أَوْلاَدِكُمْ».

١٩ ـ (١٦٢٤) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَتِ امْرَأَةُ بَشِيرٍ: انْحَلِ ابْنِي غُلاَمَكَ، وَأَشْهِدْ لِي

peace be upon him" a witness to that." He went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "(My wife) the daughter of so-and-so requested me to give her son (An-Nu'man) my slave as a gift, and told me to make The Messenger of Allah "Allah's blessing and peace be upon him" a witness to that." He (The Prophet) said: "Does he have brothers?" he replied in the affirmative. He said: "Have you given all of them the same as you've given him?" he replied in the negative. Upon this he said: "Then, such (a gift) is not valid, and I'm not to witness but to what is right."

[4] The permanent life gift

20-(1625) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is donated a permanent life gift along with his offspring, then it should belong to the donee, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply."

21-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever donated a permanent life gift to somebody and then his offspring, then his saying (upon which it has become a gift) would cancel his claim over it. In this way, it would belong to the one to whom it was granted, and then to his offspring (after him)." According to the narration of Yahya, he (The Prophet) said in the beginning of the Hadith: "Whoever is given a permanent life gift, it should belong to him and then his offspring (after him)."

22-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever donated a permanent life gift to somebody along with his offspring, by saying: "I've given this as a permanent life gift to you and then to your offspring (after you) as long as anyone of you survives", then it should belong to the one to whom it was granted, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply."

23-(...) Abu Salama narrated from Jabir "Allah be pleased with him": "The permanent life gift sanctioned by The Messenger of Allah "Allah's blessing and peace be upon him" is that when one says: "I gave that (property) to you and then to your offspring." But if one says: "That

رَسُولَ اللَّهِ ﷺ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلاَنٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَتَهَا غُلاَمِي. وَقَالَتْ: أَشْهِدْ لِي رَسُولَ اللَّهِ ﷺ. فَقَالَ: «أَلَهُ إِخْوَةٌ؟» قَالَ: نَعَمْ. قَالَ: «أَفَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ؟» قَالَ: لاَ. قَالَ: «فَلَيْسَ يَصْلُحُ هٰذَا. وَإِنِّي لاَ أَشْهَدُ إِلاَّ عَلَىٰ حَقٍّ».

٤ ـ باب العُمْرَىٰ

٢٠ ـ (١٦٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَإِنَّهَا لِلَّذِي أُعْطِيَهَا. لاَ تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا. لأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٥].

٢١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلاً عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا. وَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ».

غَيْرَ أَنَّ يَحْيَىٰ قَالَ فِي أَوَّلِ حَدِيثِهِ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ، فَهِيَ لَهُ وَلِعَقِبِهِ».

٢٢ ـ (...) ـ حدّثني عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْعُمْرَىٰ وَسُنَّتِهَا، عَنْ حَدِيثِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلاً عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَقَالَ: قَدْ أَعْطَيْتُكَهَا وَعَقِبَكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ، فَإِنَّهَا لِمَنْ أُعْطِيَهَا. وَإِنَّهَا لاَ تَرْجِعُ إِلَىٰ صَاحِبِهَا. مِنْ أَجْلِ أَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

٢٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. قَالَ: إِنَّمَا الْعُمْرَىٰ الَّتِي أَجَازَ رَسُولُ اللَّهِ ﷺ، أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ. فَأَمَّا إِذَا قَالَ: هِيَ

(property) is (a gift) for you as long as you live" then it would return to its donator (after the death of the donee). Ma'mar said: Az-Zuhri used to give this religious verdict.

24-(...) Jabir (Ibn Abdullah) narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement concerning the one who has been given a permanent life gift along with his offspring (after him), that it will be an irretrievable (permanent) gift to him (and then to his offspring after him), in such a way that the donator would not be permitted to give any condition or exception as regards it. Abu Salama said: That's because he (the donator) has given a gift to which the (rules of) inheritance would apply; and it is that which abrogated his condition.

25-(...) Abu Salama Ibn Abd Ar-Rahman narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: "The permanent life gift should belong to the one to whom it has been granted."

(...) Abu Salama Ibn Abd Ar-Rahman narrated from Jabir Ibn Abdullah "Allah be pleased with both" that The Prophet of Allah "Allah's blessing and peace be upon him" said the same.

(...) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both" (the same), who traced it to The Prophet "Allah's blessing and peace be upon him".

26-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your property to yourselves, and do not spoil it, for whoever gives a permanent life gift (to somebody), it will belong to the one to whom it has been granted whether alive or dead, and then to his offspring (after him)."

27-(...) A Hadith like this was narrated on the authority of Jabir from The Prophet "Allah's blessing and peace be upon him", with the following addition in the narration of Aiyyub: The Ansar started giving permanent life gifts to the Emigrants, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your property to yourselves"

28-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": A woman in Medina gave as a permanent life gift a garden of hers to one of her sons, who died and then she died sometime after him. She left behind a son, along with many brothers, who were all the sons of the donator. The sons of the donator said: "In this way, the garden returned to us." The sons of the donee said: "No, it has been (a permanent life gift) to our father in his

لَكَ مَا عِشْتَ، فَإِنَّهَا تَرْجِعُ إِلَىٰ صَاحِبِهَا. قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ.

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرٍ ـ وَهُوَ ابْنُ عَبْدِ اللَّهِ ـ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِيمَنْ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَهِيَ لَهُ بَتْلَةً. لاَ يَجُوزُ لِلْمُعْطِي فِيهَا شَرْطٌ وَلاَ ثُنْيَا.

قَالَ أَبُو سَلَمَةَ: لأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ. فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ.

٢٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَىٰ لِمَنْ وُهِبَتْ لَهُ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ. بِمِثْلِهِ.

(...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

٢٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلاَ تُفْسِدُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَىٰ فَهِيَ لِلَّذِي أُعْمِرَهَا. حَيًّا وَمَيِّتًا. وَلِعَقِبِهِ».

٢٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَبِي عُثْمَانَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. كُلُّ هٰؤُلاَءِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ أَبِي خَيْثَمَةَ.

وَفِي حَدِيثِ أَيُّوبَ مِنَ الزِّيَادَةِ قَالَ: جَعَلَ الأَنْصَارُ يُعْمِرُونَ الْمُهَاجِرِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ».

٢٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَعْمَرَتِ امْرَأَةٌ بِالْمَدِينَةِ حَائِطاً لَهَا ابْناً لَهَا. ثُمَّ تُوُفِّيَ، وَتُوُفِّيَتْ بَعْدَهُ، وَتَرَكَتْ

life and death." They filed the case before Tariq, the freed slave of Uthman. He called Jabir, who testified that The Messenger of Allah "Allah's blessing and peace be upon him" had judged that the permanent life gift should belong to the one to whom it has been granted. Tariq passed that judgement, and wrote to Abd Al-Malik to inform him of that. He told him of the testimony of Jabir. Abd Al-Malik said: "No doubt, Jabir has told the truth." Then Tariq implemented that (judgement), and this garden has become in the possession of the descendants of the donee to this day.

29-(...) Sulaiman Ibn Yasar narrated that Tariq passed a judgement that the permanent life gift should belong to the heir (of the one to whom it has been granted) depending upon the testimony of Jabir Ibn Abdullah "Allah be pleased with both", which he narrated from The Messenger of Allah "Allah's blessing and peace be upon him".

30-(...) Ata narrated from Jabir Ibn Abdullah "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is valid (for the one to whom it has been granted,."

31-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is a heritage of the one to whom it has been granted."

32-(1626) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is valid (for the one to whom it has been granted, and then to his heirs after him)."

(...) The same was narrated on the authority of Sa'id from Quatada, with the same chain of transmitters, but here he (The Prophet) said: "(The permanent life gift is) a heritage of the one to whom it has been granted" or said "valid (for the one to whom it has been granted and then to his heirs after him)."

وَلَداً، وَلَهُ إِخْوَةٌ بَنُونَ لِلْمُعْمِرَةِ. فَقَالَ وَلَدُ الْمُعْمِرَةِ: رَجَعَ الْحَائِطُ إِلَيْنَا. وَقَالَ بَنُو الْمُعْمِرِ: بَلْ كَانَ لأَبِينَا حَيَاتَهُ وَمَوْتَهُ، فَاخْتَصَمُوا إِلَىٰ طَارِقٍ مَوْلَىٰ عُثْمَانَ. فَدَعَا جَابِراً فَشَهِدَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَىٰ لِصَاحِبِهَا. فَقَضَىٰ بِذٰلِكَ طَارِقٌ. ثُمَّ كَتَبَ إِلَىٰ عَبْدِ الْمَلِكِ فَأَخْبَرَهُ ذٰلِكَ. وَأَخْبَرَهُ بِشَهَادَةِ جَابِرٍ. فَقَالَ عَبْدُ الْمَلِكِ: صَدَقَ جَابِرٌ. فَأَمْضَىٰ ذٰلِكَ طَارِقٌ، فَإِنَّ ذٰلِكَ الْحَائِطَ لِبَنِي الْمُعْمِرِ حَتَّى الْيَوْمِ.

٢٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ؛ أَنَّ طَارِقاً قَضَىٰ بِالْعُمْرَىٰ لِلْوَارِثِ. لِقَوْلِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ.

٣٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٦ م].

٣١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «الْعُمْرَىٰ مِيرَاثٌ لأَهْلِهَا».

٣٢ ـ (١٦٢٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٦].

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «مِيرَاثٌ لأَهْلِهَا» أَوْ قَالَ: «جَائِزَةٌ».

(25) The Book Of Bequests

1-(1627) Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not right for any Muslim who has something with which he wants to make a bequest to stay for two nights without having his will written and kept ready with him."

2-(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, but with a slight change of wording.

3-(...) The same was narrated on the authority of Nafi, from Ibn Umar, from The Prophet "Allah's blessing and peace be upon him".

4-(...) Salim narrated from his father "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not right for any Muslim who has something to make a bequest with to stay for three nights without having his will written and kept ready with him." Ibn Umar commented: Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so, no single night came upon me without keeping my bequest ready with me.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[1] The bequest should be made only with one-third (the property)

5-(1628) Amir Ibn Sa'd narrated from his father: In the year of the Farewell Hajj, The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No, (give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The

٢٥ ـ كِتَابُ الوَصِيَّةِ

١ ـ (١٦٢٧) ـ حدّثني أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ، لَهُ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ، يَبِيتُ لَيْلَتَيْنِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُمَا قَالاَ: «وَلَهُ شَيْءٌ يُوصِي فِيهِ» وَلَمْ يَقُولاَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ».

٣ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ كِلاَهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

وَقَالُوا جَمِيعاً: «لَهُ شَيْءٌ يُوصِي فِيهِ» إِلاَّ فِي حَدِيثِ أَيُّوبَ فَإِنَّهُ قَالَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ» كَرِوَايَةِ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ.

٤ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ ثَلاَثَ لَيَالٍ إِلاَّ وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ». قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذٰلِكَ، إِلاَّ وَعِنْدِي وَصِيَّتِي.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

١ ـ باب الوَصِيَّةِ بِالثُّلُثِ

٥ ـ (١٦٢٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ. وَأَنَا ذُو مَالٍ. وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ. أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لاَ» قَالَ: قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: «لاَ، الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ. إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ. وَلَسْتَ تُنْفِقُ نَفَقَةً

Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

(...) Amir Ibn Sa'd narrated from Sa'd (Ibn Abu Waqqas): The Messenger of Allah "Allah's blessing and peace be upon him" visited me to inquire about my health (since I was ill)...and the rest is the same as narrated by Az-Zuhri, without mentioning the saying of The Prophet "Allah's blessing and peace be upon him" as regards Sa'd Ibn Khawla, but he said: He disliked to die in the very land from which he emigrated.

6-(...) Mus'ab Ibn Sa'd narrated from his father: I fell ill, and I sent (a message) to The Messenger of Allah "Allah's blessing and peace be upon him", (requesting him to come and visit me). I said (to him): "Let me distribute my property (among the poor after death) as I wish (for I'm about to die as a result of this disease)." But, he refused. I said: "Then (let me distribute) a half (of it)." He rejected. I said: "Then (let me distribute) one-third (of it)." He kept silent after (I mentioned) the one-third. Afterwards, (bequeathing) one-third (of a property) has become permissible.

(...) The same was narrated on the authority of Shu'ba from Simak, with the same chain of transmitters, without mentioning: Afterwards, (bequeathing) one-third (of a property) has become permissible.

7-(...) Mus'ab Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me (when I was ill in Mecca). I said to him: "Would I bequeath all my property (to be given in charity after my death)?" he said: "No." I said: "Then, would it be a half of it?" He said: "No." I said: "Then, would it be one-third of it?" he said: "Yes, and even one-third is too much."

8-(...) Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three of Sa'd's sons, each of whom told from his father that The Prophet "Allah's blessing and peace be upon him" came to visit Sa'd in Mecca (and inquire about his health), whereupon he start weeping. He asked him: "What does cause you to weep?" he said: "I'm afraid that I should die in the very land from which I emigrated as Sa'd Ibn Khawla died." Upon this The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Might You cure Sa'd! O Allah! Might You cure Sa'd!" he said it thrice.

Then, he (Sa'd) said: "O Messenger of Allah! I have a great wealth, and

تَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلاَّ أُجِرْتَ بِهَا. حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً. وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ. وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ. لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ».

قَالَ: رَثَى لَهُ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ.

[البخاري: كتاب الإيمان، باب ما جاء أن الأعمال بالنية...، رقم: ٥٦].

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ. قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ يَعُودُنِي ... فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ. وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ ﷺ فِي سَعْدِ بْنِ خَوْلَةَ. غَيْرَ أَنَّهُ قَالَ: وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا.

[البخاري: كتاب الوصايا، باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس، رقم: ٢٧٤٢].

٦ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ. فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ، فَأَبَى. قُلْتُ: فَالنِّصْفَ؟ فَأَبَى. قُلْتُ: فَالثُّلُثَ؟ قَالَ: فَسَكَتَ بَعْدَ الثُّلُثِ.

قَالَ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ. وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

٧ ـ (...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: عَادَنِي النَّبِيُّ ﷺ فَقُلْتُ: أُوصِي بِمَالِي كُلِّهِ. قَالَ: «لاَ». قُلْتُ: فَالنِّصْفُ. قَالَ: «لاَ» فَقُلْتُ: أَبِالثُّلُثِ؟ فَقَالَ: «نَعَمْ. وَالثُّلُثُ كَثِيرٌ».

٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ مِنْ وَلَدِ سَعْدٍ. كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ، فَبَكَى. قَالَ: «مَا يُبْكِيكَ؟» فَقَالَ: قَدْ خَشِيتُ أَنْ أَمُوتَ بِالأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا. كَمَا مَاتَ سَعْدُ بْنُ خَوْلَةَ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اشْفِ سَعْداً. اللَّهُمَّ اشْفِ سَعْداً» ثَلاَثَ مِرَارٍ.

only my daughter would inherit me. So, should I bequeath all of my property (to be given in charity after my death)?" he said: "No." he said: "Then, should it be two-thirds?" he said: "No." he said: "Then, should it be a half?" he said: "No." he said: "Then, should it be one-third?" he said: "Let it be one-third, though even one-third is too much. (You should know that) your giving from your property is a charity, your spending on your dependants is a charity, and whatever your wife eats out of your property is a charity. It is better to leave your family wealthy (or said prosperous) than to leave them poor, begging from people." Then, he pointed with his hand.

9-(...) Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three of Sa'd's sons: Sa'd fell ill in Mecca, and The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and inquire about his health)...and the rest is the same.

(...)Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three sons of Sa'd Ibn Malik, each of whom told the same as his companion did: Sa'd fell ill in Mecca, and The Prophet "Allah's blessing and peace be upon him" came to visit him...and the rest is the same.

10-(1629) Ibn Abbas "Allah be pleased with both" said: People would better reduce the portion of what they bequeath by will from one-third to one-fourth (of the heritage), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "One-third, yet even one-third is too much."

[2] The dead person receives the reward of the charity given on his behalf after his death

11-(1630) Abu Huraira "Allah be pleased with him" narrated: A man said to The Messenger of Allah "Allah's blessing and peace be upon him": "My father died and left behind a great wealth, without making a bequest. If I give in charity on his behalf, would that expiate his sins?" he said: "Yes."

12-(1004) A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would I have a reward if I gave alms on her behalf?" He said: "Yes."

(...)A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would she have a reward if I gave alms on her behalf?" He said: "Yes."

قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالاً كَثِيراً. وَإِنَّمَا يَرِثُنِي ابْنَتِي. أَفَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لاَ» قَالَ: فَبِالثُّلُثَيْنِ؟ قَالَ: «لاَ» قَالَ: فَالنِّصْفُ؟ قَالَ: «لاَ» قَالَ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ. إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَىٰ عِيَالِكَ صَدَقَةٌ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ. وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ ـ أَوْ قَالَ: بِعَيْشٍ ـ، خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ» وَقَالَ بِيَدِهِ.

٩ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ مِنْ وَلَدِ سَعْدٍ. قَالُوا: مَرِضَ سَعْدٌ بِمَكَّةَ. فَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ. بِنَحْوِ حَدِيثِ الثَّقَفِيِّ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي ثَلاَثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ. كُلُّهُمْ يُحَدِّثُنِيهِ بِمِثْلِ حَدِيثِ صَاحِبِهِ. فَقَالَ: مَرِضَ سَعْدٌ بِمَكَّةَ. فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ الْحِمْيَرِيِّ.

١٠ ـ (١٦٢٩) ـ **حدّثني** إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ». وَفِي حَدِيثِ وَكِيعٍ: «كَبِيرٌ، أَوْ كَثِيرٌ».

[البخاري: كتاب الوصايا، باب الوصية بالثلث، رقم: ٢٧٤٣].

٢ ـ باب وصولِ ثَوابِ الصدقاتِ إلى الميت

١١ ـ (١٦٣٠) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً وَلَمْ يُوصِ. فَهَلْ يُكَفِّرُ عَنْهُ أَنْ أَتَصَدَّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

١٢ ـ (١٠٠٤) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ: «نَعَمْ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَلَمْ تُوصِ. وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ. أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

13-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, but with slight variation of wording.

[3] What reward one gets after his death

14-(1631) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam (i.e. mankind) died, his deeds would cease except for three: A recurring charity, an advantageous knowledge by which (people would) benefit, or a good child who might invoke (Allah) for him."

[4] The endowment (Waqf)

15-(1632) Ibn Umar "Allah be pleased with both" narrated: Umar Ibn Al-Khattab got (a piece of) land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O Messenger of Allah! I got (a piece of) land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, purchased, given to anybody as a gift, nor should it be inherited. However, Umar gave its yield in charity to the poor people, to the Kith and kin, for manumitting slaves, in Allah's Cause, and to the travellers and guests. But there would be no harm if the administrator of the endowment ate from it fairly (according to his need), and fed his friends without the intention of getting wealthy from it.

I (a sub-narrator) said: I narrated this Hadith to Muhammad, and when I reached this point "without the intention of getting wealthy from it", he said: "without hoarding wealth (out of it)." Ibn Awn said: The one who read this book told me that it (was mentioned in it): "without hoarding wealth (out of it)."

(...) A Hadith like this was narrated on the authority of Ibn Awn, with the same chain of transmitters, but the narration of Ibn Abu Za'ida and Azhar ended at his saying: "and fed his friends without the intention of getting wealthy from it." What follows was not mentioned.

(1633) Ibn Umar narrated that Umar said: I got a (piece of) land from the land of Khaibar. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I got a (piece of) land, dearer to me and better than which I've never got any property..." and the rest is the same, without mentioning: I told Muhammad... and what follows it.

١٣ ـ (...) ـ وحدّثناه أَبو كُرَيْبٍ: حَدَّثَنَا أَبو أُسَامَةَ. (ح) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ. (ح) وَحَدَّثَنَا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ.

أَمَّا أَبو أُسَامَةَ وَرَوْحٌ فَفِي حَدِيثِهِمَا: فَهَلْ لِي أَجْرٌ؟ كَمَا قَالَ يَحْيَىٰ بْنُ سَعِيدٍ. وَأَمَّا شُعَيْبٌ وَجَعْفَرٌ فَفِي حَدِيثِهِمَا: أَفَلَهَا أَجْرٌ؟ كَرِوَايَةِ ابْنِ بِشْرٍ.

٣ ـ باب ما يَلحقُ الإنسانَ من الثوابِ بعد وفاته

١٤ ـ (١٦٣١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ ـ يَعْنِي ابْنَ سَعِيدٍ ـ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ هُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ: إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

٤ ـ باب الوَقْفِ

١٥ ـ (١٦٣٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَصَابَ عُمَرُ أَرْضاً بِخَيْبَرَ. فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضاً بِخَيْبَرَ. لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لاَ يُبَاعُ أَصْلُهَا، وَلاَ يُبْتَاعُ، وَلاَ يُورَثُ، وَلاَ يُوهَبُ. قَالَ: فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ، وَفِي الْقُرْبَىٰ، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ. لاَ جُنَاحَ عَلَىٰ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ. أَوْ يُطْعِمَ صَدِيقاً. غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ: فَحَدَّثْتُ بِهٰذَا الْحَدِيثِ مُحَمَّداً. فَلَمَّا بَلَغْتُ هٰذَا الْمَكَانَ: غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ مُحَمَّدٌ: غَيْرَ مُتَأَثِّلٍ مَالاً. قَالَ ابْنُ عَوْنٍ: وَأَنْبَأَنِي مَنْ قَرَأَ هٰذَا الْكِتَابَ؛ أَنَّ فِيهِ: غَيْرَ مُتَأَثِّلٍ مَالاً. [البخاري: كتاب الشروط، باب الشروط في الوقف، رقم: ٢٧٣٧].

(...) ـ حدّثناه أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَزْهَرُ السَّمَّانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنِ ابْنِ عَوْنٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَىٰ عِنْدَ قَوْلِهِ: «أَوْ يُطْعِمَ صَدِيقاً غَيْرَ مُتَمَوِّلٍ فِيهِ». وَلَمْ يُذْكَرْ مَا بَعْدَهُ. وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ: فَحَدَّثْتُ بِهٰذَا الْحَدِيثِ مُحَمَّداً إِلَى آخِرِهِ.

(١٦٣٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ. قَالَ: أَصَبْتُ أَرْضاً مِنْ أَرْضِ خَيْبَرَ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مَالاً أَحَبَّ إِلَيَّ وَلاَ أَنْفَسَ عِنْدِي مِنْهَا ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّداً وَمَا بَعْدَهُ.

[5] The one who has nothing to bequeath might not make a bequest

16-(1634) Talha Ibn Musarrif narrated: I asked Abdullah Ibn Abu Awfa "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people, (or why have they been ordered to make a will)?" He replied: "He (The Prophet) made a bequest (to abide) by the Book (Qur'an) of Allah "Exalted and Glorified be He"."

17-(...) The same was narrated on the authority of Malik Ibn Mighwal, with the same chain of transmitters. In the narration of Waki (it was mentioned that the narrator told): I said: "Then, how have the people been ordered to make will?" According to the narration of Ibn Numair: I said: "Then, how has making a bequest been enjoined upon Muslims?"

18-(1635) Masruq narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" neither left a Dinar, a Dirham (i.e. money in cash), a goat (sheep) or a camel, nor did he make a bequest (as regards his possessions, for he had none).

(...) A Hadith like this was narrated on the authority of Al-A'mash, with the same chain of transmitters.

19-(1636) Al-Aswad narrated: In the presence of A'isha "Allah be pleased with her" some people mentioned that a will had been made (by The Prophet) for Ali (to be his successor). A'isha said: "When did he appoint him by will? Indeed, when he died he was resting against my chest (or in my lap) and he asked for a washbasin. Then he collapsed while he was in that state, and I could not even perceive that he had died. Then, when did he appoint him by will?"

20-(1637) Sa'id Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said: "Thursday! What (dangerous thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. I said: "O Ibn Abbas! What (happened on) Thursday?" He said: "On Thursday the illness of Allah's Apostle "Allah's blessing and peace be upon him" was aggravated and he said: "Fetch me a writing material so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. Then, they said: "What is the matter with him? Has he lost his consciousness? Try to inquire from him about that." The Prophet "Allah's blessing and peace be upon him" said: "Let me alone, since the

٥ ـ باب تَرْكِ الوَصيَّةِ لمَنْ ليس له شيءٌ يُوصِي فيه

١٦ ـ (١٦٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ: هَلْ أَوْصَىٰ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: لاَ. قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ.

[البخاري: كتاب الوصايا، باب الوصايا، رقم: ٢٧٤٠].

١٧ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ: فَكَيْفَ أُمِرَ النَّاسُ بِالْوَصِيَّةِ؟.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ: كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ؟

١٨ ـ (١٦٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً، وَلاَ دِرْهَماً، وَلاَ شَاةً، وَلاَ بَعِيراً، وَلاَ أَوْصَىٰ بِشَيْءٍ.

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كُلُّهُمْ عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ وَهُوَ ابْنُ يُونُسَ ـ جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٩ ـ (١٦٣٦) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ. قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ؛ أَنَّ عَلِيًّا كَانَ وَصِيًّا. فَقَالَتْ: مَتَىٰ أَوْصَىٰ إِلَيْهِ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَىٰ صَدْرِي ـ أَوْ قَالَتْ: حَجْرِي ـ فَدَعَا بِالطَّسْتِ. فَلَقَدِ انْخَنَثَ فِي حَجْرِي. وَمَا شَعَرْتُ أَنَّهُ مَاتَ. فَمَتَىٰ أَوْصَىٰ إِلَيْهِ؟.

[البخاري: كتاب الوصايا، باب الوصايا، رقم: ٢٧٤١].

٢٠ ـ (١٦٣٧) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ، ثُمَّ بَكَىٰ حَتَّىٰ بَلَّ دَمْعُهُ الْحَصَىٰ. فَقُلْتُ: يَا ابْنَ عَبَّاسٍ، وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ. فَقَالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتَاباً لاَ تَضِلُّوا بَعْدِي» فَتَنَازَعُوا. وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ.

state in which I am now, is better than what you are calling me for. But, I advise you to do three things: Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as I used to do with them." Then, he (Ibn Abbas) kept silent and did not mention the third one, or perhaps he said it and I forgot it."

21-(...) Sa'id Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said: "Thursday! What (dangerous thing) took place on Thursday!" Then, his tears started flowing to the extent that I saw them as if they were strings of pearls on his cheeks. He resumed: "(On which) The Messenger of Allah "Allah's blessing and peace be upon him" (whose illness became aggravated) said: "Fetch me a scapula and an inkpot so that I may have something written to you after which you will never go astray." They (the people who were present there) said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" is in the state of unconsciousness.""

22-(...) Ibn Abbas "Allah be pleased with both" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" was on his deathbed and there were some men in the house, including Umar Ibn Al-Khattab, The Prophet "Allah's blessing and peace be upon him" said: "Come near, I will write for you a document after which you will not go astray." Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us." In this way, the people in the house differed and started disputing. Some of them said: "Give him writing material so that he may write for you a document after which you will not go astray." But others said what Umar had said. So when their talk and differences increased in front of The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up."" Ubaidullah said: Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah "Allah's blessing and peace be upon him" was prevented from writing for them that book because of their differences and noise."

وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهِمُوهُ. قَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ. أُوصِيكُمْ بِثَلاَثٍ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ. وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ». قَالَ: وَسَكَتَ عَنِ الثَّالِثَةِ. أَوْ قَالَهَا فَأُنْسِيتُهَا.

[البخاري: كتاب الجهاد والسير، باب جوائز الوفد، رقم: ٣٠٥٣].

قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الْحَدِيثِ.

٢١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ، ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ. حَتَّىٰ رَأَيْتُ عَلَىٰ خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ ـ أَوِ اللَّوْحِ وَالدَّوَاةِ ـ أَكْتُبْ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً» فَقَالُوا: إِنَّ رَسُولَ اللَّهِ ﷺ يَهْجُرُ.

٢٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَاباً لاَ تَضِلُّونَ بَعْدَهُ». فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ. وَعِنْدَكُمُ الْقُرْآنُ. حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلاَفَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا».

قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذٰلِكَ الْكِتَابَ، مِنِ اخْتِلاَفِهِمْ وَلَغَطِهِمْ.

[البخاري: كتاب العلم، باب كتابة العلم، رقم: ١١٤].

(26) The Book Of Vows

[1] The order to fulfill one's vow

1-(1638) Ibn Abbas "Allah be pleased with both" narrated: Sa'd Ibn Ubada asked The Messenger of Allah "Allah's blessing and peace be upon him" for the religious verdict as regards a vow made by his mother who died before she fulfilled it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

(...) The same was narrated on the authority of Az-Zuhri, through another chain of transmitters.

[2] Forbiddance of taking vows since it never averts anything (such as the Divine Decree)

2-(1639) Ibn Umar "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" started forbidding us to make vows saying: "It (vow) never averts anything (such as the Divine Decree), but (it is made so that) by which something might be taken (in fulfilling it) from the miser."

3-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "The vow neither hastens nor delays anything, but (it is taken so that) by which something might be extracted from the miser."

4-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade making vows, and said: "It is not necessary that) it would produce good but (it is made so that) by which something might be taken from the miser."

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

5-(1640) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make vows since the vow never saves anyone from the Divine Decree, but (it is made so that) by which something might be taken out from the miserly person."

6-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade making vows, and said: "It (the vow) never averts (anything) from the Divine Decree, but it is meant so that something might be taken out from the miserly person."

٢٦ ـ كِتَابُ النَّذْرِ

١ ـ بابُ الأَمْرِ بِقَضَاءِ النَّذْرِ

١ ـ (١٦٣٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: اسْتَفْتَىٰ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَانَ عَلَىٰ أُمِّهِ، تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاقْضِهِ عَنْهَا».

[البخاري: كتاب الوصايا، باب ما يستحب لمن توفي فجأة أن يتصدقوا عنه...، رقم: ٢٧٦١].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ بَكْرِ بْنِ وَائِلٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِإِسْنَادِ اللَّيْثِ. وَمَعْنَىٰ حَدِيثِهِ.

٢ ـ باب النَّهي عن النَّذْرِ، وأنه لا يردُّ شيئاً

٢ ـ (١٦٣٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَوْماً يَنْهَانَا عَنِ النَّذْرِ. وَيَقُولُ: «إِنَّهُ لاَ يَرُدُّ شَيْئاً. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

[البخاري: كتاب القدر، باب إلقاء العبد النذر إلى القدر، رقم: ٦٦٠٨].

٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «النَّذْرُ لاَ يُقَدِّمُ شَيْئاً وَلاَ يُؤَخِّرُهُ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ. وَقَالَ: «إِنَّهُ لاَ يَأْتِي بِخَيْرٍ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جَرِيرٍ.

٥ ـ (١٦٤٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَنْذُرُوا، فَإِنَّ النَّذْرَ لاَ يُغْنِي مِنَ الْقَدَرِ شَيْئاً. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ الْعَلاَءَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ. وَقَالَ: «إِنَّهُ لاَ يَرُدُّ مِنَ الْقَدَرِ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

7-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the vow never make accessible to the son of Adam anything which Allah has not decreed for him, but the vow happens to coincide with the Divine Decree, with the result that it would extract from the miserly person what he might not intend to extract."

(...) A Hadith like this was narrated on the authority of Amr Ibn Abu Amr, with the same chain of transmitters.

[3] There is no fulfillment of any vow in disobedience to Allah or in anything, which is not in the possession of him who makes it

8-(1641) Imran Ibn Husain "Allah be pleased with him" narrated: The (tribe of) Thaqif was allies of Banu Uqail. Those of Thaqif took as captives two of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", and the companions of The Messenger of Allah "Allah's blessing and peace be upon him" captivated one of those of Uqail, and they took along with him (the she-camel) Al-Atba. Once, The Prophet "Allah's blessing and peace be upon him" came upon him while he was fettered, whereupon he said: "O Muhammad!" he (The Prophet) went to him and replied: "What is the matter with you?" he asked: "For what (crime) did you take me (as captive)? Why did you catch hold of the one walking ahead of the pilgrims (i.e. the she-camel)?" He (The Prophet) said: "For a great crime (you've made). I (by the help of my companions) caught hold of you for the crime of your allies, Banu Thaqif."

He (The Prophet) turned away. The man called him once again and said: "O Muhammad! O Muhammad!" Since Allah's Apostle "Allah's blessing and peace be upon him" was merciful and tenderhearted, he returned to him and said: "What is the matter with you?" He said: "I am a Muslim." He (The Prophet) said: "Had you said that when you had had a mastership over yourself, you would have got every prosperity." He turned away. He (the captive) called him (for the third time) saying: "O Muhammad! O Muhammad!" He (The Prophet) went to him and said: "What is the matter with you?" the man said: "I am hungry, so feed me, and I am thirsty, so supply me with water." He (The Prophet) said: "That is (to cover) your need." Afterwards, he was ransomed for the two men (who had been captivated by Banu Thaqif).

He (the narrator) added: Once, a woman of the Ansar had been taken as captive, and Al-Adba also was caught. The woman was fettered. The

٧ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ٱبْنُ جَعْفَرٍ ـ عَنْ عَمْرٍو ـ وَهُوَ ٱبْنُ أَبِي عَمْرٍو ـ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّذْرَ لاَ يُقَرِّبُ مِن ابْنِ آدَمَ شَيْئاً لَمْ يَكُنِ اللَّهُ قَدَّرَهُ لَهُ. وَلٰكِنِ النَّذْرُ يُوَافِقُ الْقَدَرَ، فَيُخْرَجُ بِذٰلِكَ مِنَ الْبَخِيلِ مَا لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ وَعَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ كِلاَهُمَا عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٣ ـ باب لا وفاءَ لنذرٍ في معصيةِ الله، ولا فيما لا يَمْلِكُ العبدُ

٨ ـ (١٦٤١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: كَانَتْ ثَقِيفُ حُلَفَاءَ لِبَنِي عُقَيْلٍ، فَأَسَرَتْ ثَقِيفُ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَأَسَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ رَجُلاً مِنْ بَنِي عُقَيْلٍ. وَأَصَابُوا مَعَهُ الْعَضْبَاءَ، فَأَتَىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي الْوَثَاقِ. قَالَ: يَا مُحَمَّدُ! فَأَتَاهُ. فَقَالَ: «مَا شَأْنُكَ؟» فَقَالَ: بِمَ أَخَذْتَنِي؟ وَبِمَ أَخَذْتَ سَابِقَةَ الْحَاجِّ؟ فَقَالَ ـ إِعْظَاماً لِذٰلِكَ ـ: «أَخَذْتُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفَ» ثُمَّ انْصَرَفَ عَنْهُ فَنَادَاهُ. فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَقِيقاً. فَرَجَعَ إِلَيْهِ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي مُسْلِمٌ. قَالَ: «لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ، أَفْلَحْتَ كُلَّ الْفَلاَحِ» ثُمَّ انْصَرَفَ. فَنَادَاهُ. فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَأَتَاهُ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي جَائِعٌ فَأَطْعِمْنِي. وَظَمْآنُ فَأَسْقِنِي. قَالَ: «هٰذِهِ حَاجَتُكَ» فَفُدِيَ بِالرَّجُلَيْنِ.

قَالَ: وَأُسِرَتِ امْرَأَةٌ مِنَ الأَنْصَارِ. وَأُصِيبَتِ الْعَضْبَاءُ، فَكَانَتِ الْمَرْأَةُ فِي الْوَثَاقِ. وَكَانَ الْقَوْمُ يُرِيحُونَ نَعَمَهُمْ بَيْنَ يَدَيْ بُيُوتِهِمْ. فَانْفَلَتَتْ ذَاتَ لَيْلَةٍ مِنَ الْوَثَاقِ فَأَتَتِ

people used to give rest to their animals in front of their houses. One night, she (the captivated woman) fled from the fetter and then came to the camels. The more she drew near a camel, the more it fretted and fumed. So, she left them until she came to Al-Adba, which did not fret and fume, since it was submissive. She rode upon its back, drove it away and then went off. When those (of Thaqif) felt this, they went in pursuit of it, but it (the she-camel) exhausted them. She (the woman) took vow to Allah, that in case He saved her through it, she would slaughter it as a sacrifice. When she arrived in Medina, the people saw her and said: "Here is Al-Adba, the she-camel of Allah's Apostle "Allah's blessing and peace be upon him"." She (the woman) said that she had taken a vow that if Allah saved her through it, she would slaughter it as a sacrifice. They came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him of that, whereupon he said: "Exalted be Allah! How bad she rewarded it that she took vow to Allah that if He saved her on its back, she would slaughter it as a sacrifice! There is no fulfillment of a vow in disobedience, or in anything which is not in the possession of the one (who made it)." In the narration of Ibn Hujr (he said): "There is no vow in disobedience to Allah."

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters. In the narration of Hammad he said: Al-Atba was a she-camel of a man from Banu Uqail, and it was among those (animals), which proceeded ahead of the pilgrims. It was also mentioned that she (the captivated woman) came to a docile trained she-camel.

[4] What about him who vowed to go to Ka'ba on foot

9-(1642) Anas "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" saw an old man supported between his two sons (while he was walking). He asked: "What is wrong with this (man)?" they said: "He took a vow to walk (to Ka'ba on foot)." Upon this he said: "No doubt, Allah is not in need of his tormenting himself." Then, he ordered him to ride.

10-(1643) Abu Huraira "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" came upon an old man who was walking between his two sons, resting upon them. He asked: "What is the matter with this (old man)?" one of his sons said: "O Messenger of Allah! He had made a vow (to go to Ka'ba on foot)." The Prophet "Allah's blessing and peace be upon him" said: "Ride O old man! No doubt, Allah is not in need of you and your vow."

الإِبِلَ. فَجَعَلَتْ إِذَا دَنَتْ مِنَ الْبَعِيرِ رَغَا فَتَتْرُكُهُ. حَتَّىٰ تَنْتَهِيَ إِلَى الْعَضْبَاءِ. فَلَمْ تَرْغُ. قَالَ: وَنَاقَةٌ مُنَوَّقَةٌ، فَقَعَدَتْ فِي عَجُزِهَا ثُمَّ زَجَرَتْهَا فَانْطَلَقَتْ. وَنَذِرُوا بِهَا فَطَلَبُوهَا فَأَعْجَزَتْهُمْ. قَالَ: وَنَذَرَتْ لِلَّهِ؛ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا، فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَآهَا النَّاسُ. فَقَالُوا: الْعَضْبَاءُ، نَاقَةُ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: إِنَّهَا نَذَرَتْ؛ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا. فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَذَكَرُوا ذٰلِكَ لَهُ. فَقَالَ: «سُبْحَانَ اللَّهِ، بِئْسَمَا جَزَتْهَا. نَذَرَتْ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا. لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ. وَلاَ فِيمَا لاَ يَمْلِكُ الْعَبْدُ». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «لاَ نَذْرَ فِي مَعْصِيَةِ اللَّهِ».

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

وَفِي حَدِيثِ حَمَّادٍ قَالَ: كَانَتِ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عُقَيْلٍ. وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ.

وَفِي حَدِيثِهِ أَيْضاً: فَأَتَتْ عَلَىٰ نَاقَةٍ ذَلُولٍ مُجَرَّسَةٍ.

وَفِي حَدِيثِ الثَّقَفِيِّ: وَهِيَ نَاقَةٌ مُدَرَّبَةٌ.

٤ ـ باب مَنْ نذرَ أنْ يَمْشِي إلى الكعبة

٩ ـ (١٦٤٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ شَيْخاً يُهَادَى بَيْنَ ابْنَيْهِ. فَقَالَ: «مَا بَالُ هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ. قَالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ لَغَنِيٌّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

[البخاري: كتاب جزاء الصيد، باب من نذر المشي إلى الكعبة، رقم: ١٨٦٥].

١٠ ـ (١٦٤٣) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَمْرٍو ـ وَهُوَ ابْنُ أَبِي عَمْرٍو ـ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ أَدْرَكَ شَيْخاً يَمْشِي بَيْنَ ابْنَيْهِ. يَتَوَكَّأُ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «مَا شَأْنُ هٰذَا؟» قَالَ ابْنَاهُ: يَا رَسُولَ اللَّهِ! كَانَ عَلَيْهِ نَذْرٌ، فَقَالَ النَّبِيُّ ﷺ: «ارْكَبْ. أَيُّهَا الشَّيْخُ! فَإِنَّ اللَّهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ».

وَاللَّفْظُ لِقُتَيْبَةَ وَابْنِ حُجْرٍ.

(...) A Hadith like this was narrated on the authority of Amr Ibn Abu Amr, with the same chain of transmitters.

11-(1644) Uqba Ibn Amir narrated: My sister took a vow to walk to the House of Allah as barefooted. She requested me to ask The Messenger of Allah "Allah's blessing and peace be upon him" for the religious verdict as regards that. I asked for his religious verdict, and he said: "Let her walk (for sometime) and ride (for sometime)."

12-(...) Uqba Ibn Amir Al-Juhani narrated: My sister took a vow...and the rest is the same, in which (the word) barefooted was not mentioned. But he added: Abu Al-Khair was sticking to Uqba.

(...) The same was narrated on the authority of Yazid Ibn Abu Habib, with the same chain of transmitters.

[5] The expiation of the (breech of the) vow

13-(1645) Uqba Ibn Amir narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of (dissolving) the vow is the same as that of (dissolving) the oath."

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١١ ـ (١٦٤٤) ـ وحدّثنا زَكَرِيَّاءُ بْنُ يَحْيَىٰ بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَىٰ بَيْتِ اللَّهِ حَافِيَةً. فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ ﷺ. فَاسْتَفْتَيْتُهُ. فَقَالَ: «لِتَمْشِ وَلْتَرْكَبْ».

[البخاري: كتاب جزاء الصيد، باب من نذر المشي إلى الكعبة، رقم: ١٨٦٦].

١٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ؛ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي. فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: حَافِيَةً. وَزَادَ: وَكَانَ أَبُو الْخَيْرِ لاَ يُفَارِقُ عُقْبَةَ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَىٰ بْنُ أَيُّوبَ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ، بِهٰذَا الإِسْنَادِ ... مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ.

٥ ـ باب كَفَّارَةِ النَّذْرِ

١٣ ـ (١٦٤٥) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ ـ قَالَ يُونُسُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

(27) The Book Of Oaths

[1] Forbiddance to swear by anything other than Allah Almighty

1-(1646) Salim Ibn Abdullah narrated from his father: I heard Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah "Exalted and Hallowed be He" forbids you to swear by your fathers." Umar said: By Allah! Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding it, I've never sworn by it, either by myself or on behalf of anyone (of whom I narrate anything).

2-(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters. But in the narration of Uqail, he said: I've never sworn by it since I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding it, nor have I uttered it (in my talks). He did not mention "either by myself or on behalf of others."

(...) Az-Zuhri narrated from Salim that his father said: Once, The Prophet "Allah's blessing and peace be upon him" heard Umar swearing by his father...and the rest is the same as narrated by Yunus and Ma'mar.

3-(...) Abdullah narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon Umar Ibn Al-Khattab in a group of riders, while Umar was swearing by his father, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" addressed them (saying): "Verily, Allah "Exalted and Hallowed be He" forbids you to swear by your fathers. So, whoever (is intending to) take an oath, let him swear by Allah, otherwise he should keep silent."

4-(...) A Hadith like this was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever (is intending to) take an oath, let him swear by nothing other than Allah." Quraish used to swear by their fathers, so, he (The Prophet) said: "Do not swear by your fathers."

٢٧ ـ كِتَابُ الأَيْمَانِ

١ ـ باب النَّهي عن الحَلِفِ بغير الله تعالى

١ ـ (١٦٤٦) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ، مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا. ذَاكِراً وَلاَ آثِراً. [البخاري: كتاب الايمان والنذور، باب لا تحلفوا بآبائكم، رقم: ٦٦٤٧].

٢ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ...

غَيْرَ أَنَّ فِي حَدِيثِ عُقَيْلٍ: مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنْهَا. وَلاَ تَكَلَّمْتُ بِهَا. وَلَمْ يَقُلْ: ذَاكِراً وَلاَ آثِراً.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ عُمَرَ وَهُوَ يَحْلِفُ بِأَبِيهِ ... بِمِثْلِ رِوَايَةِ يُونُسَ وَمَعْمَرٍ.

٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ. وَعُمَرُ يَحْلِفُ بِأَبِيهِ. فَنَادَاهُمْ رَسُولُ اللَّهِ ﷺ: «أَلاَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ». [البخاري: كتاب الادب، باب ما لم يرِ إكفار من قال ذلك متاولاً...، رقم: ٦١٠٨].

٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ هِلاَلٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَابْنُ أَبِي ذِئْبٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ... بِمِثْلِ هٰذِهِ الْقِصَّةِ. عَنِ النَّبِيِّ ﷺ.

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ حَالِفاً فَلاَ يَحْلِفْ إِلاَّ بِاللَّهِ» وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا. فَقَالَ: «لاَ تَحْلِفُوا بِآبَائِكُمْ».

[البخاري: كتاب مناقب الانصار، باب ايام الجاهلية، رقم: ٣٨٣٦].

[2] Whoever swore by Lati and Uzza (forgetfully or jokingly or by mistake) should say "There is no god (to be worshipped) but Allah"

5-(1647) Abu Huraira "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you took an oath, and mentioned (the idol of) Lati in his oath, should say: "There is no god but Allah", and whoever said to his companion: "Come so that I would gamble with you" should give something in charity (as expiation)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. (Grand imam) Abu Al-Husain: Muslim said: No one narrated this statement (i.e. "Come so that I would gamble with you") except Az-Zuhri, who alone narrated ninety traditions with good transmitters, and no one shared them with him.

6-(1648) Abd Ar-Rahman Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither swear by idols nor by your fathers."

[3] Desirability of the fact that if one takes an oath on something and then finds that it is beneficial to do another thing (which is against his oath), he would do what is better, and make expiation for his oath

7-(1649) Abu Musa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of conveyance. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels with white humps. When we set out we (or some of us) said: "By Allah! We will never be blessed (with what we have been given). We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. Let's go and remind him."

We returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

8-(...) Abu Musa "Allah be pleased with him" reported: My Companions sent me to Allah's Apostle "Allah's blessing and peace be upon him" to ask him for some mounts to ride on as they were accompanying him in the army of difficulty, (and that was the holy battle of Tabuk). I said: "O Allah's Prophet! My companions sent me to you to provide them with means of conveyance." He said: "By Allah! I will not make you ride

٢ ـ باب مَنْ حَلَفَ باللاَّتِ والعُزّى فليقل: لا إله إلا الله

٥ ـ (١٦٤٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلِفِهِ: بِاللاَّتِ، فَلْيَقُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ».

[البخاري: كتاب التفسير، باب: ﴿أفرايتم اللات والعزى﴾، رقم: ٤٨٦٠].

(...) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَحَدِيثُ مَعْمَرٍ مِثْلُ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَتَصَدَّقْ بِشَيْءٍ».

وَفِي حَدِيثِ الأَوْزَاعِيِّ: «مَنْ حَلَفَ بِاللاَّتِ وَالْعُزَّىٰ».

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: هٰذَا الْحَرْفُ ـ يَعْنِي قَوْلَهُ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ ـ لاَ يَرْوِيهِ أَحَدٌ غَيْرُ الزُّهْرِيِّ. قَالَ: وَلِلزُّهْرِيِّ نَحْوٌ مِنْ تِسْعِينَ حَدِيثاً يَرْوِيهِ عَنِ النَّبِيِّ ﷺ لاَ يُشَارِكُهُ فِيهِ أَحَدٌ بِأَسَانِيدَ جِيَادٍ.

٦ ـ (١٦٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحْلِفُوا بِالطَّوَاغِي وَلاَ بِآبَائِكُمْ».

٣ ـ باب ندب مَنْ حَلَفَ يميناً فرأى غيرَها خيراً منها أن يأتي الذي هو خير ويكفر عن يمينه

٧ ـ (١٦٤٩) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَاللَّفْظُ لِخَلَفٍ ـ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ: «وَاللَّهِ، لاَ أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» قَالَ: فَلَبِثْنَا مَا شَاءَ اللَّهُ. ثُمَّ أُتِيَ بِإِبِلٍ، فَأَمَرَ لَنَا بِثَلاَثِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا ـ أَوْ قَالَ بَعْضُنَا لِبَعْضٍ ـ: لاَ يُبَارِكُ اللَّهُ لَنَا. أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ حَمَلَنَا. فَأَتَوْهُ فَأَخْبَرُوهُ. فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ. وَلٰكِنَّ اللَّهَ حَمَلَكُمْ. وَإِنِّي، وَاللَّهِ، إِنْ شَاءَ اللَّهُ، لاَ أَحْلِفُ عَلَىٰ يَمِينٍ ثُمَّ أَرَىٰ خَيْراً مِنْهَا، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ». [البخاري: كتاب الايمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في ايمانكم...﴾، رقم: ٦٦٢٣].

٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ.

anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned sadly because of the refusal of The Prophet "Allah's blessing and peace be upon him" (to provide us with means of conveyance), and for fear that The Prophet "Allah's blessing and peace be upon him" might have become angry with me.

I returned to my companions and informed them of what The Prophet "Allah's blessing and peace be upon him" had said. Only a short while had passed when I heard Bilal calling: "O Abdullah Ibn Qais!" I replied to his call. Bilal said: "Respond to Allah's Apostle "Allah's blessing and peace be upon him" who is calling you." When I went to him, he said: "Take these two camels tied together, these two camels tied together, and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet "Allah's blessing and peace be upon him" added: "Take them to your companions and say: Allah (or Allah's Apostle) allows you to ride on these, so ride on them."

Abu Musa further said: I took them to my companions and said: "The Messenger of Allah "Allah's blessing and peace be upon him" allows you to ride on these (camels). But by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" when I came to ask him (to provide you with means of conveyance) on your behalf, according to which he refused (to provide you with them) in the first time I had asked him on your behalf, and then his (statement of) giving me (those six camels) after that, lest you would think that I narrate to you a thing which Allah's Apostle "Allah's blessing and peace be upon him" did not say." They said to me: "By Allah! Though we consider you as true, we will do what you like."

So Abu Musa proceeded along with some of them till they came to those who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" according to which he denied them (some animals to ride on) and later (his statement) according to which he gave them the same. So these people told them the same information as Abu Musa had told them.

9-(...) Zahdam Al-Jarmi narrated: We were with Abu Musa Al-Ash'ari who called for food, which contained chicken. There entered a red-faced man from the tribe of Banu Taimullah, who seemed to be a Mawla, , to whom Abu Musa said: "Come near (to eat)." But he (the man) hesitated. He said to him once again: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He

قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَىٰ رَسُولِ اللَّهِ ﷺ أَسْأَلُهُ لَهُمُ الْحُمْلاَنَ. إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ ـ وَهِيَ غَزْوَةُ تَبُوكَ ـ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ. فَقَالَ: «وَاللَّهِ، لاَ أَحْمِلُكُمْ عَلَىٰ شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَلاَ أَشْعُرُ. فَرَجَعْتُ حَزِيناً مِنْ مَنْعِ رَسُولِ اللَّهِ ﷺ. وَمِنْ مَخَافَةِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ قَدْ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَىٰ أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِي: أَيْ عَبْدَ اللَّهِ بْنَ قَيْسٍ، فَأَجَبْتُهُ. فَقَالَ: أَجِبْ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «خُذْ هٰذَيْنِ الْقَرِينَيْنِ. وَهٰذَيْنِ الْقَرِينَيْنِ. وَهٰذَيْنِ الْقَرِينَيْنِ ـ لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ ـ فَانْطَلِقْ بِهِنَّ إِلَىٰ أَصْحَابِكَ. فَقُلْ: إِنَّ اللَّهَ ـ أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ ـ يَحْمِلُكُمْ عَلَىٰ هٰؤُلاَءِ. فَارْكَبُوهُنَّ».

قَالَ أَبُو مُوسَىٰ: فَانْطَلَقْتُ إِلَىٰ أَصْحَابِي بِهِنَّ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلاَءِ. وَلٰكِنْ، وَاللَّهِ! لاَ أَدَعُكُمْ حَتَّىٰ يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَىٰ مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ ﷺ. حِينَ سَأَلَتْهُ لَكُمْ. وَمَنْعَهُ فِي أَوَّلِ مَرَّةٍ. ثُمَّ إِعْطَاءَهُ إِيَّايَ بَعْدَ ذٰلِكَ. لاَ تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئاً لَمْ يَقُلْهُ. فَقَالُوا لِي: وَاللَّهِ، إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ. وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ، فَانْطَلَقَ أَبُو مُوسَىٰ بِنَفَرٍ مِنْهُمْ. حَتَّىٰ أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ. وَمَنْعَهُ إِيَّاهُمْ. ثُمَّ إِعْطَاءَهُمْ بَعْدُ. فَحَدَّثُوهُمْ بِمَا حَدَّثَهُمْ بِهِ أَبُو مُوسَىٰ، سَوَاءً.

[البخاري: كتاب المغازي، باب غزوة تبوك، وهي غزوة العسرة، رقم: ٤٤١٥].

٩ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، وَعَنِ الْقَاسِمِ بْنِ عَاصِمٍ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ أَيُّوبُ: وَأَنَا لِحَدِيثِ الْقَاسِمِ أَحْفَظُ مِنِّي لِحَدِيثِ أَبِي قِلاَبَةَ. قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ. فَدَعَا بِمَائِدَتِهِ وَعَلَيْهَا لَحْمُ دَجَاجٍ، فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ ـ أَحْمَرُ، شَبِيهٌ بِالْمَوَالِي ـ فَقَالَ لَهُ: هَلُمَّ، فَتَلَكَّأَ فَقَالَ: هَلُمَّ، فَإِنِّي قد رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ.

said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it."

Abu Musa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of conveyance. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of conveyance to provide you with." We waited as long as Allah wished, after which some camels were brought as booty to The Messenger of Allah "Allah's blessing and peace be upon him". He called us and provided us with five camels with white humps."

He (Abu Musa) further said: "When we set out some of us said to the others: "We have made The Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be blessed (in what we have been given)." So, we returned to him and said: "O Messenger of Allah! We came to you to provide us with means of conveyance, and you took an oath not to provide us with any means of conveyance. Then, you provided us with means of conveyance. Have you forgotten (such an oath) O Messenger of Allah?" He replied: "As for me, By Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath. Then, go, (and You should know that) It is Allah Almighty Who provided you with the means of conveyance."

(...) Zahdam Al-Jarmi narrated: There were relations of friendship and brotherhood between the tribe of Jarm and the Ash'arites. We were in the company of Abu Musa Al-Ash'ari when he was served with food containing chicken...and the rest is the same.

(...) Zahdam Al-Jarmi narrated: We were sitting with Abu Musa...and the rest is the same.

(...) Zahdam Al-Jarmi narrated: I entered upon Abu Musa while he was eating the meat of chicken...and the rest is the same, to which he added (that The Prophet said): "By Allah, I've not forgotten it."

10-(...) Zahdam narrated that Abu Musa Al-Ash'ari "Allah be pleased with him" said: We came to The Messenger of Allah "Allah's blessing and peace be upon him" asking him to provide us with means of conveyance. He said: "I have nothing to ride so that I would provide you with. By Allah!

فَقَالَ الرَّجُلُ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئاً فَقَذِرْتُهُ. فَحَلَفْتُ أَنْ لاَ أَطْعَمَهُ. فَقَالَ: هَلُمَّ، أُحَدِّثْكَ عَنْ ذٰلِكَ. إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ: «وَاللَّهِ لاَ أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» فَلَبِثْنَا مَا شَاءَ اللَّهُ. فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِنَهْبِ إِبِلٍ. فَدَعَا بِنَا، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى. قَالَ: فَلَمَّا انْطَلَقْنَا، قَالَ بَعْضُنَا لِبَعْضٍ: أَغْفَلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ. لاَ يُبَارَكُ لَنَا. فَرَجَعْنَا إِلَيْهِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ. وَإِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا. ثُمَّ حَمَلْتَنَا. أَفَنَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنِّي، وَاللَّهِ، إِنْ شَاءَ اللَّهُ، لاَ أَحْلِفُ عَلَىٰ يَمِينٍ فَأَرَىٰ غَيْرَهَا خَيْراً مِنْهَا. إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ. وَتَحَلَّلْتُهَا فَانْطَلِقُوا، فَإِنَّمَا حَمَلَكُمُ اللَّهُ عَزَّ وَجَلَّ».

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣٣].

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ: كَانَ بَيْنَ هٰذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ. فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ. فَقُرِّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ ... فَذَكَرَ نَحْوَهُ.

(...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ وَالْقَاسِمِ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ ... وَاقْتَصُّوا جَمِيعاً الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

(...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الصَّعْقُ ـ يَعْنِي ابْنَ حَزْنٍ ـ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ. حَدَّثَنَا زَهْدَمٌ الْجَرْمِيُّ. قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ وَهُوَ يَأْكُلُ لَحْمَ دَجَاجٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

وَزَادَ فِيهِ قَالَ: «إِنِّي، وَاللَّهِ، مَا نَسِيتُهَا».

١٠ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ ضُرَيْبِ بْنِ نُقَيْرٍ الْقَيْسِيِّ، عَنْ زَهْدَمٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ

I would not provide you with any means of conveyance." Then, The Messenger of Allah "Allah's blessing and peace be upon him" sent to us three camels with white humps. (When we went away) we said (to one another): "We came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance." Then, we returned to him and told him, whereupon he said: "I never take an oath and then see that it is more beneficial to do another thing, but that I would do what is better (and make expiation for my oath)."

(...) Zahdam narrated from Abu Musa "Allah be pleased with him": (In the holy battle of Tabuk) we were walking on foot. So, we came to The Prophet of Allah "Allah's blessing and peace be upon him", and asked him to provide us with means of conveyance...and the rest is the same.

11-(1650) Abu Huraira "Allah be pleased with him" narrated: Once, a man stayed with The Messenger of Allah "Allah's blessing and peace be upon him" until it was dark. When he returned to his family, he was told that his children had gone to bed. His wife served him with food, but he took an oath not to eat because his children (had gone to bed before eating with him). Then, it seemed to him (to eat), and he ate. He came to The Messenger of Allah "Allah's blessing and peace be upon him", and mentioned that to him. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw it better to do another thing, let him do that (which is better) and make expiation for his oath."

12-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw it better to do another thing, let him make expiation for his oath and do that (which is better)."

13-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better and make expiation for his oath."

14-(...) The same was narrated on the authority of Suhail, through another chain of transmitters.

15-(1651) Tamim Ibn Tarawa narrated: A man came to Adi Ibn Hatim and begged from him the price of a servant or some of it. He said: "I have

نَسْتَحْمِلُهُ. فَقَالَ: «مَا عِنْدِي مَا أَحْمِلُكُمْ. وَاللَّهِ! مَا أَحْمِلُكُمْ» ثُمَّ بَعَثَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ بِثَلاَثَةِ ذَوْدٍ بُقْعِ الذُّرَى. فَقُلْنَا: إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ. فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ. فَقَالَ: «إِنِّي لاَ أَحْلِفُ عَلَىٰ يَمِينٍ، أَرَىٰ غَيْرَهَا خَيْراً مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو السَّلِيلِ، عَنْ زَهْدَمٍ. يُحَدِّثُهُ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مُشَاةً. فَأَتَيْنَا نَبِيَّ اللَّهِ ﷺ نَسْتَحْمِلُهُ... بِنَحْوِ حَدِيثِ جَرِيرٍ.

١١ ـ (١٦٥٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ. ثُمَّ رَجَعَ إِلَىٰ أَهْلِهِ فَوَجَدَ الصِّبْيَةَ قَدْ نَامُوا، فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ. فَحَلَفَ لاَ يَأْكُلُ، مِنْ أَجْلِ صِبْيَتِهِ. ثُمَّ بَدَا لَهُ فَأَكَلَ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِهَا، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

١٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلْ».

١٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

١٤ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ: حَدَّثَنِي سُهَيْلٌ فِي هٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ: «فَلْيُكَفِّرْ يَمِينَهُ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

١٥ ـ (١٦٥١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ ـ يَعْنِي ابْنَ رُفَيْعٍ ـ عَنْ تَمِيمِ بْنِ طَرَفَةَ. قَالَ: جَاءَ سَائِلٌ إِلَىٰ عَدِيِّ بْنِ حَاتِمٍ. فَسَأَلَهُ نَفَقَةً فِي

nothing to give you except for my armour and helmet. I shall write to my family (a message) so that they would give them to you." But, the man refused. Adi became angry and said: "By Allah! I would give you nothing." Therefore, the man accepted. Upon this he (Adi) said: "By Allah! Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took an oath (to do something) and then he saw that he would be more god-fearing if he did another thing, he should do what (causes him to be) more god-fearing", I would not have broken my oath."

16-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better and dissolve his oath."

17-(...) Tamim At-Ta'i narrated that Adi Ibn Hatim told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you took an oath (to do something) and then he saw that it would be more beneficial to do another thing, he should make expiation for that (oath) and do that which is better."

(...)Tamim At-Ta'i narrated that Adi Ibn Hatim told that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

18-(...) Tamim Ibn Tarawa narrated: I heard Adi Ibn Hatim saying in reply to a man who came and begged one hundred Dirhams from him: "Do you ask me for (only) one hundred Dirhams though I'm Adi Ibn Hatim (and my generosity is supposed to be beyond that)? By Allah! I would give you nothing." Then, he added: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better (and make expiation for his oath)", (I would not have broken my oath)."

(...) Tamim Ibn Tarawa narrated: I heard Adi Ibn Hatim saying when a man asked him for...and the rest is the same, in which he added (that Adi said): "Here are four hundred (Dirhams) out of my gift to you."

19-(1652) Abd Ar-Rahman Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ar-Rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will

ثَمَنِ خَادِمٍ أَوْ فِي بَعْضِ ثَمَنِ خَادِمٍ. فَقَالَ: لَيْسَ عِنْدِي مَا أُعْطِيكَ إِلاَّ دِرْعِي وَمِغْفَرِي. فَأَكْتُبُ إِلَىٰ أَهْلِي أَنْ يُعْطُوكَهَا. قَالَ: فَلَمْ يَرْضَ. فَغَضِبَ عَدِيٌّ. فَقَالَ: أَمَا وَاللَّهِ، لاَ أُعْطِيكَ شَيْئاً. ثُمَّ إِنَّ الرَّجُلَ رَضِيَ. فَقَالَ: أَمَا وَاللَّهِ، لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ أَتْقَىٰ لِلَّهِ مِنْهَا، فَلْيَأْتِ التَّقْوَىٰ» مَا حَنَثْتُ يَمِينِي.

١٦ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَتْرُكْ يَمِينَهُ».

١٧ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ ـ وَاللَّفْظُ لابْنِ طَرِيفٍ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَى الْيَمِينِ، فَرَأَىٰ خَيْراً مِنْهَا، فَلْيُكَفِّرْهَا، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ ذٰلِكَ.

١٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، وَأَتَاهُ رَجُلٌ يَسْأَلُهُ مِئَةَ دِرْهَمٍ، فَقَالَ: تَسْأَلُنِي مِئَةَ دِرْهَمٍ. وَأَنَا ابْنُ حَاتِمٍ؟ وَاللَّهِ، لاَ أُعْطِيكَ. ثُمَّ قَالَ: لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

(...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ. قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ؛ أَنَّ رَجُلاً سَأَلَهُ... فَذَكَرَ مِثْلَهُ. وَزَادَ: وَلَكَ أَرْبَعُ مِئَةٍ فِي عَطَائِي.

١٩ ـ (١٦٥٢) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا. وَإِذَا حَلَفْتَ عَلَىٰ يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ. وَائْتِ الَّذِي هُوَ خَيْرٌ». [البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم...﴾، رقم: ٦٦٢٢].

be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

(...)The same was narrated on the authority of Abd Ar-Rahman Ibn Samura through another chain of transmitters without mentioning "authority".

[4] The oath of the swearer should be regarded according to the intention of the one who requested him to take such an oath

20-(1653) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your oath should be considered on the basis according to which (or by which as in the narration of Amr) your companion (who requested you to take it) believes you."

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's oath should be regarded according to the intention of him who requested him to take it."

[5] Restricting (the oath by uttering "Allah willing"

22-(1654) Abu Huraira "Allah be pleased with him" narrated: Solomon (the son of David) had sixty wives. He said: "Tonight I will go round (and have sexual relations with) all of them, with the result that each of them will conceive a child who will be a horseman fighting in Allah's Cause." But, none of those women got pregnant except one who gave birth to a half child." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had he restricted (his statement by saying: "Allah willing", each one of them would have given birth to a horseman, who would have fought in Allah's Cause."

23-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Solomon, the son of David, The Prophet of Allah, said: "Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a horseman fighting in Allah's Cause." His companion (or the angel) said to him: "(Say) "Allah willing"." But Solomon forgot and he did not say it. Consequently, none of those women got pregnant except one who gave birth to a half child." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Had Solomon said "Allah willing", he would not have failed (to beget such horsemen), and it would have helped him accomplish his need."

قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ: حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرْجِسِيُّ: حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، بِهٰذَا الْحَدِيثِ.

(...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ بْنِ حَسَّانَ، فِي آخَرِينَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَلَيْسَ فِي حَدِيثِ الْمُعْتَمِرِ، عَنْ أَبِيهِ، ذِكْرُ الإِمَارَةِ.

٤ ـ باب اليَمينِ على نِيَّةِ المُسْتَحْلِف

٢٠ ـ (١٦٥٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ ـ قَالَ يَحْيَى: أَخْبَرَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ. وَقَالَ عَمْرٌو: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُكَ عَلَىٰ مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ».

وَقَالَ عَمْرٌو: «يُصَدِّقُكَ بِهِ صَاحِبُكَ».

٢١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هُشَيْمٍ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَمِينُ عَلَىٰ نِيَّةِ الْمُسْتَحْلِفِ».

٥ ـ باب الاسْتِثْنَاء

٢٢ ـ (١٦٥٤) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لأَبِي الرَّبِيعِ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِسُلَيْمَانَ سِتُّونَ امْرَأَةً. فَقَالَ: لأَطُوفَنَّ عَلَيْهِنَّ اللَّيْلَةَ، فَتَحْمِلُ كُلُّ وَاحِدَةٍ مِنْهُنَّ. فَتَلِدُ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَماً فَارِساً ـ يُقَاتِلُ فِي سَبِيلِ اللَّهِ ـ فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ وَاحِدَةٌ، فَوَلَدَتْ نِصْفَ إِنْسَانٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ اسْتَثْنَىٰ، لَوَلَدَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَماً فَارِساً، يُقَاتِلُ فِي سَبِيلِ اللَّهِ».

٢٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ نَبِيُّ اللَّهِ: لأَطُوفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً. كُلُّهُنَّ تَأْتِي بِغُلاَمٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ، أَوِ الْمَلَكُ: قُلْ: إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ. وَنَسِيَ، فَلَمْ تَأْتِ وَاحِدَةٌ مِنْ نِسَائِهِ. إِلاَّ وَاحِدَةٌ جَاءَتْ بِشِقِّ غُلاَمٍ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَلَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكاً لَهُ فِي حَاجَتِهِ».

[البخاري: كتاب كفارات الأيمان، باب الاستثناء في الأيمان، رقم: ٦٧٢٠].

(...) A Hadith like this was narrated on the authority of Sufyan, from Abu Az-Zinad, from Al-A'raj, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

24-(...) Abu Huraira "Allah be pleased with him" narrated: Solomon, the son of David, said: "Tonight I will go round (and have sexual intercourse with) seventy ladies each of whom will conceive a child who will fight in Allah's Cause." It was said to him: "Say "Allah willing"." But Solomon did not say it. He visited them (and had sexual intercourse with them). But, none of those women got pregnant except one who gave birth to a half child. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had Solomon said "Allah willing", he would not have failed (to have such children), and it would have been his access to get his need."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Solomon, the son of David, said: "Tonight I will sleep with ninety ladies each of whom will conceive a child who will be a horseman fighting in Allah's Cause." His companion said to him: "Say "Allah willing"." But Solomon (forgot and) did not say "Allah willing". He visited all of them (and had sexual intercourse with them), but none of those women got pregnant except one who gave birth to a half child. By Him, in Whose hand is the life of Muhammad! Had he said "Allah willing", (he would not have failed to beget such children and) all of them would have fought as horsemen in Allah's cause."

(...) A Hadith like this was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters, and a slight variation of wording.

[6] Forbiddance to insist on fulfilling an oath, which might cause harm to the swearer's family, without being prohibited

26-(1655) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! It is more sinful for one in Allah's sight to insist on fulfilling his oath (which might cause harm) to his family than to (dissolve it and) make the expiation for it which has been enjoined by Allah" (as long as such a breach will not lead to any disobedience to Allah).

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ الأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... مِثْلَهُ أَوْ نَحْوَهُ.

٢٤ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لأَطِيفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً. تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلاَماً. يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ. فَأَطَافَ بِهِنَّ، فَلَمْ تَلِدْ مِنْهُنَّ، إِلاَّ امْرَأَةٌ وَاحِدَةٌ، نِصْفَ إِنْسَانٍ». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ. وَكَانَ دَرَكاً لِحَاجَتِهِ».

[البخاري: كتاب النكاح، باب قول الرجل لأطوفن الليلة على نسائي، رقم: ٥٢٤٢].

٢٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً. كُلُّهَا تَأْتِي بِفَارِسٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ: إِنْ شَاءَ اللَّهُ، فَطَافَ عَلَيْهِنَّ جَمِيعاً، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ. فَجَاءَتْ بِشِقِّ رَجُلٍ. وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَاناً أَجْمَعُونَ».

(...) ـ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «كُلُّهَا تَحْمِلُ غُلاَماً يُجَاهِدُ فِي سَبِيلِ اللَّهِ».

٦ ـ بابُ النَّهْيِ عن الإصْرَار على اليمين فيما يَتَأَذَّى به أَهْلُ الحَالِفِ مما ليس بحَرَام

٢٦ ـ (١٦٥٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ، آثَمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللَّهُ».

[البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم...﴾، رقم: ٦٦٢٥].

[7] The unbeliever's vow, and what he would do with it in case he embraced Islam

27-(1656) Nafi narrated from Ibn Umar that Umar said: "O Messenger of Allah! During the pre-Islamic period of ignorance, I made a vow to observe I'tikaf in the Sacred House for a single night (what would I do with it?)" he (The Prophet) said: "Fulfill your vow."

(...) The same was narrated on the authority of Ibn Umar, with a slight variation of wording.

28-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that Umar Ibn Al-Khattab said to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at Al-Ji'rana, on his return from Ta'if: "O Messenger of Allah! During the pre-Islamic period of ignorance, I made a vow to observe I'tikaf for a single night in the Sacred House, what would you think?" he said: "Go and observe I'tikaf (in it) for a day (and a night)."

He (the narrator) further said: The Messenger of Allah "Allah's blessing and peace be upon him" had given him a slave-girl from the one-fifth (of the booty). When The Messenger of Allah "Allah's blessing and peace be upon him" released the captives of the people (of Hawazin), Umar heard them saying: "We have been released by The Messenger of Allah "Allah's blessing and peace be upon him"." He asked: "What is this?" they said: "The Messenger of Allah "Allah's blessing and peace be upon him" released the captives of the people (of Hawazin)." Umar then said: "O Abdullah! Go to this slave-girl and release her."

(...) Ibn Umar "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the holy battle of) Hunain, Umar asked The Messenger of Allah "Allah's blessing and peace be upon him" about a vow he made during the pre-Islamic period of ignorance, i.e. to observe I'tikaf for a night (in the Sacred House)...and the rest is the same.

(...) Nafi narrated: It was mentioned in the presence of Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" performed Umra from Al-Ji'rana, whereupon he said: "He (The Prophet) never assumed Ihram for Umra from it." He added: "Umar had vowed, during the pre-Islamic period of ignorance, to observe I'tikaf for a night (in the Sacred House)...and the rest is the same.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, with a slight variation of words.

٧ ـ بابُ نَذْرِ الكَافر وما يفعلُ فيه إذا أَسْلَمَ

٢٧ ـ (١٦٥٦) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالُوا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ. قَالَ: «فَأَوْفِ بِنَذْرِكَ».

(...) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

وَقَالَ حَفْصٌ، مِنْ بَيْنِهِمْ: عَنْ عُمَرَ، بِهٰذَا الْحَدِيثِ.

أَمَّا أَبُو أُسَامَةَ وَالثَّقَفِيُّ فَفِي حَدِيثِهِمَا: اعْتِكَافُ لَيْلَةٍ.

وَأَمَّا فِي حَدِيثِ شُعْبَةَ فَقَالَ: جَعَلَ عَلَيْهِ يَوْماً يَعْتَكِفُهُ. وَلَيْسَ فِي حَدِيثِ حَفْصٍ، ذِكْرُ يَوْمٍ وَلاَ لَيْلَةٍ.

[البخاري: كتاب الاعتكاف، باب إذا نذر في الجاهلية ان يعتكف ثم اسلم، رقم: ٢٠٤٣].

٢٨ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ؛ أَنَّ أَيُّوبَ حَدَّثَهُ؛ أَنَّ نَافِعاً حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ ﷺ، وَهُوَ بِالْجِعْرَانَةِ، بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْماً فِي الْمَسْجِدِ الْحَرَامِ. فَكَيْفَ تَرَىٰ؟ قَالَ: «اذْهَبْ فَاعْتَكِفْ يَوْماً».

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمُسِ. فَلَمَّا أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ، سَمِعَ عُمَرُ بْنُ الْخَطَّابِ أَصْوَاتَهُمْ يَقُولُونَ: أَعْتَقَنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا هٰذَا؟ فَقَالُوا: أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ. فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ، اذْهَبْ إِلَىٰ تِلْكَ الْجَارِيَةِ فَخَلِّ سَبِيلَهَا.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٤٤].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: لَمَّا قَفَلَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ سَأَلَ عُمَرُ رَسُولَ اللَّهِ ﷺ عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ، اعْتِكَافِ يَوْمٍ... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ. قَالَ: ذُكِرَ عِنْدَ ابْنِ عُمَرَ عُمْرَةُ رَسُولِ اللَّهِ ﷺ مِنَ الْجِعْرَانَةِ. فَقَالَ: لَمْ يَعْتَمِرْ مِنْهَا. قَالَ: وَكَانَ عُمَرُ نَذَرَ اعْتِكَافَ لَيْلَةٍ فِي الْجَاهِلِيَّةِ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ وَمَعْمَرٍ، عَنْ أَيُّوبَ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذَا الْحَدِيثِ فِي النَّذْرِ. وَفِي حَدِيثِهِمَا جَمِيعاً: اعْتِكَافُ يَوْمٍ.

[8] How would the masters treat their slaves, and the expiation for (the sin of) slapping the face of one's slave

29-(1657) Zadhan Abu Umar narrated: I came to Ibn Umar "Allah be pleased with both" and he had just manumitted a slave of his. Then, he took a wood stick or something like it from the ground and said: "It (such a manumission) implies no reward (even as little as to be) equal to that (wood stick, since my intention when I manumitted him was not out of gift whose reward would be expected from Allah), but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever slapped the face of his slave or beat him, then the expiation for such (a sin) is to manumit him.""

30-(...) Zadhan narrated that Ibn Umar "Allah be pleased with both" called a slave of his and saw a scare (of a strike) on his back. He asked him: "Has this (strike) pained you?" he replied in the negative. He said: "Then, you've become free." He (the narrator) said: Then, he (Ibn Umar) took something from the ground and said: "No doubt, I would receive no reward for (manumitting) him more than that (very little thing), but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever beat a slave of his for no sin he has committed, or slapped his face (for no significant fault), then, the expiation of that should be to manumit him."

(...) The same was narrated through another chain of transmitters, with a slight variation of words.

31-(1658) Mu'awiya Ibn Suwaid narrated: I slapped (the face of) a slave of ours, and then I fled away (for fear of my father). A short time before noon, I came and offered the (Noon) prayer behind my father who (after the prayer) called me and him. He said to him: "Retaliate (and take your right) from him." But, he forgave (me). Then, he (my father) said: "We, Banu Muqrin, had only a slave-girl, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". One of us slapped (the face of) her. When this news reached The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Manumit her." They said: "There is no servant other than her." He said: "Then, let them employ her as their servant, and if they dispensed with her, they should let her go.""

32-(...) Hilal Ibn Yasaf narrated: An old man became (angry and he) hastily slapped (the face of) a slave-girl of his. Suwaid Ibn Muqrin said to

٨ ـ باب صُحبة المَمَاليك، وكفارة من لَطَم عَبْده

٢٩ ـ (١٦٥٧) ـ حدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ زَاذَانَ أَبِي عُمَرَ. قَالَ: أَتَيْتُ ابْنَ عُمَرَ، وَقَدْ أَعْتَقَ مَمْلُوكاً. قَالَ: فَأَخَذَ مِنَ الأَرْضِ عُوداً أَوْ شَيْئاً. فَقَالَ: مَا فِيهِ مِنَ الأَجْرِ مَا يَسْوَى هٰذَا. إِلاَّ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ».

٣٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ. قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ، عَنْ زَاذَانَ؛ أَنَّ ابْنَ عُمَرَ دَعَا بِغُلاَمٍ لَهُ. فَرَأَى بِظَهْرِهِ أَثَراً. فَقَالَ لَهُ: أَوْجَعْتُكَ؟ قَالَ: لاَ. قَالَ: فَأَنْتَ عَتِيقٌ.

قَالَ: ثُمَّ أَخَذَ شَيْئاً مِنَ الأَرْضِ فَقَالَ: مَالِي فِيهِ مِنَ الأَجْرِ مَا يَزِنُ هٰذَا. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ضَرَبَ غُلاَماً لَهُ، حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ فِرَاسٍ... بِإِسْنَادِ شُعْبَةَ وَأَبِي عَوَانَةَ.

أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ «حَدًّا لَمْ يَأْتِهِ».

وَفِي حَدِيثِ وَكِيعٍ: «مَنْ لَطَمَ عَبْدَهُ» وَلَمْ يَذْكُرِ الْحَدَّ.

٣١ ـ (١٦٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ. قَالَ: لَطَمْتُ مَوْلًى لَنَا فَهَرَبْتُ. ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ فَصَلَّيْتُ خَلْفَ أَبِي. فَدَعَاهُ وَدَعَانِي. ثُمَّ قَالَ: امْتَثِلْ مِنْهُ. فَعَفَا. ثُمَّ قَالَ: كُنَّا ـ بَنِي مُقَرِّنٍ ـ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. لَيْسَ لَنَا إِلاَّ خَادِمٌ وَاحِدَةٌ. فَلَطَمَهَا أَحَدُنَا. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَعْتِقُوهَا» قَالُوا: لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا. قَالَ: «فَلْيَسْتَخْدِمُوهَا، فَإِذَا اسْتَغْنَوْا عَنْهَا، فَلْيُخَلُّوا سَبِيلَهَا».

٣٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ. قَالَ: عَجِلَ

him: "Did you fail to beat her but on her cheeks? I was a seventh of seven (brothers) of Banu Muqrin, and we had no slave-girl but one, whom the youngest of us slapped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to manumit her."

(...) Hilal Ibn Yasaf narrated: We were selling cloth (of cotton or linen) in the house of Suwaid Ibn Muqrin, the brother of An-Nu'man Ibn Muqrin, when a slave-girl came out. She said something to a man amongst us, who slapped her. Suwaid got angry...and the rest is the same.

33-(...) Abu Shu'ba Al-Iraqi narrated that once, a man slapped a slave-girl belonging to Suwaid Ibn Muqrin, whereupon Suwaid said: "Do you not learn that (slapping) the face is prohibited?" he further said: "I was a seventh of seven brothers, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", having only a slave-girl, whom one of us slapped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to manumit her."

(...)Wahb Ibn Jarir narrated: Shu'ba told that Muhammad Ibn Al-Munkadir said to me: What is your name?...and the rest is the same.

34-(1659) Ibrahim At-Taimi narrated from his father that Abu Mas'ud Al-Badri said: I was lashing a slave (belonging to me) when I heard a voice from behind me saying: "Learn O Abu Mas'ud..." I did not distinguish the voice because of my great anger. When he (the man of the voice) approached me, I noticed that He was The Messenger of Allah "Allah's blessing and peace be upon him", saying: "Learn O Abu Mas'ud! Learn O Abu Mas'ud!" I threw the whip of my hand. Then, he said: "Learn Abu Mas'ud that Allah has more power over you than you have over this slave." I said: "I would never beat any slave afterwards."

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters. In the narration of Jarir, he said: "The whip fell from my hand out of fear of him (The Prophet)."

35-(...) Abu Mas'ud Al-Ansari narrated: While I was lashing a slave of mine, I heard a voice from behind me saying: "Learn O Abu Mas'ud that Allah has more power over you than you have over this (slave)." I turned and behold! He was The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the sake of Allah." He said: "Had you not done so, the fire (of Hell) would have burnt (or touched) you."

شَيْخٌ فَلَطَمَ خَادِماً لَهُ. فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرِّنٍ: عَجَزَ عَلَيْكَ إِلاَّ حُرُّ وَجْهِهَا. لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ. مَالَنَا خَادِمٌ إِلاَّ وَاحِدَةٌ. لَطَمَهَا أَصْغَرُنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ. قَالَ: كُنَّا نَبِيعُ الْبَزَّ فِي دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ ـ أَخِي النُّعْمَانِ بْنِ مُقَرِّنٍ ـ فَخَرَجَتْ جَارِيَةٌ. فَقَالَتْ لِرَجُلٍ مِنَّا كَلِمَةً، فَلَطَمَهَا، فَغَضِبَ سُوَيْدٌ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ إِدْرِيسَ.

٣٣ ـ (...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ. قَالَ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟ قُلْتُ: شُعْبَةُ. فَقَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو شُعْبَةَ الْعِرَاقِيُّ، عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ؛ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ. فَقَالَ لَهُ سُوَيْدٌ: أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟ فَقَالَ: لَقَدْ رَأَيْتُنِي، وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي، مَعَ رَسُولِ اللَّهِ ﷺ. وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ، فَعَمَدَ أَحَدُنَا فَلَطَمَهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهُ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ وَهْبِ بْنِ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ. قَالَ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟... فَذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الصَّمَدِ.

٣٤ ـ (١٦٥٩) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ: كُنْتُ أَضْرِبُ غُلاَماً لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتاً مِنْ خَلْفِي «اعْلَمْ، أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ. قَالَ: فَلَمَّا دَنَا مِنِّي، إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: «اعْلَمْ، أَبَا مَسْعُودٍ، اعْلَمْ، أَبَا مَسْعُودٍ» قَالَ: فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي. فَقَالَ: «اعْلَمْ، أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلاَمِ» قَالَ: فَقُلْتُ: لاَ أَضْرِبُ مَمْلُوكاً بَعْدَهُ أَبَداً.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ ـ وَهُوَ الْمَعْمَرِيُّ ـ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ. بِإِسْنَادِ عَبْدِ الْوَاحِدِ... نَحْوَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: فَسَقَطَ مِنْ يَدِي السَّوْطُ، مِنْ هَيْبَتِهِ.

٣٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: كُنْتُ أَضْرِبُ غُلاَماً لِي. فَسَمِعْتُ مِنْ خَلْفِي صَوْتاً «اعْلَمْ، أَبَا مَسْعُودٍ، لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» فَالْتَفَتُّ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌّ لِوَجْهِ اللَّهِ. فَقَالَ: «أَمَا لَوْ لَمْ تَفْعَلْ، لَلَفَحَتْكَ النَّارُ، أَوْ لَمَسَّتْكَ النَّارُ».

36-(...) Ibrahim At-Taimi narrated from his father that Abu Mas'ud was beating his slave who said: "I seek refuge with Allah!" he beat him once again. He (the slave) said: "I seek refuge with The Messenger of Allah!" then, he left him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! Allah has more power over you than you have over him." Then, he manumitted him.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, without mentioning: "I seek refuge with Allah! I seek refuge with The Messenger of Allah!"

[9] The grievous punishment of him, who accused falsely his slave of committing adultery

37-(1660) Abu Huraira "Allah be pleased with him" said: Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: "He, who accused falsely his slave of committing adultery, would receive the legal punishment (of false accusation) on the Day of Judgement except in case he (the slave) was as he described him."

(...) The same was narrated on the authority of Fudail Ibn Ghazwan, with the same chain of transmitters, according to which (Abu Huraira said): I heard Abu Al-Qasim "Allah's blessing and peace be upon him", The Prophet of repentance...

[10] Feeding one's slave from what he (the master) eats, and dressing him from what he dresses, and it is improper to overburden him

38-(1661) Al-Ma'rur Ibn Suwaid narrated: We passed by Abu Dharr "Allah be pleased with him" in Ar-Rabadha, and he was wearing a garment, and his slave were wearing another garment (of the same kind and quality). We said: "O Abu Dharr! If you joined them together, they would make a suit." Upon this Abu Dharr said: "There was an altercation between me and one of my brothers (slaves). His mother was foreign, and I abused him for his mother. He complained me to the Prophet "Allah's blessing and peace be upon him". Then I met the Prophet "Allah's blessing and peace be upon him" who said: "O Abu Dharr! You are a person who still has (some characteristics of the Days of) Ignorance." I said: "A man abuses men who would, in turn, abuse his father and mother." He said: "O Abu Dharr! You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

٣٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّهُ كَانَ يَضْرِبُ غُلاَمَهُ. فَجَعَلَ يَقُولُ: أَعُوذُ بِاللَّهِ. قَالَ: فَجَعَلَ يَضْرِبُهُ. فَقَالَ: أَعُوذُ بِرَسُولِ اللَّهِ، فَتَرَكَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» قَالَ: فَأَعْتَقَهُ.

(...) ـ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ قَوْلَهُ: أَعُوذُ بِاللَّهِ. أَعُوذُ بِرَسُولِ اللَّهِ ﷺ.

٩ ـ باب التغليظ على مَنْ قَذَفَ مَمْلُوكَهُ بالزنا

٣٧ ـ (١٦٦٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي نُعْمٍ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَى يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ».

[البخاري: كتاب الحدود، باب قذف العبيد، رقم: ٦٨٥٨].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ. كِلاَهُمَا عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ، نَبِيَّ التَّوْبَةِ.

١٠ ـ بابُ إطْعَامِ المَمْلُوكِ مما يَأْكُلُ وإلْبَاسِهِ مما يلبَسُ ولا يُكلِّفُه ما يغلِبُه

٣٨ ـ (١٦٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ. قَالَ: مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ. وَعَلَيْهِ بُرْدٌ وَعَلَى غُلاَمِهِ مِثْلُهُ. فَقُلْنَا: يَا أَبَا ذَرٍّ، لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً. فَقَالَ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلاَمٌ. وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ. فَشَكَانِي إِلَى النَّبِيِّ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ. فَقَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ» قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ سَبَّ الرِّجَالَ سَبُّوا أَبَاهُ وَأُمَّهُ. قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. هُمْ إِخْوَانُكُمْ. جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

[البخاري: كتاب الإيمان، باب المعاصي من أمر الجاهلية...، رقم: ٣٠].

39-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters. But, in the Hadith transmitted on the authority of Zuhair and Abu Mu'awiya, after his (The Prophet's) words: "You are a person who still has (some characteristics of the days of) Ignorance", he (Abu Dharr) said: "Even up to this time of my old age?" He (The Prophet) said: "Yes." In the narration of Abu Mu'awiya (The Prophet said): "Yes, up to this time of your old age." In the narration of Isa (The Prophet said): "If you overburden him, you should sell him." In the narration of Zuhair (The Prophet said): "You should help him in that (work)." In the narration of Abu Mu'awiya no statement of the following was mentioned: "You should sell him" or "You should help him." But it ends at his saying: "Do not overburden him."

40-(...) Al-Ma'rur Ibn Suwaid narrated: I saw Abu Dharr wearing a garment, and his slave was wearing a similar garment. I asked him about that, and he told that he had abused a person during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and abused him for his mother. He came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned that to him. Upon this Allah's Apostle "Allah's blessing and peace be upon him" said: "You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

41-(1662) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave has (the right of) eating and dressing, and he is not to be overburdened by work (which might be beyond his capacity)."

42-(1663) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the slave of anyone among you prepares food for him and serves it after having sat close to (and bearing the hardship of) its heat and smoke, he should make him (the slave) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare a portion for him (from his own share), a morsel or two."

٣٩ ـ (...) ـ **وحدّثناه** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ زُهَيْرٍ وَأَبِي مُعَاوِيَةَ بَعْدَ قَوْلِهِ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ». قَالَ: قُلْتُ: عَلَى حَالِ سَاعَتِي مِنَ الْكِبَرِ؟ قَالَ: «نَعَمْ».

وَفِي رِوَايَةِ أَبِي مُعَاوِيَةَ: «نَعَمْ عَلَىٰ حَالِ سَاعَتِكَ مِنَ الْكِبَرِ».

وَفِي حَدِيثِ عِيسَىٰ: «فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَبِعْهُ».

وَفِي حَدِيثِ زُهَيْرٍ: «فَلْيُعِنْهُ عَلَيْهِ».

وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَلْيَبِعْهُ» وَلاَ: «فَلْيُعِنْهُ». انْتَهىٰ عِنْدَ قَوْلِهِ: «وَلاَ يُكَلِّفُهُ مَا يَغْلِبُهُ».

٤٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ. قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَىٰ غُلاَمِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ قَالَ: فَذَكَرَ أَنَّهُ سَابَّ رَجُلاً عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَعَيَّرَهُ بِأُمِّهِ. قَالَ: فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. إِخْوَانُكُمْ وَخَوَلُكُمْ. جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ عَلَيْهِ».

٤١ ـ (١٦٦٢) ـ **وحدّثني** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ، عَنِ الْعَجْلاَنِ مَوْلَىٰ فَاطِمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ. وَلاَ يُكَلَّفُ مِنَ الْعَمَلِ إِلاَّ مَا يُطِيقُ».

٤٢ ـ (١٦٦٣) ـ **وحدّثنا** الْقَعْنَبِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ. فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوهاً قَلِيلاً، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ».

قَالَ دَاوُدُ: يَعْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ.

[11] The reward of a slave when he is sincere to his master and does well in worshipping Allah

43-(1664) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave is sincere to his master, and does well in worshipping Allah, he will receive a double reward."

(...) The same was narrated on the authority of Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

44-(1665) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful slave would receive a double reward." (Abu Huraira resumed): "By Him, in Whose Hand is the life of Abu Huraira, had it not been for Jihad in the cause of Allah, offering Hajj and my duty to my mother, I would have liked to die as being a slave." We have been reported that Abu Huraira did not perform Hajj until his mother died, because of his sticking to her.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, without mentioning "We have been reported..." and what follows it.

45-(1666) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "If a slave fulfilled the right of Allah and the right of his masters, then, he would receive a double reward." I (a sub-narrator) said: I narrated that to Ka'b, who commented: He would not bear any account, nor would a poor believer.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

46-(1667) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good slave he is who dies after worshipping Allah well and accompanying his master well! What a good one he is!"

[12] Manumitting one's share of a common slave

47-(1501) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially (according to his own share)."

١١ ـ باب ثَوابِ العبدِ وأجره إذا نَصَحَ لسيدِهِ وأحسنَ عبادَةَ الله

٤٣ ـ (١٦٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ». [البخاري: كتاب العتق، باب العبد إذا أحسن عبادة ربه...، رقم: ٢٥٤٦].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. جَمِيعاً عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

٤٤ ـ (١٦٦٥) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ». وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، لَوْلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. قَالَ: وَبَلَغَنَا؛ أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّىٰ مَاتَتْ أُمُّهُ، لِصُحْبَتِهَا. قَالَ أَبُو الطَّاهِرِ فِي حَدِيثِهِ: «لِلْعَبْدِ الْمُصْلِحِ» وَلَمْ يَذْكُرِ الْمَمْلُوكَ. [البخاري: كتاب العتق، باب العبد إذا أحسن عبادة ربه...، رقم: ٢٥٤٨].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: بَلَغَنَا وَمَا بَعْدَهُ.

٤٥ ـ (١٦٦٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّى الْعَبْدُ حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، كَانَ لَهُ أَجْرَانِ».

قَالَ: فَحَدَّثْتُهَا كَعْباً. فَقَالَ كَعْبٌ: لَيْسَ عَلَيْهِ حِسَابٌ. وَلاَ عَلَىٰ مُؤْمِنٍ مُزْهِدٍ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٤٦ ـ (١٦٦٧) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعِمَّا لِلْمَمْلُوكِ أَنْ يُتَوَفَّىٰ. يُحْسِنُ عِبَادَةَ اللَّهِ وَصَحَابَةَ سَيِّدِهِ. نِعِمَّا لَهُ».

١٢ ـ باب مَنْ أعتقَ شِرْكاً لَهُ في عَبْدٍ

٤٧ ـ (١٥٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأَعْطَىٰ شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

48-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave, should manumit the slave in full if he has sufficient money to afford his price completely. If he has not enough money, he would manumit the slave partially (according to his own share)."

49-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man (and give his partners the price of their shares and manumit the slave); otherwise he would manumit the slave partially (according to his own share)."

(...) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, without mentioning: "If he has not enough money, he would manumit the slave partially (according to his own share)", except the narration of Aiyyub and Yahya Ibn Sa'id, who mentioned it and said: We do not know whether that (statement) is a part of the Hadith, or is something said by Nafi.

50-(...) Salim Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever emancipated a slave jointly owned by him and another man, then the price of such a slave should be justly estimated from his (the manumitter's) wealth, with neither decrease nor increase. Then, he would emancipate him in full (and pay the other share to his partner) from his wealth, in case he is too solvent (to afford the whole price)."

51-(...) Salim narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "He, who emancipated his share of a (jointly owned) slave should manumit the remaining share from his own wealth, in case he has enough money to afford the whole price of the slave."

52-(1502) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, as regards the slave who is jointly owned by two persons, one of whom would manumit him: "He should secure (his full emancipation, if he is solvent)."

53-(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters with the following change: "He, who emancipates his share of a slave, should secure emancipation for him (in full) from his own property."

٤٨ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ مِنْ مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ. إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ».

٤٩ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ نَصِيباً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ قَدْرُ مَا يَبْلُغُ قِيمَتَهُ. قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ. وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. كِلاهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي أُسَامَةُ ـ يَعْنِي ابْنَ زَيْدٍ ـ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَلَيْسَ فِي حَدِيثِهِمْ: «وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ» إِلاَّ فِي حَدِيثِ أَيُّوبَ وَيَحْيَىٰ بْنِ سَعِيدٍ. فَإِنَّهُمَا ذَكَرَا هٰذَا الْحَرْفَ فِي الْحَدِيثِ. وَقَالاَ: لاَ نَدْرِي. أَهُوَ شَيْءٌ فِي الْحَدِيثِ أَوْ قَالَهُ نَافِعٌ مِنْ قِبَلِهِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. إِلاَّ فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

٥٠ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ عَبْداً بَيْنَهُ وَبَيْنَ آخَرَ. قُوِّمَ عَلَيْهِ فِي مَالِهِ قِيمَةَ عَدْلٍ. لاَ وَكْسَ وَلاَ شَطَطَ. ثُمَّ عَتَقَ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ مُوسِراً».

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين...، رقم: ٢٥٢١].

٥١ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، عَتَقَ مَا بَقِيَ فِي مَالِهِ، إِذَا كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

٥٢ ـ (١٥٠٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ: «يَضْمَنُ».

٥٣ ـ (١٥٠٣) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. قَالَ: «مَنْ أَعْتَقَ شَقِيصاً مِنْ مَمْلُوكٍ، فَهُوَ حُرٌّ مِنْ مَالِهِ».

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money. But, if he has not enough money (to do so), the slave is to be helped to work without being overburdened (till he pays the rest of his price)."

55-(...) The same was narrated on the authority of Ibn Abu Uruba, with the same chain of transmitters, but with the following slight change: "the slave is to be helped to work till he pays the remaining share which has not been manumitted, without being overburdened."

56-(1668) Imran Ibn Husain "Allah be pleased with him" narrated that a man emancipated six slaves at the time of his death, and he had no property other than them. The Messenger of Allah "Allah's blessing and peace be upon him" called them, divided them into three parts (each containing two slaves), and drew lots among them. Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves. He spoke to the man (i.e. their master) so harshly.

57-(...) This Hadith was narrated through another chain of transmitters (with the following change): A man from amongst the Ansar bequeathed the emancipation of six slaves of his at the time of his death.

(...) This Hadith was narrated on the authority of Imran Ibn Husain through another chain of transmitters.

[13] Permissibility of selling a Mudabbar slave

58-(997) Jabir Ibn Abdullah "Allah be pleased with both" narrated that a man from the Ansar emancipated a slave of his (on the condition that it would come into force after the manumitter's death), other than whom he had no property. When this news reached The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Who would buy it from me?" Nu'aim Ibn Abdullah purchased him for eight hundred Dirhams, which he paid to him. Amr said: I heard Jabir Ibn Abdullah saying: He was a Coptic slave who died in the first year (of Ibn Az-Zubair's caliphate).

59-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that a man from the Ansar emancipated a slave of his (on the condition that it would come into force after the manumitter's death), other than whom he had no property. (Learnt that) The Messenger of Allah "Allah's blessing and peace be upon him" sold him. Jabir said: Ibn An-Nahham bought him. He was a Coptic slave who died in the first year of Ibn Az-Zubair's caliphate.

٥٤ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ أَعْتَقَ شَقِيصاً لَهُ فِي عَبْدٍ، فَخَلاَصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٥٥ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. جَمِيعاً عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ عِيسَىٰ: «ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٥٦ ـ (١٦٦٨) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ. لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللَّهِ ﷺ. فَجَزَّأَهُمْ أَثْلاَثاً. ثُمَّ أَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً. وَقَالَ لَهُ قَوْلاً شَدِيداً.

٥٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنِ الثَّقَفِيِّ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ.

أَمَّا حَمَّادٌ فَحَدِيثُهُ كَرِوَايَةِ ابْنِ عُلَيَّةَ. وَأَمَّا الثَّقَفِيُّ فَفِي حَدِيثِهِ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَوْصَىٰ عِنْدَ مَوْتِهِ فَأَعْتَقَ سِتَّةَ مَمْلُوكِينَ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَحَمَّادٍ.

١٣ ـ باب جواز بَيْعِ المُدَبَّر

٥٨ ـ (٩٩٧) ـ حدّثنا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَعْتَقَ غُلاَماً لَهُ عَنْ دُبُرٍ. لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ. فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِثَمَانِ مِئَةِ دِرْهَمٍ. فَدَفَعَهَا إِلَيْهِ.

قَالَ عَمْرٌو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَبْداً قِبْطِيًّا مَاتَ عَامَ أَوَّلَ.

[البخاري: كتاب كفارات الايمان، باب عتق المدبر وام الولد...، رقم: ٦٧١٦].

٥٩ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ: دَبَّرَ رَجُلٌ مِنَ الأَنْصَارِ غُلاَماً لَهُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَاعَهُ رَسُولُ اللَّهِ ﷺ.

(...) Jabir narrated the same Hadith pertaining to the emancipation of a slave on the condition that it would come into force after the manumitter's death, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) Jabir Ibn Abdullah narrated from The Prophet "Allah's blessing and peace be upon him" the same Hadith pertaining to selling a Mudabbar slave, through another chain of transmitters.

قَالَ جَابِرٌ: فَاشْتَرَاهُ ابْنُ النَّحَّامِ. عَبْداً قِبْطِيًّا مَاتَ عَامَ أَوَّلَ، فِي إِمَارَةِ ابْنِ الزُّبَيْرِ.
[البخاري: كتاب البيوع، باب بيع المدبر، رقم: ٢٢٣١].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ فِي الْمُدَبَّرِ. نَحْوَ حَدِيثِ حَمَّادٍ، عَنْ عَمْرِو بْنِ دِينَارٍ.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ الْمُعَلِّمِ: حَدَّثَنِي عَطَاءٌ عَنْ جَابِرٍ.

(ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَأَبِي الزُّبَيْرِ، وَعَمْرِو بْنِ دِينَارٍ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ فِي بَيْعِ الْمُدَبَّرِ. كُلُّ هٰؤُلَاءِ قَالَ: عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ حَمَّادٍ وَابْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ.

(28) The Book of Oaths for establishing responsibility for murders, fighting, law of equality, and blood money

[1] What about Qasama

1-(1669) Both of Sahl Ibn Abu Hathma and Rafi Ibn Khadij "Allah be pleased with them" reported: Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisa Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Muhaiyisa came upon Abdullah Ibn Sahl and found him murdered. He buried him and returned to Medina. He, Huwaiyyisa Ibn Mas'ud and Abd Ar-Rahman Ibn Sahl, who was the youngest of them, came to The Messenger of Allah "Allah's blessing and peace be upon him".

Abd Ar-Rahman intended to talk before his two companions, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and the other two spoke, and he spoke with them. They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the murder of Abdullah Ibn Sahl, whereupon he said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder or the murderer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of infidels?" When The Messenger of Allah "Allah's blessing and peace be upon him" saw that, he himself paid the blood money (of the murdered).

2-(...) Both of Sahl Ibn Abu Hathma and Rafi Ibn Khadij "Allah be pleased with them" reported: Muhaiyisa Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyisa and Huwaiyisa, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take oaths as to the person among them who has committed the murder, he would be

٢٨ ـ كِتَابُ القَسَامة والمُحَارِبِين والقِصَاصِ والدِّيَات

١ ـ باب القَسَامة

١ ـ (١٦٦٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ـ قَالَ يَحْيَىٰ: وَحَسِبْتُ قَالَ ـ وَعَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُمَا قَالاَ: خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ، حَتَّىٰ إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ. ثُمَّ إِذَا مُحَيِّصَةُ يَجِدُ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلاً. فَدَفَنَهُ. ثُمَّ أَقْبَلَ إِلَىٰ رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ ـ وَكَانَ أَصْغَرَ الْقَوْمِ ـ فَذَهَبَ عَبْدُ الرَّحْمٰنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ» ـ الْكُبْرَ فِي السِّنِّ ـ فَصَمَتَ. فَتَكَلَّمَ صَاحِبَاهُ. وَتَكَلَّمَ مَعَهُمَا. فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ. فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِيناً فَتَسْتَحِقُّونَ صَاحِبَكُمْ؟» ـ أَوْ قَاتِلَكُمْ ـ قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ يَمِيناً؟» قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَىٰ ذٰلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَىٰ عَقْلَهُ.

[البخاري: كتاب الجزية، باب الموادعة والمصالحة مع المشركين...، رقم: ٣١٧٣].

٢ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ؛ أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ وَعَبْدَ اللَّهِ بْنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَاتَّهَمُوا الْيَهُودَ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمٰنِ وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ إِلَى النَّبِيِّ ﷺ. فَتَكَلَّمَ عَبْدُ الرَّحْمٰنِ فِي أَمْرِ أَخِيهِ، وَهُوَ أَصْغَرُ مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرِ الْكُبْرَ» أَوْ قَالَ: «لِيَبْدَإِ الأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَىٰ رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ؟» قَالُوا: أَمْرٌ لَمْ

surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (which were given as the blood money) hit me with its leg.

(...) Sahl Ibn Abu Hathma narrated the same Hadith about The Prophet "Allah's blessing and peace be upon him", in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" paid his blood-money from his own (property). He did not mention that he had entered the fold.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, from Bushair Ibn Yasar, from Sahl Ibn Abu Hathma.

3-(...) Bushair Ibn Yasar narrated that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisa Ibn Mas'ud Ibn Zaid, who were from the Ansar, namely from Banu Haritha, set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Abdullah Ibn Sahl was killed and was found (as thrown) in a spring. His companion (Muhaiyyisa) buried him, and returned to Medina. The brother of the murdered Abd Ar-Rahman Ibn Sahl, along with Huwaiyyisa and Muhaiyyisa went (to The Prophet). They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the matter of Abdullah, and that he was murdered.

Bushair Ibn Yasar pretended in his narration from whomever he met among the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he (The Prophet) said to them: "Let you take fifty oaths (as to who has killed your companion), after which you will be entitled to take the blood-money of your murdered person (or your companion)." They said: "O Messenger of Allah! We neither saw nor did we attend (this murder)." He (Bushair) pretended that he (The Prophet) said: "Then, let the Jews clear themselves from your charge by (taking) fifty (oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" Bushair pretended that The Messenger of Allah "Allah's blessing and peace be upon him" paid himself his blood money from his own (property).

نَشْهَدُهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، قَوْمٌ كُفَّارٌ. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ.

قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَداً لَهُمْ يَوْماً. فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الإِبِلِ رَكْضَةً بِرِجْلِهَا.

قَالَ حَمَّادٌ: هٰذَا أَوْ نَحْوَهُ.

(...) ـ وحدّثنا الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

وَقَالَ فِي حَدِيثِهِ: فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. وَلَمْ يَقُلْ فِي حَدِيثِهِ: فَرَكَضَتْنِي نَاقَةٌ.

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ... بِنَحْوِ حَدِيثِهِمْ.

٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ الأَنْصَارِيَّيْنِ، ثُمَّ مِنْ بَنِي حَارِثَةَ، خَرَجَا إِلَىٰ خَيْبَرَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ ـ وَهِيَ يَوْمَئِذٍ صُلْحٌ ـ وَأَهْلُهَا يَهُودُ، فَتَفَرَّقَا لِحَاجَتِهِمَا. فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ. فَوُجِدَ فِي شَرَبَةٍ مَقْتُولاً، فَدَفَنَهُ صَاحِبُهُ. ثُمَّ أَقْبَلَ إِلَى الْمَدِينَةِ، فَمَشَىٰ أَخُو الْمَقْتُولِ، عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ. فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ شَأْنَ عَبْدِ اللَّهِ. وَحَيْثُ قُتِلَ. فَزَعَمَ بُشَيْرٌ وَهُوَ يُحَدِّثُ عَمَّنْ أَدْرَكَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ لَهُمْ: «تَحْلِفُونَ خَمْسِينَ يَمِيناً وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» ـ أَوْ صَاحِبَكُمْ ـ قَالُوا: يَا رَسُولَ اللَّهِ، مَا شَهِدْنَا وَلاَ حَضَرْنَا. فَزَعَمَ أَنَّهُ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَزَعَمَ بُشَيْرٌ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَقَلَهُ مِنْ عِنْدِهِ.

4-(...) Bushair Ibn Yasar narrated that a man from the Ansar, namely from Banu Haritha called Abdullah Ibn Sahl Ibn Zaid set out along with a paternal cousin of his named Muhaiyyisa Ibn Mas'ud Ibn Zaid...and the rest is the same up to his saying: The Messenger of Allah "Allah's blessing and peace be upon him" paid himself his blood-money from him. Yahya said: Bushair narrated from Sahl Ibn Abu Hathma: One of those she-camels given in this blood-wit hit me with its leg in the fold.

5-(...) Bushair Ibn Yasar Al-Ansari narrated from Sahl Ibn Abu Hathma Al-Ansari that some of them set out to Khaibar, wherein they parted. Later on, they found one of them murdered...and the rest is the same, in which he said (in the end): The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid his blood-wit one hundred camels of those given in charity.

6-(...) Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl narrated that Sahl Ibn Abu Hathma told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisa went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisa then came back to his people and told them the story. He, his elder brother Huwaiyyisa and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisa who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisa: "The eldest! The eldest!" meaning: "Let the eldest of you speak."

Huwaiyyisa spoke first and then Muhaiyyisa. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisa, Muhaiyyisa, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel of them kicked me.

٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ مِنْ بَنِي حَارِثَةَ يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ. انْطَلَقَ هُوَ وَابْنُ عَمٍّ لَهُ يُقَالُ لَهُ: مُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ اللَّيْثِ. إِلَىٰ قَوْلِهِ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

قَالَ يَحْيَىٰ: فَحَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ. قَالَ: أَخْبَرَنِي سَهْلُ بْنُ أَبِي حَثْمَةَ، قَالَ: لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ بِالْمِرْبَدِ.

٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا بُشَيْرُ بْنُ يَسَارٍ الأَنْصَارِيُّ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ الأَنْصَارِيِّ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ نَفَراً مِنْهُمُ انْطَلَقُوا إِلَىٰ خَيْبَرَ، فَتَفَرَّقُوا فِيهَا، فَوَجَدُوا أَحَدَهُمْ قَتِيلاً... وَسَاقَ الْحَدِيثَ. وَقَالَ فِيهِ: فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ. فَوَدَاهُ مِئَةً مِنْ إِبِلِ الصَّدَقَةِ.

٦ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي أَبُو لَيْلَىٰ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَىٰ خَيْبَرَ ـ مِنْ جَهْدٍ أَصَابَهُمْ ـ فَأَتَىٰ مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي عَيْنٍ أَوْ فَقِيرٍ، فَأَتَىٰ يَهُودَ فَقَالَ: أَنْتُمْ، وَاللَّهِ، قَتَلْتُمُوهُ. قَالُوا: وَاللَّهِ، مَا قَتَلْنَاهُ. ثُمَّ أَقْبَلَ حَتَّىٰ قَدِمَ عَلَىٰ قَوْمِهِ. فَذَكَرَ لَهُمْ ذٰلِكَ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ ـ وَهُوَ أَكْبَرُ مِنْهُ ـ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ. وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ. كَبِّرْ» ـ يُرِيدُ السِّنَّ ـ فَتَكَلَّمَ حُوَيِّصَةُ. ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فِي ذٰلِكَ. فَكَتَبُوا: إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لاَ. قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِئَةَ نَاقَةٍ حَتَّىٰ أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

7-(1670) Both of Abu Salama Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar, the freed slave of Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" narrated from one of the companions belonging to the Ansar that The Messenger of Allah "Allah's blessing and peace be upon him" held valid the Qasama as it was during the pre-Islamic period of ignorance (a process of taking fifty oaths either by fifty persons or by those present in the session to establish the responsibility of murders: The heirs of the murdered person would take fifty oaths to confirm their claim that somebody had killed their companion. The suspects of murder would, in opposition, take fifty oaths to refute such a claim).

8-(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement among some people from the Ansar as regards a murdered person (belonging to them), whom they claimed to be killed by the Jews.

(...) Ibn Shihab narrated that both of Abu Salama Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar told him on the authority of some people belonging to the Ansar from The Prophet "Allah's blessing and peace be upon him", the same Hadith narrated by Ibn Juraij.

[2] What about fighters and apostates

9-(1671) Anas "Allah be pleased with him" narrated: Some people of the tribe of Uraina came to The Prophet "Allah's blessing and peace be upon him" in Medina (in order to embrace Islam). They found its (Medina's) climate inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "If you like to go out with the camels of charity and drink their milk and urine (as a kind of medicine), you could do." They did so and became healthy. Then they turned to the camels' shepherds and killed them, reverted to Heathenism (after embracing Islam), and then drove away the camels of The Messenger of Allah "Allah's blessing and peace be upon him". When this news reached The Prophet "Allah's blessing and peace be upon him", he sent (some people) in their pursuit. They were caught and brought back. He (The Prophet) cut off their hands and legs, and branded their eyes with pieces of iron. He left them in Al-Harra till they died.

10-(...) Anas "Allah be pleased with him" narrated: Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and

٧ ـ (١٦٧٠) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانُ بْنُ يَسَارٍ، مَوْلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصَارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقَرَّ الْقَسَامَةَ عَلَىٰ مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ.

٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا ابْنُ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ: وَقَضَىٰ بِهَا رَسُولُ اللَّهِ ﷺ بَيْنَ نَاسٍ مِنَ الأَنْصَارِ، فِي قَتِيلٍ ادَّعُوهُ عَلَى الْيَهُودِ.

(...) ـ وحدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَاهُ عَنْ نَاسٍ مِنَ الأَنْصَارِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

٢ ـ باب حُكْمِ الْمُحَارِبِين والمُرْتَدِّين

٩ ـ (١٦٧١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ هُشَيْمٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ، الْمَدِينَةَ، فَاجْتَوَوْهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَىٰ إِبِلِ الصَّدَقَةِ فَتَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا، فَصَحُّوا. ثُمَّ مَالُوا عَلَى الرُّعَاةِ فَقَتَلُوهُمْ. وَارْتَدُّوا عَنِ الإِسْلاَمِ. وَسَاقُوا ذَوْدَ رَسُولِ اللَّهِ ﷺ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَبَعَثَ فِي أَثَرِهِمْ، فَأُتِيَ بِهِمْ. فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ. وَسَمَلَ أَعْيُنَهُمْ. وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّىٰ مَاتُوا.

١٠ ـ (...) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَىٰ

peace be upon him" and swore allegiance for Islam. The climate (of Medina) did not suit them, so they got ill and complained about that to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to them): "Won't you go out with the shepherd of our camels and drink of their milk and urine?" They said: "Yes." So they went out and drank the milk and urine of the camels. But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", who sent (some men) in their pursuit. They were captured and brought (to The Prophet "Allah's blessing and peace be upon him"). He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron, and then they were thrown in the sun till they died.

11-(...) Anas "Allah be pleased with him" narrated: Some people of Ukl or Uraina tribe came to Medina whose climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine)...and the rest is the same, in which he said: Their eyes were branded with heated pieces of iron. They were put in Al-Harra and when they asked for water, no water was given to them.

12-(...) Abu Qilaba narrated: I was sitting behind Umar Ibn Abd Al-Aziz when he asked the people: "What do you think of one's swearing to deny or confirm committing a crime?" Anbasa said: "Anas Ibn Malik narrated to us such-and-such a narration." I said: "It was I to whom Anas narrated the following: Some people came to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Aiyyub and Hajjaj. Abu Qilaba further said: When I finished (from narrating the story), Anbasa said: "Glory be to Allah!" I asked him: "Do you accuse me O Anbasa (of telling lies)?" he said: "No, for it was thus that Anas Ibn Malik narrated this Hadith to us. You, O people of Sham, would be in a good state as long as there is among you this (man or the like of this man)."

(...) Anas "Allah be pleased with him" narrated: Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which it was mentioned: He (The Prophet) did not order that their bleeding limbs should be cauterized.

13-(...) Anas "Allah be pleased with him" narrated: There came to Allah's Apostle "Allah's blessing and peace be upon him" some people

أَبِي قِلاَبَةَ، عَنْ أَبِي قِلاَبَةَ: حَدَّثَنِي أَنَسٌ؛ أَنَّ نَفَراً مِنْ عُكْلٍ، ثَمَانِيَةً، قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَبَايَعُوهُ عَلَى الإِسْلاَمِ، فَاسْتَوْخَمُوا الأَرْضَ وَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذٰلِكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَلاَ تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا؟» فَقَالُوا: بَلَىٰ. فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَصَحُّوا. فَقَتَلُوا الرَّاعِيَ وَطَرَدُوا الإِبِلَ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمْ، فَأُدْرِكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ. ثُمَّ نُبِذُوا فِي الشَّمْسِ حَتَّىٰ مَاتُوا.

وَقَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ: وَاطَّرَدُوا النَّعَمَ. وَقَالَ: وَسُمِّرَتْ أَعْيُنُهُمْ.

[البخاري: كتاب الوضوء، باب أبوال الإبل والدواب...، رقم: ٢٣٣].

١١ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، مَوْلَىٰ أَبِي قِلاَبَةَ. قال: قَالَ أَبُو قِلاَبَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِلِقَاحٍ. وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا. بِمَعْنَىٰ حَدِيثِ حَجَّاجِ بْنِ أَبِي عُثْمَانَ.

قَالَ: وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ.

١٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ قَالاَ: حَدَّثَنَا ابْنُ عَوْنٍ: حَدَّثَنَا أَبُو رَجَاءٍ، مَوْلَىٰ أَبِي قِلاَبَةَ، عَنْ أَبِي قِلاَبَةَ. قَالَ: كُنْتُ جَالِساً خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. فَقَالَ لِلنَّاسِ: مَا تَقُولُونَ فِي الْقَسَامَةِ؟ فَقَالَ عَنْبَسَةُ: قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا. فَقُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ. قَدِمَ عَلَى النَّبِيِّ ﷺ قَوْمٌ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ.

قَالَ أَبُو قِلاَبَةَ: فَلَمَّا فَرَغْتُ، قَالَ عَنْبَسَةُ: سُبْحَانَ اللَّهِ، قَالَ أَبُو قِلاَبَةَ: فَقُلْتُ: أَتَتَّهِمُنِي يَا عَنْبَسَةُ؟ قَالَ: لاَ. هٰكَذَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. لَنْ تَزَالُوا بِخَيْرٍ، يَا أَهْلَ الشَّامِ مَا دَامَ فِيكُمْ هٰذَا أَوْ مِثْلُ هٰذَا.

(...) ـ **وحدّثنا** الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ ـ وَهُوَ ابْنُ بُكَيْرٍ الْحَرَّانِيُّ ـ: أَخْبَرَنَا الأَوْزَاعِيُّ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ... بِنَحْوِ حَدِيثِهِمْ.

وَزَادَ فِي الْحَدِيثِ: وَلَمْ يَحْسِمْهُمْ.

١٣ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ. قَالَ: أَتَىٰ رَسُولَ اللَّهِ ﷺ نَفَرٌ مِنْ

from (the tribe of) Uraina. They embraced Islam and swore allegiance to him. At that time, pleurisy had spread there...and the rest of the Hadith is the same (with the following addition): There were with him (The Prophet) about twenty young men of the Ansar whom he sent in their pursuit. He also sent along with them a tracer so that he might trace their footprints.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

14-(...) Anas "Allah be pleased with him" narrated that Allah's Apostle "Allah's blessing and peace be upon him" pierced the eyes of those (of the tribe of Uraina) because they pierced the eyes of the shepherds.

[3] The law of equality is to be held valid as regards killing by stones or any other tools whether edged or heavy, and killing a man in retaliation for his killing a woman

15-(1672) Anas Ibn Malik "Allah be pleased with him" narrated: A Jew attacked a girl and took some silver ornaments she was wearing. Then he killed her (by crushing her head) with a stone. She was brought to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: " did So-and-so kill you?" (he mentioned somebody other than her murderer). (Since she was unable to speak), she moved her head, indicating denial. He asked her for the second time (mentioning a person other than her real murderer), and she again moved her head indicating denial. Then he asked her for the third time (naming her real killer). She nodded affirmatively. Then Allah's Apostle "Allah's blessing and peace be upon him" ordered that he should be killed (with his head be crushed) between two stones.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. According to the narration of Ibn Idris (it was mentioned): He (The Prophet) ordered that his head should be crushed between two stones.

16-(...) Anas "Allah be pleased with him" narrated that a man from Jews killed a girl from the Ansar for (stealing her silver ornaments). Then, he threw her (dead body) into a well, and crushed her head with the stones. Then, he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be stoned to death. Actually, he was stoned until he died.

(...) A Hadith like this was narrated on the authority of Ma'mar from Aiyyub, with the same chain of transmitters.

عُرَيْنَةَ. فَأَسْلَمُوا وَبَايَعُوهُ. وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُومُ ـ وَهُوَ الْبِرْسَامُ .... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

وَزَادَ: وَعِنْدَهُ شَبَابٌ مِنَ الأَنْصَارِ قَرِيبٌ مِنْ عِشْرِينَ. فَأَرْسَلَهُمْ إِلَيْهِمْ. وَبَعَثَ مَعَهُمْ قَائِفاً يَقْتَصُّ أَثَرَهُمْ.

(...) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ.

وَفِي حَدِيثِ هَمَّامٍ: قَدِمَ عَلَى النَّبِيِّ ﷺ رَهْطٌ مِنْ عُرَيْنَةَ.

وَفِي حَدِيثِ سَعِيدٍ: مِنْ عُكْلٍ وَعُرَيْنَةَ، بِنَحْوِ حَدِيثِهِمْ.

[البخاري: كتاب المغازي، باب قصة عكل وعرينة، رقم: ٤١٩٢].

١٤ ـ (...) ـ **وحدّثني** الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ: حَدَّثَنَا يَحْيَى بْنُ غَيْلاَنَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَ أُولَئِكَ، لأَنَّهُمْ سَمَلُوا أَعْيُنَ الرِّعَاءِ.

٣ ـ باب ثبوتِ القِصَاص في القَتْل بالحَجَرِ وغيره من المُحَدَّدَات والمُثَقَّلات، وقتل الرجُلِ بالمرأةِ

١٥ ـ (١٦٧٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا. فَقَتَلَهَا بِحَجَرٍ. قَالَ: فَجِيءَ بِهَا إِلَى النَّبِيِّ ﷺ. وَبِهَا رَمَقٌ. فَقَالَ لَهَا: «أَقَتَلَكِ فُلاَنٌ؟» فَأَشَارَتْ بِرَأْسِهَا؛ أَنْ لاَ. ثُمَّ قَالَ لَهَا الثَّانِيَةَ. فَأَشَارَتْ بِرَأْسِهَا؛ أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّالِثَةَ. فَقَالَتْ: نَعَمْ. وَأَشَارَتْ بِرَأْسِهَا. فَقَتَلَهُ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجَرَيْنِ.

[البخاري: كتاب الطلاق، باب الإشارة في الطلاق والأمور، رقم: ٥٢٩٥].

(...) ـ **وحدّثني** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ ... نَحْوَهُ.

وَفِي حَدِيثِ ابْنِ إِدْرِيسَ: فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

١٦ ـ (...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الأَنْصَارِ عَلَى حُلِيٍّ لَهَا. ثُمَّ أَلْقَاهَا فِي الْقَلِيبِ. وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأُخِذَ فَأُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ. حَتَّى يَمُوتَ، فَرُجِمَ حَتَّى مَاتَ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ ... مِثْلَهُ.

17-(...) Anas "Allah be pleased with him" reported: a girl was found with her head crushed between two stones. The girl was asked: "who did crush your head?" Some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

[3] If anyone attacks the life of a person, or his limb, and the victim wards off the attack and in self-defense either the life of the assailant is lost or his limb broken, there would be no penalty on the victim

18-(1673) Imran Ibn Husain "Allah be pleased with him" narrated: Ya'li Ibn Munya or Ibn Umaiyya fought with a man, and one of them bit the hand of the other, who tried to draw his hand from his mouth with the result that his tooth was pulled out. They filed the case before The Prophet "Allah's blessing and peace be upon him", who said: "Does anyone of you bite as the camel bites? There is no blood-wit for it."

(...) A Hadith like this was narrated on the authority of Ibn Ya'li from Ya'li from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

19-(...) Imran Ibn Husain "Allah be pleased with him" narrated that once, a man bit the arm of another, who pulled it out, with the result that his (the biter's) tooth fell down. He filed the case before The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "Did you intend to eat his flesh?"

20-(1674) Safwan Ibn Ya'li narrated that a man bit the arm of an employee of Ya'li Ibn Munya, who pulled it out, with the result that his (the biter's) tooth fell down. He filed the case before The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "Did you intend to bite it (his arm) as the camel bites?"

21-(1673) Imran Ibn Husain "Allah be pleased with him" narrated that a man bit the hand of another, who pulled it out, with the result that his (the biter's) tooth or teeth fell down. He sought for support from The Messenger of Allah "Allah's blessing and peace be upon him", who said: "What would you like me to order him to do? Would I order him to put his hand in your mouth to bite it as a camel bites? (if you seek for retaliation) push your hand (in his mouth) till he bites it, and then pull it out."

١٧ ـ (...) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ جَارِيَةً وُجِدَ رَأْسُهَا قَدْ رُضَّ بَيْنَ حَجَرَيْنِ، فَسَأَلُوهَا: مَنْ صَنَعَ هٰذَا بِكِ؟ فُلاَنٌ؟ فُلاَنٌ؟ حَتَّىٰ ذَكَرُوا يَهُودِيًّا، فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَأَقَرَّ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.

[البخاري: كتاب الخصومات، باب ما يُذكر في الإشخاص والملازمة والخصومة...، رقم: ٢٤١٣].

٤ ـ باب الصائلِ على نَفْسِ الإنسان أو عضوِه إذا دَفَعَه المصول عليه فأتلفَ نفسَه أو عضوه لا ضمان عليه

١٨ ـ (١٦٧٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ: قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: قَاتَلَ يَعْلَى بْنُ مُنْيَةَ أَوِ ابْنُ أُمَيَّةَ رَجُلاً. فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَزَعَ يَدَهُ مِنْ فَمِهِ، فَنَزَعَ ثَنِيَّتَهُ ـ وَقَالَ ابْنُ الْمُثَنَّى: ثَنِيَّتَيْهِ ـ فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالَ: «أَيَعَضُّ أَحَدُكُمْ كَمَا يَعَضُّ الْفَحْلُ؟ لاَ دِيَةَ لَهُ».

[البخاري: كتاب الديات، باب إذا عض رجلاً فوقعت ثناياه، رقم: ٦٨٩٢].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ يَعْلَىٰ، عَنْ يَعْلَىٰ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٩ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ ذِرَاعَ رَجُلٍ، فَجَذَبَهُ فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهُ. وَقَالَ: «أَرَدْتَ أَنْ تَأْكُلَ لَحْمَهُ؟».

٢٠ ـ (١٦٧٤) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ بُدَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَىٰ؛ أَنَّ أَجِيراً لِيَعْلَى بْنِ مُنْيَةَ، عَضَّ رَجُلٌ ذِرَاعَهُ، فَجَذَبَهَا فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا. وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ؟».

٢١ ـ (١٦٧٣) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا فُرَيْشُ بْنُ أَنَسٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ ثَنَايَاهُ، فَاسْتَعْدَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ؟ ادْفَعْ يَدَكَ حَتَّىٰ يَعَضَّهَا ثُمَّ انْتَزِعْهَا».

22-(1674) Safwan Ibn Ya'li Ibn Munya narrated from his father that there came to The Prophet "Allah's blessing and peace be upon him" a man who had bitten the hand of another, and the other who had pulled out his hand with the result that his (the biter's) teeth had fallen. The Messenger of Allah "Allah's blessing and peace be upon him" cancelled his (claim), and said: "Do you like to bite as a camel bites?"

23-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father: I took part in the holy battle of Tabuk with The Messenger of Allah "Allah's blessing and peace be upon him". Ya'li used to say: "It was the most valuable one among my deeds, in my sight." Safwan told that Ya'li said: I had a servant who quarrelled with another man, and one of them bit the hand of the other. (Ata said that Safwan had told him who had bitten the hand of the other.) So he whose hand was bitten pulled it out from the (mouth of the) biter whose tooth was also drawn out. They both came to Allah's Apostle "Allah's blessing and peace be upon him" who made lawful (the falling down of) his tooth.

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[5] The law of equality applies to (such limbs as) teeth

24-(1675) Anas "Allah be pleased with him" narrated that Umm Haritha, the sister of Ar-Rubaiy (the paternal aunt of Anas) injured a person (i.e. she broke his tooth). The case was filed before Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" said: "The law of equality (in retaliation should be implemented). The law of equality (in retaliation should be implemented)." Umm Ar-Rubaiy said: "O Messenger of Allah! Will retribution be taken from so-and-so? By Allah, it shall not be taken from her." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Exalted be Allah! O Umm Rubaiy! The law of equality (in retaliation is a principle prescribed) in Allah's Book." She said: "No, by Allah, retribution will not be taken from her." She kept saying this until they (the relatives of the injured one) accepted the blood-wit. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily there are amongst the slaves of Allah (some) who (are so much righteous to the extent that) if they take oath by Allah, He would make them true to it."

٢٢ ـ (١٦٧٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنْ أَبِيهِ. قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَقَدْ عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتَاهُ ـ يَعْنِي الَّذِي عَضَّهُ ـ قَالَ: فَأَبْطَلَهَا النَّبِيُّ ﷺ. وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهُ كَمَا يَقْضَمُ الْفَحْلُ؟».

٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ.

قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ. قَالَ: وَكَانَ يَعْلَىٰ يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ عَمَلِي عِنْدِي. فَقَالَ عَطَاءٌ: قَالَ صَفْوَانُ: قَالَ يَعْلَىٰ: كَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَاناً فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ ـ قَالَ: لَقَدْ أَخْبَرَنِي صَفْوَانُ أَيُّهُمَا عَضَّ الآخَرَ ـ فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ، فَانْتَزَعَ إِحْدَىٰ ثَنِيَّتَيْهِ، فَأَتَيَا النَّبِيَّ ﷺ. فَأَهْدَرَ ثَنِيَّتَهُ.

(...) ـ وحدّثناه عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٥ ـ بابُ إِثْبَاتِ القِصَاصِ في الأَسْنَانِ وما في معناها

٢٤ ـ (١٦٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أُخْتَ الرُّبَيِّعِ، أُمَّ حَارِثَةَ، جَرَحَتْ إِنْسَاناً، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْقِصَاصَ. الْقِصَاصَ» فَقَالَتْ أُمُّ الرُّبَيِّعِ: يَا رَسُولَ اللَّهِ، أَيُقْتَصُّ مِنْ فُلاَنَةَ؟ وَاللَّهِ، لاَ يُقْتَصُّ مِنْهَا.

فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ، يَا أُمَّ الرُّبَيِّعِ، الْقِصَاصُ كِتَابُ اللَّهِ» قَالَتْ: لاَ وَاللَّهِ، لاَ يُقْتَصُّ مِنْهَا أَبَداً. قَالَ: فَمَا زَالَتْ حَتَّىٰ قَبِلُوا الدِّيَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[6] When should the blood of a Muslim be made lawful

25-(1676) Masruq narrated that Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I'm The Messenger of Allah, except in three cases: The married person who committed adultery, (taking) the life (in retribution) for life, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims)."

(...) A Hadith like this was narrated on the authority of Al-A'mash, with the same chain of transmitters.

26-(...) Masruq narrated that Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood in front of us and addressed us saying: "By Him, but Whom there is no god! It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I'm The Messenger of Allah, except three (types of) persons: the one who abandoned (his religion of) Islam, and deviated from the group (of Muslims), the married person who committed adultery, and (taking) the life (in retribution) for life." Al-A'mash said: I narrated it to Ibrahim, who narrated to me the like of it from Al-Aswad from A'isha "Allah be pleased with her".

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters.

[7] The sin of him who was the first to introduce murder

27-(1677) Masruq narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no person, killed illegally, but that the first son of Adam would bear a portion of (the sin of) his murder, because he was the first to introduce murder."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[8] The retribution of bloodshed in the hereafter, and it will be the first thing, which will be decided among the people on the Day of Judgement

28-(1678) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing which will be decided among the people on the Day of Judgement will be bloodshed."

٦ ـ باب ما يُبَاح به دَمُ المُسْلم

٢٥ ـ (١٦٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ، يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وأَنِّي رَسُولُ اللَّهِ، إِلاَّ بِإِحْدَىٰ ثَلاَثٍ: الثَّيِّبُ الزَّانِي. وَالنَّفْسُ بِالنَّفْسِ. وَالتَّارِكُ لِدِينِهِ. الْمُفَارِقُ لِلْجَمَاعَةِ».

[البخاري: كتاب الديات، باب قول الله تعالى: ﴿أن النفس بالنفس والعين بالعين...﴾، رقم: ٦٨٧٨].

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٢٦ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لأَحْمَدَ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «وَالَّذِي لاَ إِلَهَ غَيْرُهُ، لاَ يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلاَّ ثَلاَثَةُ نَفَرٍ: التَّارِكُ الإِسْلاَمَ، الْمُفَارِقُ لِلْجَمَاعَةِ أَوِ الْجَمَاعَةَ ـ شَكَّ فِيهِ أَحْمَدُ ـ وَالثَّيِّبُ الزَّانِي. وَالنَّفْسُ بِالنَّفْسِ».

(...) ـ قَالَ الأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ. فَحَدَّثَنِي، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ... بِمِثْلِهِ.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، بِالإِسْنَادَيْنِ جَمِيعاً... نَحْوَ حَدِيثِ سُفْيَانَ. وَلَمْ يَذْكُرَا فِي الْحَدِيثِ قَوْلَهُ: «وَالَّذِي لاَ إِلَهَ غَيْرُهُ».

٧ ـ باب بَيَان إثم من سَنَّ القَتْل

٢٧ ـ (١٦٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُقْتَلُ نَفْسٌ ظُلْماً، إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». [البخاري: كتاب احاديث الانبياء، باب خلق آدم وذريته، رقم: ٣٣٣٥].

(...) ـ وحدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِ جَرِيرٍ وَعِيسَى بْنِ يُونُسَ: «لأَنَّهُ سَنَّ الْقَتْلَ» لَمْ يَذْكُرَا: أَوَّلَ.

٨ ـ بابُ المُجَازَاةِ بالدِّمَاءِ في الآخرة وأنّها أوّلُ ما يُقْضى فيه بين النَّاسِ يَوْمَ القيامة

٢٨ ـ (١٦٧٨) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. جَمِيعاً عَنْ وَكِيعٍ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

[البخاري: كتاب الرقاق، باب القصاص يوم القيامة، رقم: ٦٥٣٣].

(...) A Hadith like this was narrated on the authority of Abu Wa'il from Abdullah from The Prophet "Allah's blessing and peace be upon him". According to a certain narration, it was mentioned: "which will be decided." But some narrated it as "in connection to which judgements will be established among the people."

[9] The decisive prohibition of bloodshed, (violation of) honors and (seizing) the property (of others illegally)

29-(1679) Abu Bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The division of time has turned to its original structure which was current when Allah created the Heavens and the Earths. The year consists of twelve months, out of which four months are sacred: Three are in succession: Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada the last and Sha'ban."

Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul-Hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes."

Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." Then, he (The Prophet) asked: "Haven't I conveyed (Allah's Message) to you?"

حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

غَيْرَ أَنَّ بَعْضَهُمْ قَالَ عَنْ شُعْبَةَ «يُقْضَىٰ». وَبَعْضُهُمْ قَالَ: «يُحْكَمُ بَيْنَ النَّاسِ».

٩ ـ باب تَحْرِيم الدِّماء والأعراض والأمْوَال

٢٩ ـ (١٦٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالأَرْضَ. السَّنَةُ اثْنَا عَشَرَ شَهْراً مِنْهَا أَرْبَعَةٌ حُرُمٌ. ثَلاَثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ. وَرَجَبٌ، شَهْرُ مُضَرَ، الَّذِي بَيْنَ جُمَادَىٰ وَشَعْبَانَ». ثُمَّ قَالَ: «أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَىٰ. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ الْبَلْدَةَ؟» قُلْنَا: بَلَىٰ. قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَىٰ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ ـ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ. كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ. فَلاَ تَرْجِعُنَّ بَعْدِي كُفَّاراً ـ أَوْ ضُلاَّلاً ـ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ. فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ يَكُونُ أَوْعَىٰ لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». ثُمَّ قَالَ: «أَلاَ هَلْ بَلَّغْتُ؟».

قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ: «وَرَجَبُ مُضَرَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «فَلاَ تَرْجِعُوا بَعْدِي».

[البخاري: كتاب العلم، باب قول النبي ﷺ: «رب مبلغ أوعى من سامع»، رقم: ٦٧].

30-(...) Abu Bakra "Allah be pleased with him" narrated: When it was that day (of Slaughtering Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" sat on his camel, and somebody caught hold of its nose string. Then, he asked: "Do you know which day is today?" we said: "Allah and His Messenger know better." (He kept so silent that) we thought he would give it another name. Then, he said: "Isn't it the day of Slaughtering Sacrifice?" we said: "It is so, O Messenger of Allah." Then, he asked: "Which is this month?" We said: "Allah and His Apostle know better." He said: "Isn't it the month of Dhul-Hijja?" We replied: "Yes, O Messenger of Allah." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." (He kept quiet so long that) we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours. It is incumbent on those who are present to convey (this message) to those who are absent." Then, he turned to two white-black rams, which he slaughtered, and a small herd of sheep, which he distributed among us.

(...) Abu Bakra "Allah be pleased with him" narrated: When it was that day (of Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" sat on his camel, and somebody caught hold of its nose string...and the rest is the same.

31-(...) Abu Bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Sacrifice, saying: "Which day is today?"...and the rest is the same as narrated by Ibn Awn, without mentioning "and your honours" or "Then, he turned to two white-black rams" and what follows it. It was mentioned in this narration that he (The Prophet) said: "As sacred as this day of yours, in this month of yours in this town of yours until you meet your Lord (on the Day of Judgement). Have I not reported (Allah's message to you)?" they said: "Yes." He said: "O Allah! Be witness (to that)."

[10] The validity of the confession of committing the murder, and the one whose man is murdered is entitled to take retribution, though it is desirable to beg his pardon

32-(1680) Simak Ibn Harb narrated from Alqama Ibn Wa'il from his father: While I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", a man came driving another with (the help of) a

٣٠ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: لَمَّا كَانَ ذٰلِكَ الْيَوْمُ. قَعَدَ عَلَى بَعِيرِهِ وَأَخَذَ إِنْسَانٌ بِخِطَامِهِ. فَقَالَ: «أَتَدْرُونَ أَيَّ يَوْمٍ هٰذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. فَقَالَ: «أَلَيْسَ بِيَوْمِ النَّحْرِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَالَ: «فَأَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. قَالَ: «أَلَيْسَ بِالْبَلْدَةِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ. كَحُرْمَةِ يَوْمِكُمْ هٰذَا. فِي شَهْرِكُمْ هٰذَا. فِي بَلَدِكُمْ هٰذَا، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ». قَالَ: ثُمَّ انْكَفَأَ إِلَىٰ كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا. وَإِلَىٰ جُزَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ عَوْنٍ. قَالَ: قَالَ مُحَمَّدٌ: قَالَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا كَانَ ذٰلِكَ الْيَوْمُ جَلَسَ النَّبِيُّ ﷺ عَلَىٰ بَعِيرٍ. قَالَ: وَرَجُلٌ آخِذٌ بِزِمَامِهِ ـ أَوْ قَالَ: بِخِطَامِهِ .... فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

٣١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ وَأَحْمَدُ بْنُ خِرَاشٍ. قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ، عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ بِإِسْنَادِ يَحْيَىٰ بْنِ سَعِيدٍ (وَسَمَّى الرَّجُلَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ) عَنْ أَبِي بَكْرَةَ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ. فَقَالَ: «أَيُّ يَوْمٍ هٰذَا؟»... وَسَاقُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ عَوْنٍ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ «وَأَعْرَاضَكُمْ» وَلاَ يَذْكُرُ: ثُمَّ انْكَفَأَ إِلَىٰ كَبْشَيْنِ، وَمَا بَعْدَهُ.

وَقَالَ فِي الْحَدِيثِ: «كَحُرْمَةِ يَوْمِكُمْ هٰذَا. فِي شَهْرِكُمْ هٰذَا. فِي بَلَدِكُمْ هٰذَا، إِلَىٰ يَوْمِ تَلْقَوْنَ رَبَّكُمْ. أَلا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ».

١٠ ـ باب صحةِ الإقرارِ بالقتلِ وتمكين ولي القتيل من القِصَاص، واستحباب طلب العفو منه

٣٢ ـ (١٦٨٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ حَرْبٍ؛ أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ حَدَّثَهُ؛ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: «إِنِّي

strap. He said: "O Messenger of Allah! This (man) killed my brother." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you really kill him?" he (whose brother was killed) said: "If he did not confess, I would hold the evidence against him." The man said: "Yes, I killed him." He (The Prophet) said: "Why did you kill him?" he said: "We were striking down the leaves of a tree when he insulted me and made me angry. I hit him with the axe on the side of his head and killed him."

The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have anything to afford (as a blood-money) on your behalf?" he said: "I have got nothing except my clothes and axe." He (The Prophet) said: "Do you think that your people would buy your life (by paying the blood-money on your behalf)?" he said: "I'm more insignificant in the sight of my people than to do that." Then, he (The Prophet) threw his strap to him (whose brother was killed) and said to him: "Here it is your companion." Then, the man set out with him. When he turned away, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he killed him, he would be like him (in the fact that he would have neither excellence nor favour)."

(Being informed of what The Prophet had said) he returned and said: "O Messenger of Allah! I was informed that you had said: "If he killed him, he would be like him." I caught hold of him according to your order." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not like that he should bear the burden of the sin of you and your companion (i.e. your killed brother)?" he said: "O Prophet of Allah! (Perhaps he said) yes, I like so." He (The Messenger of Allah) said: "If it is so, then, let it be." He threw the strap (of the murderer) and let him go.

33-(...) Alqama Ibn Wa'il narrated from his father that a man who killed another man was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who (passed a judgement, according to which he) enabled the heir of the murdered one to take retribution from him. He set out with him, dragging him with (the help of) a strap tied around his neck. When he turned away, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the killer and the killed would be admitted in the (Hell) fire." A person went to that man (who had the right of taking retribution), and reported to him the statement of The Messenger of Allah "Allah's blessing and peace be upon him", as a result of which, he let him (the murderer) go. Isma'il Ibn Salim said: I mentioned that (Hadith) to Habib Ibn Abu Thabit, who said: Ibn Abu Ashwa narrated to me that (it was so because) The Prophet "Allah's blessing and peace be upon him" had asked him to forgive him, but he rejected.

لَقَاعِدٌ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذَا قَتَلَ أَخِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَتَلْتَهُ؟» ـ فَقَالَ: إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ ـ قَالَ: نَعَمْ قَتَلْتُهُ. قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ مِنْ شَجَرَةٍ، فَسَبَّنِي فَأَغْضَبَنِي، فَضَرَبْتُهُ بِالْفَأْسِ عَلَىٰ قَرْنِهِ فَقَتَلْتُهُ.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟» قَالَ: مَالِي مَالٌ إِلاَّ كِسَائِي وَفَأْسِي. قَالَ: «فَتَرَىٰ قَوْمَكَ يَشْتَرُونَكَ؟» قَالَ: أَنَا أَهْوَنُ عَلَىٰ قَوْمِي مِنْ ذَاكَ. فَرَمَىٰ إِلَيْهِ بِنِسْعَتِهِ. وَقَالَ: «دُونَكَ صَاحِبَكَ». فَانْطَلَقَ بِهِ الرَّجُلُ.

فَلَمَّا وَلَّىٰ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ بَلَغَنِي أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» وَأَخَذْتَهُ بِأَمْرِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: يَا نَبِيَّ اللَّهِ، ـ لَعَلَّهُ قَالَ ـ بَلَىٰ. قَالَ: «فَإِنَّ ذَاكَ كَذَاكَ». قَالَ: فَرَمَىٰ بِنِسْعَتِهِ وَخَلَّىٰ سَبِيلَهُ.

٣٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ. قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ قَتَلَ رَجُلاً. فَأَقَادَ وَلِيَّ الْمَقْتُولِ مِنْهُ. فَانْطَلَقَ بِهِ وَفِي عُنُقِهِ نِسْعَةٌ يَجُرُّهَا، فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَأَتَىٰ رَجُلٌ الرَّجُلَ فَقَالَ لَهُ مَقَالَةَ رَسُولِ اللَّهِ ﷺ. فَخَلَّىٰ عَنْهُ.

قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ: فَذَكَرْتُ ذٰلِكَ لِحَبِيبِ بْنِ أَبِي ثَابِتٍ، فَقَالَ: حَدَّثَنِي ابْنُ أَشْوَعَ؛ أَنَّ النَّبِيَّ ﷺ إِنَّمَا سَأَلَهُ أَنْ يَعْفُوَ عَنْهُ فَأَبَىٰ.

[11] The blood money of the fetus, and the obligation of paying the blood money for the unintentional murder or the semi-intentional murder

34-(1681) Abu Huraira "Allah be pleased with him" narrated that two women of (the tribe of) Hudhail (fought one another and) one of them threw the other (with a stone) and caused her to have a miscarriage. The Prophet "Allah's blessing and peace be upon him" judged in connection with it (the fetus) that a slave or a slave-girl should be paid (as a blood-money).

35-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood-money for the fetus which was in the womb of a woman from the tribe of Banu Lihyan, as a result of an (attack by another woman which led to) abortion. But the lady about whom the judgement of compensation died, so The Prophet "Allah's blessing and peace be upon him" ordered that her inheritors should go to her offspring and husband and that the penalty should be paid by her close relatives.

36-(...) Abu Huraira "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's family. He made her son and those with him her heirs. Hamal Ibn An'Nabigha Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed."

(...) Abu Huraira "Allah be pleased with him" narrated that two women fought with each other...and the rest of the Hadith is the same without mentioning: He made her son and those who were with him her heirs. Somebody said: "Why should we pay blood-money? He did not name Hamal Ibn Malik.

١١ ـ باب دِيَة الجَنِين، ووجوب الدِّيَة في قتل الخَطَأ وشبه العمد على عاقلة الجَاني

٣٤ ـ (١٦٨١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ، رَمَتْ إِحْدَاهُمَا الأُخْرَىٰ، فَطَرَحَتْ جَنِينَهَا، فَقَضَىٰ فِيهِ النَّبِيُّ ﷺ، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ.

[البخاري: كتاب الطب، باب الكهانة، رقم: ٥٧٥٩].

٣٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ، سَقَطَ مَيْتاً، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا. وَأَنَّ الْعَقْلَ عَلَىٰ عَصَبَتِهَا.

[البخاري: كتاب الفرائض، باب ميراث المرأة والزوج والولد وغيره، رقم: ٦٧٤٠].

٣٦ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ. فَرَمَتْ إِحْدَاهُمَا الأُخْرَىٰ بِحَجَرٍ فَقَتَلَتْهَا. وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ: عَبْدٌ أَوْ وَلِيدَةٌ. وَقَضَىٰ بِدِيَةِ الْمَرْأَةِ عَلَىٰ عَاقِلَتِهَا. وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ. فَقَالَ حَمَلُ بْنُ النَّابِغَةِ الْهُذَلِيُّ: يَا رَسُولَ اللَّهِ، كَيْفَ أَغْرَمُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ، وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ». مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

[البخاري: كتاب الديات، باب جنين المرأة وأن العقل على الوالد...، رقم: ٦٩١٠].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اقْتَتَلَتِ امْرَأَتَانِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَلَمْ يَذْكُرْ: وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ. وَقَالَ: فَقَالَ قَائِلٌ: كَيْفَ نَعْقِلُ؟ وَلَمْ يُسَمِّ حَمَلَ بْنَ مَالِكٍ.

37-(1682) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated that a woman struck her fellow-wife who was pregnant with a tent-pole and killed her. One of them belonged to the tribe of Lihyan. Allah's Apostle "Allah's blessing and peace be upon him" made the killer's close relatives responsible for paying blood-money on her behalf, and ordered that a slave or a slave-girl should be given as blood-money for what was in her womb. One of the murderer's relatives said: "Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive), who was just like a nonentity (who deserved no compensation)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "He speaks rhymed phrases like the desert dwellers." He imposed the blood money upon them.

38-(...) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated that a woman struck her fellow-wife (who was pregnant) with a tent-pole and killed her. The file was brought to Allah's Apostle "Allah's blessing and peace be upon him" who made the killer's close relatives responsible for paying blood-money on her behalf. Since she (the killed woman) was pregnant, he also ordered that a slave or a slave-girl should be given (as blood-money for what was in her womb). One of the murderer's close relatives said: "Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive)? It is just like a nonentity (who deserves no compensation)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He speaks rhymed phrases like the desert dwellers."

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters.

(...) The same was narrated on the authority of Mansur, according to which (it was mentioned that) she had a miscarriage. This file was brought before The Prophet "Allah's blessing and peace be upon him", who judged that a slave or a slave girl should be given (as blood-money for the fetus), and made the heirs of the woman (who killed) responsible to pay it. The blood money for the killed woman was not mentioned.

39-(1683) Hisham Ibn Urwa narrated from his father that Al-Miswar Ibn Makhrama told that Umar consulted the people about the (blood-money which should be paid for) a woman's miscarriage. Al-Mughira Ibn Shu'ba said: "I witnessed The Prophet "Allah's blessing and peace be upon him" having judged that a slave or a slave-girl should be given for it." Umar said: "Bring me one to bear witness to you." Muhammad Ibn Maslama bore witness to him.

٣٧ ـ (١٦٨٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ وَهِيَ حُبْلَىٰ. فَقَتَلَتْهَا. قَالَ: وَإِحْدَاهُمَا لَحْيَانِيَّةٌ. قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَىٰ عَصَبَةِ الْقَاتِلَةِ. وَغُرَّةً لِمَا فِي بَطْنِهَا. فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنَغْرَمُ دِيَةَ مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟».

قَالَ: وَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

٣٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ امْرَأَةً قَتَلَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ. فَأُتِيَ فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَضَىٰ عَلَىٰ عَاقِلَتِهَا بِالدِّيَةِ. وَكَانَتْ حَامِلاً، فَقَضَىٰ فِي الْجَنِينِ بِغُرَّةٍ. فَقَالَ بَعْضُ عَصَبَتِهَا: «أَنَدِي مَنْ لاَ طَعِمَ وَلاَ شَرِبَ وَلاَ صَاحَ فَاسْتَهَلَّ؟ وَمِثْلُ ذٰلِكَ يُطَلُّ؟ قَالَ: فَقَالَ: «سَجْعٌ كَسَجْعِ الأَعْرَابِ؟».

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ مَعْنَىٰ حَدِيثِ جَرِيرٍ وَمُفَضَّلٍ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. بِإِسْنَادِهِمُ الْحَدِيثَ بِقِصَّتِهِ. غَيْرَ أَنَّ فِيهِ: فَأَسْقَطَتْ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَقَضَىٰ فِيهِ بِغُرَّةٍ. وَجَعَلَهُ عَلَىٰ أَوْلِيَاءِ الْمَرْأَةِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: دِيَةَ الْمَرْأَةِ.

٣٩ ـ (١٦٨٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. قَالَ: اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي مِلاَصِ الْمَرْأَةِ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ النَّبِيَّ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ.

قَالَ: فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَشَهِدَ لَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

(29) The Book Of Legal Punishments

[1] The legal punishment of theft

1-(1684) Az-Zuhri narrated from Amra from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to cut off (the hand of) the thief (if he stole no less than) quarter a Dinar or more.

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

2-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the thief should not be cut off unless (he stole no less than) quarter a Dinar or more."

3-(...) Amra narrated that she heard A'isha "Allah be pleased with her" saying that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The hand (of the thief) should not be cut off unless (he stole no less than) quarter a Dinar or more."

4-(...) A'isha "Allah be pleased with her" narrated that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The hand of the thief should not be cut off unless (he stole no less than) quarter a Dinar or more."

(...) A Hadith like this was narrated on the authority of Yazid Ibn Abdullah Ibn Al-Had, with the same chain of transmitters.

5-(1685) A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" except for stealing something equal to a shield in value, from skin or from steel, each of which had a significant price.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

٢٩ ـ كتابُ الحُدُودِ

١ ـ باب حَدِّ السَّرِقَة ونصابها

١ ـ (١٦٨٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْطَعُ السَّارِقَ فِي رُبْعِ دِينَارٍ فَصَاعِداً.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٨٩].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِمِثْلِهِ، فِي هٰذَا الإِسْنَادِ.

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ: وَحَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ ـ وَاللَّفْظُ لِلْوَلِيدِ وَحَرْمَلَةَ ـ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٠].

٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ ـ وَاللَّفْظُ لِهَارُونَ وَأَحْمَدَ ـ قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

٤ ـ (...) ـ حدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ مَنْصُورٍ. جَمِيعاً عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥ ـ (١٦٨٥) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي أَقَلَّ مِنْ ثَمَنِ الْمِجَنِّ، حَجَفَةٍ أَوْ تُرْسٍ. وَكِلاَهُمَا ذُو ثَمَنٍ.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٢].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيِّ.

6-(1686) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" cut (the hand of) a thief (when he stole) a shield priced at three Dirhams.

(...) The same was narrated on the authority of Nafi from Ibn Umar. Some narrators substituted the world "value" for "price".

7-(1687) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." (People interpreted the egg as an iron helmet, and thought that the rope might cost a few Dirhams).

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation of words.

[2] Cutting (the hand of) the thief belonging to a high social class, and forbiddance of intercession for canceling the legal punishments

8-(1688) A'isha "Allah be pleased with her" narrated: People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one has the courage to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if one amongst them belonging to a high social class stole, they would forgive him, and if a person amongst them belonging to a low social class stole, they would execute the Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

9-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: People of Quraish were concerned with the lady who had committed theft during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" in the expedition of the Conquest (of Mecca). They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one has the courage to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"."

When she was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and then Usama spoke about that to him, the colour of (the face of) The Messenger of Allah "Allah's blessing and peace be upon him" changed, and he said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Usama said to him: "Then, ask for Allah's forgiveness for me." In the evening, The Messenger of Allah "Allah's blessing and peace be upon him" got up and delivered a sermon. He praised Allah and lauded Him as He deserves. Then he said:

وَفِي حَدِيثِ عَبْدِ الرَّحِيمِ وَأَبِي أُسَامَةَ: وَهُوَ يَوْمَئِذٍ ذُو ثَمَنٍ.

٦ ـ (١٦٨٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ سَارِقاً فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٥].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَأَيُّوبَ بْنِ مُوسَىٰ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعُبَيْدِ اللَّهِ وَمُوسَىٰ بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ وَمَالِكِ بْنِ أَنَسٍ وَأُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَحْيَىٰ، عَنْ مَالِكٍ. غَيْرَ أَنَّ بَعْضَهُمْ قَالَ: قِيمَتُهُ، وَبَعْضُهُمْ قَالَ: ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ. [البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٨].

٧ ـ (١٦٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ. يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كُلُّهُمْ عَنْ عِيسَىٰ بْنِ يُونُسَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ يَقُولُ: «إِنْ سَرَقَ حَبْلاً، وَإِنْ سَرَقَ بَيْضَةً».

٢ ـ بابُ قَطْعِ السَّارِقِ الشَّرِيفِ وغيره، والنَّهْيِ عَنِ الشَّفَاعَةِ فِي الْحُدُودِ

٨ ـ (١٦٨٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟». ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ. وَايْمُ اللَّهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». وَفِي حَدِيثِ ابْنِ رُمْحٍ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ». [البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٥].

٩ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ فِي عَهْدِ النَّبِيِّ ﷺ. فِي غَزْوَةِ الْفَتْحِ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَأُتِيَ بِهَا رَسُولُ اللَّهِ ﷺ. فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ. فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» فَقَالَ لَهُ أُسَامَةُ: اسْتَغْفِرْ لِي. يَا رَسُولَ اللَّهِ. فَلَمَّا كَانَ

"Now and then: What destroyed the nations before you, was that if one amongst them belonging to a high social class stole, they would let him, and if a person amongst them belonging to a low social class stole, they would execute the Legal punishment on him. By Him, in Whose hand is my life! If Fatima, the daughter of Muhammad stole, I would cut off her hand."

Then, he ordered that the hand of this woman who had stolen should be cut off. A'isha "Allah be pleased with her" further said: Afterwards, her repentance (to Allah) was good, and she got married. She used to come to me, and I would convey her needs to The Messenger of Allah "Allah's blessing and peace be upon him".

10-(...) A'isha "Allah be pleased with her" narrated: A woman from Makhzum used to borrow the luggage (from others) and then refuse to give it back. The Prophet "Allah's blessing and peace be upon him" ordered that her hand should be cut off (because she had committed theft). Her family came to Usama Ibn Zaid and spoke to him (so that he might intercede for her with The Prophet). He spoke to The Messenger of Allah "Allah's blessing and peace be upon him" (and interceded) for her...and the rest of the Hadith is the same.

11-(1689) Jabir "Allah be pleased with him" narrated that once, a woman from Makhzum committed theft. She was brought to The Messenger of Allah "Allah's blessing and peace be upon him". She sought refuge with Umm Salama, the wife of The Prophet "Allah's blessing and peace be upon him". Upon this, The Prophet "Allah's blessing and peace be upon him" said: "By Allah! If it was Fatima (who had committed theft), I would cut her hand." Then, it (her hand) was cut off.

[3] The legal punishment of committing adultery

12-(1690) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (teachings) from me! Take (instructions) from me! Allah has ordained a way for those (women): (The legal punishment of adultery committed by) an unmarried (male or female) with an unmarried (or married female or male) is to receive one hundred lashes and a (sentence of a) year in exile. (The legal punishment of adultery committed by) a married (male or female) with a married (or an unmarried female or male) is to receive one hundred lashes and a (sentence of) stoning to death."

(...) A Hadith like this was narrated on the authority of Mansur, with the same chain of transmitters.

الْعَشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ فَاخْتَطَبَ فَأَثْنَىٰ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ. وَإِنِّي، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يَدُهَا.

قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَحَسُنَتْ تَوْبَتُهَا بَعْدُ. وَتَزَوَّجَتْ. وَكَانَتْ تَأْتِينِي بَعْدَ ذٰلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الشهادات، باب شهادة القاذف والسارق والزاني، رقم: ٢٦٤٨].

١٠ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ تُقْطَعَ يَدُهَا، فَأَتَىٰ أَهْلُهَا أُسَامَةَ بْنَ زَيْدٍ فَكَلَّمُوهُ، فَكَلَّمَ رَسُولَ اللَّهِ ﷺ فِيهَا. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

١١ ـ (١٦٨٩) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ. فَعَاذَتْ بِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ، لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا» فَقُطِعَتْ.

٣ ـ باب حَدِّ الزِّنَى

١٢ ـ (١٦٩٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا عَنِّي خُذُوا عَنِّي. قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الْبِكْرُ بِالْبِكْرِ، جَلْدُ مِئَةٍ وَنَفْيُ سَنَةٍ، وَالثَّيِّبُ بِالثَّيِّبِ، جَلْدُ مِئَةٍ وَالرَّجْمُ».

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

13-(...) Ubada Ibn As-Samit reported that whenever revelation was sent down to Allah's Apostle "Allah's blessing and peace be upon him", he would feel its severity, and the complexion of his face would change. One day, revelation was sent down upon him, with the result that he felt the same severity. When such a state was over and he was relieved, he said: "Take (instructions) from me! Allah has ordained a way for those (women who commit adultery): (When) a married man (commits adultery) with a married woman, and an unmarried man with an unmarried woman, then in case of the married (persons) there is (a legal punishment of) one hundred lashes and then stoning (to death); and in case of the unmarried persons, there is (the legal punishment of) one hundred lashes and exile for a year."

14-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but according to this narration (it was mentioned that) the unmarried should be lashed and exiled, and the married person should be lashed and stoned to death. Neither one year nor one hundred was mentioned.

[4] Stoning to death the married adulterer

15-(1691) Ibn Abbas "Allah be pleased with both" reported that Umar Ibn Al-Khattab "Allah be pleased with him" sat on the pulpit of Allah's Apostle "Allah's blessing and peace be upon him" and said: "No doubt, Allah sent Muhammad "Allah's blessing and peace be upon him" with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, kept it in our memory and understood it. Allah's Apostle "Allah's blessing and peace be upon him" stoned to death (the married adulterer and adulteress) and so did we after him. I am afraid that over the time, the people may say: We do not find the (punishment of) stoning to death in the Book of Allah, and thus go astray by leaving this duty prescribed by Allah. Stoning to death is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, there is pregnancy, or a confession."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[5] What about him who confessed of committing adultery

16-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have

١٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ كُرِبَ لِذٰلِكَ وَتَرَبَّدَ لَهُ وَجْهُهُ. قَالَ: فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ. فَلُقِيَ كَذٰلِكَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «خُذُوا عَنِّي، فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الثَّيِّبُ بِالثَّيِّبِ وَالْبِكْرُ بِالْبِكْرِ. الثَّيِّبُ جَلْدُ مِئَةٍ ثُمَّ رَجْمٌ بِالْحِجَارَةِ. وَالْبِكْرُ جَلْدُ مِئَةٍ ثُمَّ نَفْيُ سَنَةٍ».

١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «الْبِكْرُ يُجْلَدُ وَيُنْفَىٰ. وَالثَّيِّبُ يُجْلَدُ وَيُرْجَمُ» لاَ يَذْكُرَانِ: سَنَةً وَلاَ مِائَةً.

٤ ـ باب رَجْمِ الثَّيِّبِ في الزنا

١٥ ـ (١٦٩١) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ جَالِسٌ عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ. وَأَنْزَلَ عَلَيْهِ الْكِتَابَ. فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ. قَرَأْنَاهَا وَوَعَيْنَاهَا وَعَقَلْنَاهَا، فَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَىٰ، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ. فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ. وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَىٰ مَنْ زَنَىٰ إِذَا أَحْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوْ الاعْتِرَافُ.

[البخاري: كتاب الحدود، باب الاعتراف بالزنا، رقم: ٦٨٢٩].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

٥ ـ باب مَنِ اعترفَ على نفسِهِ بالزنا

١٦ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. But the man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and said: "O Allah's Apostle! I have committed fornication." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. He repeated the same with him four times. So after the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" asked him: "Are you married?" he replied in the affirmative. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Go and stone him to death." Ibn Shihab said: I was told by a person who heard Jabir "Allah be pleased with him" saying: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al-Harra, and stoned him till he died.

(...) A Hadith like this was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...)A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters, according to which Ibn Shihab said: I was told by a person who heard Jabir Ibn Abdullah "Allah be pleased with both" saying...and the rest is the same as mentioned by Uqail.

(...) Jabir Ibn Abdullah narrated the same as narrated by Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

17-(1692) Jabir Ibn Samura "Allah be pleased with him" narrated: I saw Ma'iz Ibn Malik As he was being brought to Allah's Apostle "Allah's blessing and peace be upon him". He was a short man with strong sinews, having no cloak around him. He witnessed against himself four times that he had committed adultery, whereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Perhaps you kissed or embraced (her)." He said: "No, by Allah! One deviating (from the straight path) has committed adultery." He (The Prophet) had him stoned to death, and then delivered the following speech: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give a small quantity of milk! By Allah, in case I was enabled (by Allah) to catch hold of anyone of those, I would surely punish him (in such a way as to prevent anyone else from doing so)."

عَوْفٍ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: أَتَى رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَنَادَاهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ، فَتَنَحَّى تِلْقَاءَ وَجْهِهِ. فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. حَتَّى ثَنَى ذَلِكَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَبِكَ جُنُونٌ؟» قَالَ: لاَ. قَالَ: «فَهَلْ أَحْصَنْتَ؟» قَالَ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ».

[البخاري: كتاب الحدود، باب لا يرجم المجنون والمجنونة، رقم: ٦٨١٥].

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: فَكُنْتُ فِيمَنْ رَجَمَهُ. فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ. فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

(...) ـ وَرَوَاهُ اللَّيْثُ أَيْضًا، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ **وَحَدَّثَنِيهِ** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ أَيْضاً.

وَفِي حَدِيثِهِمَا جَمِيعاً: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، كَمَا ذَكَرَ عُقَيْلٌ.

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ رِوَايَةِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

١٧ ـ (١٦٩٢) ـ **وحدّثني** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: رَأَيْتُ مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ ـ رَجُلٌ قَصِيرٌ أَعْضَلُ ـ لَيْسَ عَلَيْهِ رِدَاءٌ. فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ زَنَى. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ؟» قَالَ: لاَ. وَاللَّهِ، إِنَّهُ قَدْ زَنَى الآخَرُ. قَالَ: فَرَجَمَهُ. ثُمَّ خَطَبَ فَقَالَ: «أَلاَ كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ، خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ يَمْنَحُ أَحَدُهُمُ الْكُثْبَةَ. أَمَا وَاللَّهِ، إِنْ يُمْكِنِّي مِنْ أَحَدِهِمْ لأُنَكِّلَنَّهُ عَنْهُ».

18-(...) Shu'ba narrated that Simak Ibn Harb said: I heard Jabir Ibn Samura saying: A short disheveled man with strong sinews and a lower garment (without an upper garment) over him, committed adultery. He (The Prophet) rejected his witness twice after which he ordered that he should be stoned to death. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give a small quantity of milk! By Allah, if Allah enabled me to catch hold of anyone of those, I would surely punish him (in such a way as to prevent anyone else from doing so)." He (the narrator) said: I narrated it to Sa'id Ibn Jubair, who said: He (The Prophet) returned him four times.

(...) The same was narrated on the authority of Jabir Ibn Samura, from The Prophet "Allah's blessing and peace be upon him". Shababa agreed with him upon (the statement that) he (The Prophet) sent him back twice. According to the narration of Abu Amir, he sent him back twice or thrice.

19-(1693) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik: "Has that which reached me about you been true?" he said: "What is that which reached you about me?" he said: "I was reported that you had sexual intercourse with the girl of Banu so-and-so." He said: "Yes (I did)." When he bore four witnesses against himself, he (The Prophet) ordered that he should be stoned to death.

20-(1694) Abu Sa'id "Allah be pleased with him" narrated that a man from (the tribe of) Aslam came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I committed a misdeed (of adultery). So, execute its legal punishment upon me." The Messenger of Allah "Allah's blessing and peace be upon him" asked his family who said: "We know nothing bad of him except that he committed a misdeed, and he thinks that nothing would save him from it unless its legal punishment is executed on him." When he returned to The Prophet "Allah's blessing and peace be upon him", he ordered us to stone him to death.

We went with him to Baqi Gharqad. We neither fastened him, nor did we dig a pit for him. We threw him with the (pieces of) bone, solid earth and pebbles. But, he ran away, and we ran after him until he came to the side of Al-Harra, where he stood erect before us. We threw him with the rocks of Harra (i.e. the huge stones) until he (died and) became motionless.

١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ قَصِيرٍ، أَشْعَثَ، ذِي عَضَلاَتٍ، عَلَيْهِ إِزَارٌ وَقَدْ زَنَىٰ. فَرَدَّهُ مَرَّتَيْنِ. ثُمَّ أَمَرَ بِهِ فَرُجِمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ، تَخَلَّفَ أَحَدُكُمْ يَنِبُّ نَبِيبَ التَّيْسِ. يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ. إِنَّ اللَّهَ لاَ يُمْكِنِّي مِنْ أَحَدٍ مِنْهُمْ إِلاَّ جَعَلْتُهُ نَكَالاً» ـ أَوْ نَكَّلْتُهُ ـ.

قَالَ: فَحَدَّثْتُهُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ.

وَوَافَقَهُ شَبَابَةُ عَلَىٰ قَوْلِهِ: فَرَدَّهُ مَرَّتَيْنِ. وَفِي حَدِيثِ أَبِي عَامِرٍ: فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلاَثاً.

١٩ ـ (١٦٩٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلاَنٍ» قَالَ: نَعَمْ. قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ. ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

٢٠ ـ (١٦٩٤) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَجُلاً مِنْ أَسْلَمَ يُقَالُ لَهُ مَاعِزُ بْنُ مَالِكٍ، أَتَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ: إِنِّي أَصَبْتُ فَاحِشَةً. فَأَقِمْهُ عَلَيَّ. فَرَدَّهُ النَّبِيُّ ﷺ مِراراً. قَالَ: ثُمَّ سَأَلَ قَوْمَهُ؟ فَقَالُوا: مَا نَعْلَمُ بِهِ بَأْساً. إِلاَّ أَنَّهُ أَصَابَ شَيْئاً، يَرَىٰ أَنَّهُ لاَ يُخْرِجُهُ مِنْهُ إِلاَّ أَنْ يُقَامَ فِيهِ الْحَدُّ. قَالَ: فَرَجَعَ إِلَى النَّبِيِّ ﷺ. فَأَمَرَنَا أَنْ نَرْجُمَهُ. قَالَ: فَانْطَلَقْنَا بِهِ إِلَىٰ بَقِيعِ الْغَرْقَدِ. قَالَ: فَمَا أَوْثَقْنَاهُ وَلاَ حَفَرْنَا لَهُ. قَالَ: فَرَمَيْنَاهُ بِالْعَظْمِ وَالْمَدَرِ وَالْخَزَفِ. قَالَ: فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ. حَتَّىٰ أَتَىٰ عُرْضَ الْحَرَّةِ. فَانْتَصَبَ لَنَا. فَرَمَيْنَاهُ

In the evening, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it that whenever we set out for an expedition in the cause of Allah, a man would lag behind among our families, shrieking like the bleating of a male goat! It is my duty that none of those who did so was brought to me, but that I would surely punish him (in such a way as to prevent anyone else from doing so)." He neither asked for Allah's forgiveness for him, nor did he abuse him.

21-(...) The same was narrated on the authority of Dawud, with the same chain of transmitters, according to which he said: In the evening, The Prophet "Allah's blessing and peace be upon him" got up, praised Allah and lauded Him. Then he said: "Now and then: What about some people, from whom one would lag behind whenever we set out for an expedition, and he has a shrieking like the pleating of a male goat..." he did not say "among our families."

(...) The same was narrated on the authority of Dawud, but in the Hadith narrated by Sufyan (it was mentioned): He confessed of committing adultery thrice.

22-(1695) Sulaiman Ibn Buraida narrated from his father that Ma'iz Ibn Malik came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Purify me!" he said to him: "Woe to you! Return and ask for Allah's forgiveness for you and repent to Him." He returned but not afar when he came back once again and said: "O Messenger of Allah! Purify me!" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Return and ask for Allah's forgiveness for you and repent to Him." He returned but not afar when he came back (for the third time) and said: "O Messenger of Allah! Purify me!" The Prophet "Allah's blessing and peace be upon him" said to him the same. When he came in the fourth time, The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "From what should I purify you?" The Messenger of Allah "Allah's blessing and peace be upon him" asked whether he was mad, and he was told that he was not mad. He asked: "Has he drunk wine?" a man got up and smelled him, but no smell of wine was detected on him. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Has you committed adultery?" he replied in the affirmative. He ordered (that he should be stoned to death), and he was stoned to death.

بِجَلاَمِيدِ الْحَرَّةِ ـ يَعْنِي الْحِجَارَةَ ـ حَتَّىٰ سَكَتَ. قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً مِنَ الْعَشِيِّ فَقَالَ: «أَوَ كُلَّمَا انْطَلَقْنَا غُزَاةً فِي سَبِيلِ اللَّهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا. لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ، عَلَيَّ أَنْ لاَ أُوتَىٰ بِرَجُلٍ فَعَلَ ذٰلِكَ إِلاَّ نَكَّلْتُ بِهِ». قَالَ: فَمَا اسْتَغْفَرَ لَهُ وَلاَ سَبَّهُ.

٢١ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ، بِهٰذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ.

وَقَالَ فِي الْحَدِيثِ: فَقَامَ النَّبِيُّ ﷺ مِنَ الْعَشِيِّ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ، إِذَا غَزَوْنَا، يَتَخَلَّفُ أَحَدُهُمْ عَنَّا. لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ». وَلَمْ يَقُلْ: «فِي عِيَالِنَا».

(...) ـ **وحدّثنا** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ دَاوُدَ، بِهٰذَا الإِسْنَادِ، بَعْضَ هٰذَا الْحَدِيثِ. غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: فَاعْتَرَفَ بِالزِّنَىٰ ثَلاَثَ مَرَّاتٍ.

٢٢ ـ (١٦٩٥) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ ـ وَهُوَ ابْنُ الْحَارِثِ الْمُحَارِبِيُّ ـ، عَنْ غَيْلاَنَ ـ وَهُوَ ابْنُ جَامِعٍ الْمُحَارِبِيُّ ـ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ: «وَيْحَكَ، ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ. ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ، ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ. ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي. فَقَالَ النَّبِيُّ ﷺ مِثْلَ ذٰلِكَ. حَتَّىٰ إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فِيمَ أُطَهِّرُكَ؟» فَقَالَ: مِنَ الزِّنَىٰ. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: «أَبِهِ جُنُونٌ؟» فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ. فَقَالَ: «أَشَرِبَ خَمْراً؟» فَقَامَ رَجُلٌ فَاسْتَنْكَهَهُ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَزَنَيْتَ؟» فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ فَرُجِمَ.

The people divided into two different parties (having two different opinions) about him. Some said: "He was destroyed, and his sin surrounded him." Others said: "There was no repentance better than that of Ma'iz, who came to The Prophet "Allah's blessing and peace be upon him", put his hand in his hand, and said to him: "Kill me with the stones (for the crime I had committed)."" They remained as such for two or three days after which The Messenger of Allah "Allah's blessing and peace be upon him" came while they were sitting. He sat and then said: "Ask for Allah's forgiveness for Ma'iz Ibn Malik." They said: "Might Allah forgive Ma'iz Ibn Malik!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, he offered a repentance (to Allah, so much great) that if it was distributed among (people of) a nation, it would extend to imply them."

Moreover, a woman from Ghamid, a branch of Azd came to him and said: "O Messenger of Allah! Purify me!" he said to her: "Woe to you! Return, ask for Allah's forgiveness for you, and repent to Him." She said: "I think you intend to send me back as you had sent back Ma'iz Ibn Malik." He asked: "What is the matter?" she said that she was pregnant as a result of committing adultery. He asked: "Is it you (who committed adultery with him)?" she replied in the affirmative. He said: "(You would receive no punishment) until you give birth to what is in your womb." A man from the Ansar sponsored her until she had delivered. When she delivered (her child) he came to The Prophet "Allah's blessing and peace be upon him" and said: "The woman belonging to Ghamid delivered (her child)." He (The Prophet) said: "We should not stone her to death and leave her child so small, without anyone to suckle him." A man from the Ansar got up and said: "I'm responsible for (the costs of) suckling him, O Prophet of Allah." Subsequently, he (The Prophet) stoned her to death.

23-(...) Abdullah Ibn Buraida narrated from his father that Ma'iz Ibn Malik Al-Aslami came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've wronged myself since I committed adultery. I have the desire that you should purify me." He sent him back. On the following day, he (Ma'iz) came to him and said: "O Messenger of Allah! I committed adultery." He (The Prophet) sent him back once again. The Messenger of Allah "Allah's blessing and peace be upon him" sent to his people (a message) saying: "Do you know if there is anything wrong with his mind which you deny?" They said: "We do not know him but as a wise good man among us, according to our judgement."

فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ: قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ. وَقَائِلٌ يَقُولُ: مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَاعِزٍ؛ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ. ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلَبِثُوا بِذٰلِكَ يَوْمَيْنِ أَوْ ثَلاثَةً.

ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: «اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ». قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ».

قَالَ: ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ مِنَ الأَزْدِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ: «وَيْحَكِ، ارْجِعِي فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ» فَقَالَتْ: أَرَاكَ تُرِيدُ أَنْ تُرَدِّدَنِي كَمَا رَدَّدْتَ مَاعِزَ بْنَ مَالِكٍ. قَالَ: «وَمَا ذَاكِ؟» قَالَتْ: إِنَّهَا حُبْلَىٰ مِنَ الزِّنَىٰ. فَقَالَ: «آنْتِ؟» قَالَتْ: نَعَمْ. فَقَالَ لَهَا: «حَتَّىٰ تَضَعِي مَا فِي بَطْنِكِ». قَالَ: فَكَفَلَهَا رَجُلٌ مِنَ الأَنْصَارِ حَتَّىٰ وَضَعَتْ.

قَالَ: فَأَتَى النَّبِيَّ ﷺ فَقَالَ: قَدْ وَضَعَتِ الْغَامِدِيَّةُ. فَقَالَ: «إِذاً لاَ نَرْجُمُهَا وَنَدَعُ وَلَدَهَا صَغِيراً لَيْسَ لَهُ مَنْ يُرْضِعُهُ» فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: إِلَيَّ رَضَاعُهُ. يَا نَبِيَّ اللَّهِ. قَالَ: فَرَجَمَهَا.

٢٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا بُشَيْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ مَاعِزَ بْنَ مَالِكٍ الأَسْلَمِيَّ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَزَنَيْتُ وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي، فَرَدَّهُ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ.

فَرَدَّهُ الثَّانِيَةَ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَىٰ قَوْمِهِ فَقَالَ: «أَتَعْلَمُونَ بِعَقْلِهِ بَأْساً

He (Ma'iz) came for the third time (and said the same), and he (The Prophet sent him back and he) sent to them (his people, asking about him) and they told him that there was nothing wrong with him or with his mind. When it was the fourth time, a pit was dug for him and he (The Prophet) ordered (that he should be stoned to death) and he was stoned to death.

He (the narrator) added: Then, a woman from Ghamid came to him (The Prophet), and said: "O Messenger of Allah! I committed adultery, so purify me." He (The Prophet) sent her back. On the following day she (came and) said: "O Messenger of Allah! Why do you send me back? Perhaps, you send me back as you sent Ma'iz back. By Allah, I became pregnant (as a result of committing adultery)." He said: "Well, if you insist on that, then go away until you deliver (what is in your womb)." When she delivered she came with the child (wrapped) in a rag and said: "Here is the child whom I delivered." He said: "Go away and suckle him (and do not come back) until you wean him." When she had weaned him, she came to him with the child, catching hold of a piece of bread in his hand. She said: "O Messenger of Allah! Here is he after I had weaned him and now he eats food." He (The Prophet) entrusted the child to one of the Muslims and ordered (that she should receive the legal punishment of adultery) and she was put in a ditch up to her chest and he ordered people who stoned her. Khalid Ibn Al-Walid came forward with a stone, which he flung at her head with the result that the blood gushed forth on the face of Khalid who abused her. Allah's Apostle "Allah's blessing and peace be upon him" heard his (Khalid's) abusing her. He (The Prophet) said: "O Khalid! Be quiet! By Him in Whose Hand is my life! She offered such a repentance that even if a wrongful tax collector had repented, he would have been forgiven." Then he ordered her (to be brought) and he offered the funeral prayer on her. Then, she was buried.

24-(1696) Imran Ibn Husain "Allah be pleased with him" narrated that a woman from (the tribe of) Juhaina came to The Messenger of Allah "Allah's blessing and peace be upon him", and she was pregnant as a result of adultery. She said: "O Prophet of Allah! I committed (a prohibited thing which necessitates) one of the legal punishments. So, execute it upon me." The Prophet "Allah's blessing and peace be upon him" called her guardian and said: "Be good to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was

تُنْكِرُونَ مِنْهُ شَيْئاً؟» فَقَالُوا: مَا نَعْلَمُهُ إِلاَّ وَفِيَّ الْعَقْلِ. مِنْ صَالِحِينَا. فِيمَا نُرَىٰ.

فَأَتَاهُ الثَّالِثَةَ، فَأَرْسَلَ إِلَيْهِمْ أَيْضاً فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ؛ أَنَّهُ لاَ بَأْسَ بِهِ وَلاَ بِعَقْلِهِ. فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً، ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي. وَإِنَّهُ رَدَّهَا. فَلَمَّا كَانَ الْغَدُ قَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزاً. فَوَاللَّهِ، إِنِّي لَحُبْلَىٰ. قَالَ: «إِمَّا لاَ، فَاذْهَبِي حَتَّىٰ تَلِدِي» فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ.

قَالَتْ: هٰذَا قَدْ وَلَدْتُهُ. قَالَ: «اذْهَبِي فَأَرْضِعِيهِ حَتَّىٰ تَفْطِمِيهِ». فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ. فَقَالَتْ: هٰذَا، يَا نَبِيَّ اللَّهِ، قَدْ فَطَمْتُهُ، وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَىٰ رَجُلٍ مِنَ الْمُسْلِمِينَ. ثُمَّ أَمَرَ بِهَا فَحُفِرَ لَهَا إِلَىٰ صَدْرِهَا. وَأَمَرَ النَّاسَ فَرَجَمُوهَا.

فَيُقْبِلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ. فَرَمَىٰ رَأْسَهَا. فَتَنَضَّحَ الدَّمُ عَلَىٰ وَجْهِ خَالِدٍ. فَسَبَّهَا. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ سَبَّهُ إِيَّاهَا. فَقَالَ: «مَهْلاً يَا خَالِدُ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً، لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ».

ثُمَّ أَمَرَ بِهَا فَصَلَّىٰ عَلَيْهَا وَدُفِنَتْ.

٢٤ ـ (١٦٩٦) ـ حدّثني أَبُو غَسَّانَ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو قِلاَبَةَ؛ أَنَّ أَبَا الْمُهَلَّبِ حَدَّثَهُ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ ﷺ، وَهِيَ حُبْلَىٰ مِنَ الزِّنَىٰ. فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ. فَدَعَا نَبِيُّ اللَّهِ ﷺ وَلِيَّهَا. فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا» فَفَعَلَ. فَأَمَرَ بِهَا نَبِيُّ اللَّهِ ﷺ. فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ. ثُمَّ صَلَّىٰ عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا؟ يَا نَبِيَّ اللَّهِ، وَقَدْ زَنَتْ. فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ

stoned to death. Then, he offered the funeral prayer on her. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

(...) A Hadith like this was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

25-(1697&1698) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I beseech you by Allah to judge in my case according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year."

The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will receive a hundred lashes and one-year exile. O Unais! (addressing somebody) go in the morning to the wife of this (man) and if she confessed (of committing adultery) stone her to death." So, Unais went in the morning (and asked her). When she confessed (of adultery) The Messenger of Allah "Allah's blessing and peace be upon him" ordered (that she should be stoned) and she was stoned to death.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[6] Stoning to death the adulterers from Jews and the non-Muslims under the protection of Muslims

26-(1699) Ibn Umar "Allah be pleased with both" narrated: A Jew and a Jewess were brought to The Messenger of Allah "Allah's blessing and

الْمَدِينَةِ لَوَسِعَتْهُمْ. وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَىٰ؟».

وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٥ ـ (١٦٩٧/١٦٩٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّهُمَا قَالاَ: إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ اللَّهِ. فَقَالَ الْخَصْمُ الآخَرُ، وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ. فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَىٰ هٰذَا. فَزَنَىٰ بِامْرَأَتِهِ. وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ. فَافْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَوَلِيدَةٍ. فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي؛ أَنَّمَا عَلَى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ. وَأَنَّ عَلَى امْرَأَةِ هٰذَا الرَّجْمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ. الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ. وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ، وَتَغْرِيبُ عَامٍ، وَاغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا».

قَالَ: فَغَدَا عَلَيْهَا. فَاعْتَرَفَتْ. فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرُجِمَتْ.

[البخاري: كتاب الوكالة، باب الوكالة في الحدود، رقم: ٢٣١٤].

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٦ ـ بَابُ رَجْمِ الْيَهُودِ أَهْلَ الذِّمَّةِ فِي الزِّنَى

٢٦ ـ (١٦٩٩) ـ **حدّثني** الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ

peace be upon him", and they had committed adultery. The Prophet "Allah's blessing and peace be upon him" went to the (learnt men of) Jews and asked them: "What do you find (as a legal punishment) for the adulterers in (your Book of) Torah?" They replied: "We blacken their faces with charcoal, carry them with their faces turning opposite and circumambulate with them (among the people)." He said: "Then, bring the Torah if you are truthful." The Torah was brought, and while they were reciting it, the one who was reciting put his hand over the Divine Verse of stoning to death and read what was before and what was next to it. Abdullah Ibn Salam who was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" said: "Order him to lift up his hand." He lifted up his hand, beneath which the Divine Verse of stoning to death was. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Umar further said: I was one of those who participated in stoning them to death. I saw the Jew sheltering her from the stones.

27-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death two adulterers of the Jews: a man and a woman who committed adultery, whom the Jews brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

(...) Ibn Umar "Allah be pleased with both" narrated that the Jews brought to The Messenger of Allah "Allah's blessing and peace be upon him" a man and a woman from among them, who had committed adultery...and the rest is the same.

28-(1700) Al-Bara Ibn Azib "Allah be pleased with him" narrated: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of adultery in your Book (of Torah)?" he called one of their learnt men and asked him: "I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?"

He said: "No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of

أُتِيَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ زَنَيَا، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ جَاءَ يَهُودَ. فَقَالَ: «مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَىٰ مَنْ زَنَىٰ؟» قَالُوا: نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا. وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا. وَيُطَافُ بِهِمَا.

قَالَ: «فَأْتُوا بِالتَّوْرَاةِ. إِنْ كُنْتُمْ صَادِقِينَ» فَجَاؤُوا بِهَا فَقَرَؤُوهَا. حَتَّىٰ إِذَا مَرُّوا بِآيَةِ الرَّجْمِ، وَضَعَ الْفَتَى، الَّذِي يَقْرَأُ، يَدَهُ عَلَىٰ آيَةِ الرَّجْمِ. وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ: مُرْهُ فَلْيَرْفَعْ يَدَهُ، فَرَفَعَهَا، فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ. فَرُجِمَا.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: كُنْتُ فِيمَنْ رَجَمَهُمَا. فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.

٢٧ ـ (...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَهْلِ الْعِلْمِ. مِنْهُمْ مَالِكُ بْنُ أَنَسٍ؛ أَنَّ نَافِعاً أَخْبَرَهُمْ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَمَ فِي الزِّنَىٰ يَهُودِيَّيْنِ. رَجُلاً وَامْرَأَةً زَنَيَا، فَأَتَتِ الْيَهُودُ إِلَىٰ رَسُولِ اللَّهِ ﷺ بِهِمَا... وَسَاقُوا الْحَدِيثَ بِنَحْوِهِ.

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يعرفونه كما يعرفون أبناءهم...﴾، رقم: ٣٦٣٥].

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ الْيَهُودَ جَاؤُا إِلَىٰ رَسُولِ اللَّهِ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَيَا. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ.

[البخاري: كتاب الجنائز، باب الصلاة على الجنائز بالمصلى والمسجد، رقم: ١٣٢٩].

٢٨ ـ (١٧٠٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِيَهُودِيٍّ مُحَمَّماً مَجْلُوداً. فَدَعَاهُمْ ﷺ فَقَالَ:

adultery) became prevalent among or great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die." He ordered (that he should be stoned) and he was stoned to death.

On that occasion, Allah revealed: "O Messenger! let not those grieve thee, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no Faith; or it be among the Jews- men who will listen to any lie- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such- it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment." (The Repast "Al-Ma'ida" 41)

He means that (the Jews used to) say: "Come to Muhammad "Allah's blessing and peace be upon him" (to ask for his religious verdict as regards the adultery). If he ordered you to execute (the punishment of) charcoaling the face and lashing, then accept it from him, and if he ordered you to execute (the punishment of) stoning to death, then beware (of taking it)." In this connection Allah Almighty revealed: "If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (The Repast 44) "And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (The Repast 45) "If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (The Repast 47) that implies all of the unbelievers.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, up to his saying: Then, The Prophet "Allah's blessing and peace be upon him" ordered (that he should be stoned) and he was stoned to death. What follows that was not mentioned.

«هٰكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالُوا: نَعَمْ، فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ.

فَقَالَ: «أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَىٰ مُوسَىٰ، أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالَ: لاَ، وَلَوْلاَ أَنَّكَ نَشَدْتَنِي بِهٰذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ. وَلٰكِنَّهُ كَثُرَ فِي أَشْرَافِنَا. فَكُنَّا، إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ. وَإِذَا أَخَذْنَا الضَّعِيفَ، أَقَمْنَا عَلَيْهِ الْحَدَّ.

قُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَىٰ شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ. فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ» فَأَمَرَ بِهِ فَرُجِمَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

﴿يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ﴾. إِلَىٰ قَوْلِهِ: ﴿إِنْ أُوتِيتُمْ هٰذَا فَخُذُوهُ﴾ [المائدة: ٤١] يَقُولُ: ائْتُوا مُحَمَّداً ﷺ. فَإِنْ أَمَرَكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخُذُوهُ. وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاحْذَرُوا.

فَأَنْزَلَ اللَّهُ تَعَالَىٰ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ [المائدة: ٤٤] ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ [المائدة: ٤٥] ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [المائدة: ٤٧] فِي الْكُفَّارِ كُلِّهَا.

(...) ـ حدثنا ابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ. إِلَىٰ قَوْلِهِ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ نُزُولِ الآيَةِ.

28-(1701) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death a man from (the tribe of) Aslam (who committed adultery), and a Jew with his woman (with whom he had illegal sexual intercourse).

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

29-(1702) Ali Ibn Muzhir narrated from Abu Ishaq Ash-Shaibani: I asked Abdullah Ibn Abu Awfa "Allah be pleased with both": "Did The Messenger of Allah "Allah's blessing and peace be upon him" stone to death (anyone in implementation of the legal punishment of committing adultery)?" he said: "Yes." I said: "Was that before or after the Sura of the Light "An-Nur" was revealed?" he said: "I do not know."

30-(1703) Abu Huraira "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a slave-girl of anyone of you commits adultery, and it is proved beyond doubt, she must be whipped but not blamed after the legal punishment. If she does it again, she must be whipped but not blamed. But, if she commits adultery for the third time, and it is proved beyond doubt she must be sold even by a rope of hair."

31-(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters. But, Ibn Ishaq mentioned in his narration from Sa'id from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" as regards lashing the slave-girl (as a legal punishment) for committing adultery thrice: "Then, let him (her master) sell her in the fourth time (she commits adultery)."

32-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl: if she was a virgin and she committed adultery. The Prophet "Allah's blessing and peace be upon him" said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shehab said: "I don't know whether to sell her after the third or fourth time."

33-(1704) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl...and the rest is the same without the saying of Ibn Shihab.

٢٨ ـ (١٧٠١) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَجَمَ النَّبِيُّ ﷺ رَجُلاً مِنْ أَسْلَمَ، وَرَجُلاً مِنَ الْيَهُودِ، وَامْرَأَتَهُ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَامْرَأَةً.

٢٩ ـ (١٧٠٢) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ رَجَمَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: بَعْدَ مَا أُنْزِلَتْ سُورَةُ النُّورِ أَمْ قَبْلَهَا؟ قَالَ: لاَ أَدْرِي.

[البخاري: كتاب الحدود، باب رجم المحصن، رقم: ٦٨١٣].

٣٠ ـ (١٧٠٣) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا، فَلْيَجْلِدْهَا الْحَدَّ. وَلاَ يُثَرِّبْ عَلَيْهَا. ثُمَّ إِنْ زَنَتْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلاَ يُثَرِّبْ عَلَيْهَا. ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ، فَتَبَيَّنَ زِنَاهَا، فَلْيَبِعْهَا. وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

[البخاري: كتاب البيوع، باب بيع العبد الزاني، رقم: ٢١٥٢].

٣١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ. كِلاَهُمَا عَنْ أَيُّوبَ بْنِ مُوسَى. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. كُلُّ هَؤُلاَءِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

إِلاَّ أَنَّ ابْنَ إِسْحَاقَ قَالَ فِي حَدِيثِهِ: عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِي جَلْدِ الأَمَةِ إِذَا زَنَتْ ثَلاَثاً: «ثُمَّ لِيَبِعْهَا فِي الرَّابِعَةِ».

٣٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ؟ قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ».

قَالَ ابْنُ شِهَابٍ: لاَ أَدْرِي، أَبَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

وَقَالَ الْقَعْنَبِيُّ، فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَالضَّفِيرُ الْحَبْلُ.

[البخاري: كتاب البيوع، باب بيع العبد الزاني، رقم: ٢١٥٣].

٣٣ ـ (١٧٠٤) ـ وحدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكاً يَقُولُ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الأَمَةِ، بِمِثْلِ حَدِيثِهِمَا. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ: وَالضَّفِيرُ الْحَبْلُ.

(...) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated the same from The Prophet "Allah's blessing and peace be upon him", but all the narrators have doubt as to whether selling her was in the third or in the fourth time.

[7] Postponing the execution of the legal punishment on the woman who is in the state of delivery

34-(1705) Abu Abd Ar-Rahman narrated: Ali "Allah be pleased with him" addressed us saying: "O People! Execute the legal punishment (of committing adultery) on your slaves (whether men or women, and) whether married or unmarried. Once, a slave-girl belonging to The Messenger of Allah "Allah's blessing and peace be upon him" committed adultery, and he ordered me to lash her (as the legal punishment for adultery). But, she was still close to the time of her delivery. I was afraid that if I lashed her, I would kill her (so, I postponed executing such a punishment). I made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "You've done well."

(...) The same was narrated on the authority of As-Suddi, with the same chain of transmitters, without mentioning "whether married or unmarried." He added in the Hadith (The Prophet's saying): "Leave her until she recovers."

[8] The legal punishment of (drinking) wine

35-(1706) Anas Ibn Malik "Allah be pleased with him" narrated that once, a man who drank wine was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who lashed him with two date-palm leaf stalks nearly forty lashes. Abu Bakr punished with such a punishment. When it was (the time of the caliphate of) Umar, he consulted the people. Abd Ar-Rahman said: "The lightest legal punishment consists of eighty (lashes)." Umar ordered that (it be the legal punishment of drinking wine).

(...) Quatada narrated: I heard Anas "Allah be pleased with him" saying: A man (who drank wine) was brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

36-(...) Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu Bakr "Allah be pleased with him" punished (such a sinner) by whipping forty lashes. When it was (the time of the caliphate of) Umar, and the people approached countryside

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ. وَالشَّكُّ فِي حَدِيثِهِمَا جَمِيعاً، فِي بَيْعِهَا فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ.

٧ ـ باب تَأْخِير الحدّ عن النُّفَسَاء

٣٤ ـ (١٧٠٥) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا زَائِدَةُ، عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ. قَالَ: خَطَبَ عَلِيٌّ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَقِيمُوا عَلَىٰ أَرِقَّائِكُمُ الْحَدَّ. مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ ﷺ زَنَتْ، فَأَمَرَنِي أَنْ أَجْلِدَهَا، فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ، فَخَشِيتُ، إِنْ أَنَا جَلَدْتُهَا، أَنْ أَقْتُلَهَا. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «أَحْسَنْتَ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ السُّدِّيِّ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ؛ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ. وَزَادَ فِي الْحَدِيثِ: «اتْرُكْهَا حَتَّىٰ تَمَاثَلَ».

٨ ـ باب حَدِّ الخَمْر

٣٥ ـ (١٧٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ. فَجَلَدَهُ بِجَرِيدَتَيْنِ، نَحْوَ أَرْبَعِينَ.

قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ. فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ. فَقَالَ عَبْدُ الرَّحْمٰنِ: أَخَفَّ الْحُدُودِ ثَمَانِينَ. فَأَمَرَ بِهِ عُمَرُ.

[البخاري: كتاب الحدود، باب ما جاء في ضرب شارب الخمر، رقم: ٦٧٧٣].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: قَالَ: سَمِعْتُ أَنَساً يَقُولُ؛ أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ... فَذَكَرَ نَحْوَهُ.

٣٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ. ثُمَّ جَلَدَ

and villages (where there was abundant of water and the land was more fertile), he asked the people: "What do you see in (the legal punishment of) lashing the drunk?" Abd Ar-Rahman Ibn Awf said: "I see that you should make it equal to the lightest legal punishment." In this way, Umar lashed eighty lashes (as a legal punishment of drinking wine).

(...) A Hadith like this was narrated on the authority of Yahya Ibn Sa'id from Hisham, with the same chain of transmitters.

37-(...) Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment)...and the rest is the same without mentioning the countryside and villages.

38-(1707) Hudain Ibn Al-Mundhir Abu Sasan narrated: I was with Uthman Ibn Affan when Al-Walid (Ibn Uqba, the Kufa previous governor) was brought to him. It was he who offered two Rak'as for the Morning prayer and then said (to the people praying behind him): "Would I pray more with you?" two men, one of whom was Humran, bore witness against him. He bore witness that he drank wine. The other man bore witness that he saw him vomiting. Uthman said: "He would not have vomited it unless he had drunk it." He added: "O Ali! Stand up and lash him." Ali said: "Get up O Hasan and lash him." Al-Hasan said: "Let those who undertook its (the caliphate's) coolness (i.e. blessings and pleasures) undertake also its heat (i.e. severities and difficulties)." It seemed as if he (Ali) became angry with him. He said: "O Abdullah Ibn Ja'far! Stand up and lash him." He lashed him while Ali was counting (the lashes), until he reached forty (lashes), he said: "Stop! The Prophet "Allah's blessing and peace be upon him" whipped forty (lashes), Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes as the legal punishment of the drunk). Every (kind of punishment) is a tradition (which might be followed), though that (punishment of forty lashes) is dearer to me."

39-(1707) Umair Ibn Sa'id narrated that Ali Ibn Abu Talib "Allah be pleased with him" said: "I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he died (while being punished), I would give blood money to his family because no fixed punishment has been commanded by Allah's Apostle "Allah's blessing and peace be upon him" for the drunk."

(...) A Hadith like this was narrated on the authority of Sufyan, with the same chain of transmitters.

أَبُو بَكْرٍ أَرْبَعِينَ. فَلَمَّا كَانَ عُمَرُ، وَدَنَا النَّاسُ مِنَ الرِّيفِ وَالْقُرَىٰ، قَالَ: مَا تَرَوْنَ فِي جَلْدِ الْخَمْرِ؟ فَقَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَرَىٰ أَنْ تَجْعَلَهَا كَأَخَفِّ الْحُدُودِ. قَالَ: فَجَلَدَ عُمَرُ ثَمَانِينَ.

[البخاري: كتاب الحدود، باب ما جاء في ضرب شارب الخمر، رقم: ٦٧٧٣].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ أَرْبَعِينَ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا. وَلَمْ يَذْكُرِ: الرِّيفَ وَالْقُرَىٰ.

٣٨ ـ (١٧٠٧) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَيْرُوزَ مَوْلَى ابْنِ عَامِرٍ الدَّانَاجِ: حَدَّثَنَا حُضَيْنُ بْنُ الْمُنْذِرِ، أَبُو سَاسَانَ. قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ وَأُتِيَ بِالْوَلِيدِ، قَدْ صَلَّى الصُّبْحَ رَكْعَتَيْنِ. ثُمَّ قَالَ: أَزِيدُكُمْ؟ فَشَهِدَ عَلَيْهِ رَجُلَانِ، أَحَدُهُمَا حُمْرَانُ؛ أَنَّهُ شَرِبَ الْخَمْرَ. وَشَهِدَ آخَرُ؛ أَنَّهُ رَآهُ يَتَقَيَّأُ. فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَتَقَيَّأْ حَتَّىٰ شَرِبَهَا. فَقَالَ: يَا عَلِيُّ، قُمْ فَاجْلِدْهُ. فَقَالَ عَلِيٌّ: قُمْ، يَا حَسَنُ، فَاجْلِدْهُ. فَقَالَ الْحَسَنُ: وَلِّ حَارَّهَا مَنْ تَوَلَّىٰ قَارَّهَا، فَكَأَنَّهُ وَجَدَ عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قُمْ فَاجْلِدْهُ، فَجَلَدَهُ. وَعَلِيٌّ يَعُدُّ. حَتَّىٰ بلغ أَرْبَعِينَ. فَقَالَ: أَمْسِكْ. ثُمَّ قَالَ: جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ. وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَعُمَرُ ثَمَانِينَ. وَكُلٌّ سُنَّةٌ. وَهٰذَا أَحَبُّ إِلَيَّ.

زَادَ عَلِيُّ بْنُ حُجْرٍ فِي رِوَايَتِهِ: قَالَ إِسْمَاعِيلُ: وَقَدْ سَمِعْتُ حَدِيثَ الدَّانَاجِ مِنْهُ فَلَمْ أَحْفَظْهُ.

٣٩ ـ (١٧٠٧) ـ **حدّثني** مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ. قَالَ: مَا كُنْتُ أُقِيمُ عَلَىٰ أَحَدٍ حَدًّا فَيَمُوتَ فِيهِ، فَأَجِدَ مِنْهُ فِي نَفْسِي، إِلَّا صَاحِبَ الْخَمْرِ. لأَنَّهُ إِنْ مَاتَ وَدَيْتُهُ. لأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّهُ.

[البخاري: كتاب الحدود، باب الضرب بالجريد والنعال، رقم: ٦٧٧٨].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

[9] The number of stripes for the scolding punishment

40-(1708) Abu Burda Al-Ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

[10] The legal punishments are expiations to their people

41-(1709) Ubada Ibn As-Samit "Allah be pleased with him" narrated: We were in a gathering with Allah's Apostle "Allah's blessing and peace be upon him" when he said: "Swear allegiance to me for: Not to associate anything in worship along with Allah, not to commit adultery, not to steal, and not to kill your children. Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him whether to forgive him or to punish him (in the Hereafter)."

42-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, adding here that he (The Prophet) recited to us the Verse pertaining to women not to associate anything (in worship) with Allah...(Al-Mumtahina 12).

43-(...) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" took the pledge of allegiance from us as he took it from women: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill our children; not to accuse (falsely) an innocent person (among people). (The Prophet added): "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any of them (except the ascription of partners to Allah) and its legal punishment is executed on him in this world, that will be expiation for such a sin. But if Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

44-(...) Ubada Ibn As-Samit "Allah be pleased with him" narrated: I was one of the (twelve) chiefs who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". He said: We gave him the pledge of allegiance not to associate anything with Allah (in worship), not to commit adultery, not to steal, not to kill the person whose blood has been made unlawful by Allah except rightly, not to commit

٩ ـ باب قَدْرِ أَسْوَاطِ التَّعْزِيرِ

٤٠ ـ (١٧٠٨) ـ حدّثنا أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ. قَالَ: بَيْنَا نَحْنُ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ، إِذْ جَاءَهُ عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ، فَحَدَّثَهُ. فَأَقْبَلَ عَلَيْنَا سُلَيْمَانُ. فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشَرَةِ أَسْوَاطٍ، إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

[البخاري: كتاب الحدود، باب كم التعزير والأدب، رقم: ٦٨٤٨].

١٠ ـ بابٌ الحدودُ كَفَّاراتٌ لأَهْلِهَا

٤١ ـ (١٧٠٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَجْلِسٍ. فَقَالَ: «تُبَايِعُونِي عَلَىٰ أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً، وَلاَ تَزْنُوا، وَلاَ تَسْرِقُوا، وَلاَ تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ. وَمَنْ أَصَابَ شَيْئاً مِنْ ذٰلِكَ فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ. وَمَنْ أَصَابَ شَيْئاً مِنْ ذٰلِكَ فَسَتَرَهُ اللَّهُ عَلَيْهِ، فَأَمْرُهُ إِلَى اللَّهِ. إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَذَّبَهُ».

[البخاري: كتاب الإيمان، باب حدثنا أبو اليمان...، رقم: ١٨].

٤٢ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: فَتَلاَ عَلَيْنَا آيَةَ النِّسَاءِ: ﴿أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾ [الممتحنة: ١٢] الآيَةَ.

٤٣ ـ (...) ـ وحدّثني إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَمَا أَخَذَ عَلَى النِّسَاءِ: أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئاً، وَلاَ نَسْرِقَ، وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ أَوْلاَدَنَا، وَلاَ يَعْضَهَ بَعْضُنَا بَعْضاً. «فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ. وَمَنْ أَتَىٰ مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَتُهُ. وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ. إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

٤٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّهُ قَالَ: إِنِّي لَمِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ. وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ

robbery, and not to be disobedient (when ordered to do good deeds). The Paradise (will be our reward) if we abide by all of that, and if we indulge in anything of that, the final decision pertaining to it will be to Allah.

[11] There is no compensation for the one injured by an animal, or by falling in a well, or because of working in mines

45-(1710) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

(...) The same was narrated on the authority of Az-Zuhri, through another chain of transmitters.

(...) A Hadith like this was narrated on the authority of Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

46-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for the injury (or the destruction) caused by falling in a well, working (or falling) in a mine, or by an animal. But one-fifth the buried things (such as the treasures) should be given to the state."

(...) A Hadith like this was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

لاَ نُشْرِكَ بِاللَّهِ شَيْئاً، وَلاَ نَزْنِيَ، وَلاَ نَسْرِقَ، وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ. فَالْجَنَّةُ، إِنْ فَعَلْنَا ذٰلِكَ. فَإِنْ غَشِينَا مِنْ ذٰلِكَ شَيْئاً، كَانَ قَضَاءُ ذٰلِكَ إِلَى اللَّهِ.

وَقَالَ ابْنُ رُمْحٍ: كَانَ قَضَاؤُهُ إِلَى اللَّهِ.

[البخاري: كتاب مناقب الأنصار، باب وفود الأنصار إلى النبي ﷺ بمكة...، رقم: ٣٨٩٣].

١١ ـ باب جَرْحِ العَجْمَاءِ والمَعْدِنِ والبئر جُبَار

٤٥ ـ (١٧١٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

[البخاري: كتاب الديات، باب المعدن جبار...، رقم: ٦٩١٢].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَى ـ: حَدَّثَنَا مَالِكٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ اللَّيْثِ ... مِثْلَ حَدِيثِهِ.

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

٤٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنِ الأَسْوَدِ بْنِ الْعَلاَءِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «الْبِئْرُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جَرْحُهُ جُبَارٌ، وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

(...) ـ وحدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(30) The Book Of Judgements

[1] The defendant should take an oath to refute the claim

1-(1711) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If all the people are to be given only depending upon their claims, then there would be some people who would have claims over the lives and property of some men (though illegally); but the defendant should take an oath (in order to refute the claim)."

2-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement on the basis that the defendant should take an oath (in order to refute the claim).

[2] The judgement depending upon the oath and the witness

3-(1712) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" passed a judgement depending upon an oath and a witness (presented by the plaintiff).

[3] Passing the judgement might depend upon an apparent (though not true) evidence, and the more eloquent in expressing his plea can win the case

4-(1713) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You file your cases before me, and perhaps, some of you would be more eloquent in expressing their pleas, with the result that I should pass a judgement in his favour depending upon what I hear from him. So, anyone to whom I slice off something from the right of his brother (and he never deserves it), should not take it, for (in case he takes it) I have sliced off to him with it a portion of the fire (of Hell)."

(...) A Hadith like this was narrated on the authority of Hisham, with the same chain of transmitters.

5-(...) Umm Salama "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" heard a noise of some opponents beside the door of his chamber. He came out to them and said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst them can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by

٣٠ ـ كِتَابُ الأَقْضِيَة

١ ـ باب اليَمِينِ على المُدَّعَى عليه

١ ـ (١٧١١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ. وَلَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ».

[البخاري: كتاب التفسير، باب: ﴿إن الذين يشترون بعهد الله...﴾ رقم: ٤٥٥٢].

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ.

٢ ـ باب القَضَاءِ باليمينِ والشاهد

٣ ـ (١٧١٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا زَيْدٌ ـ وَهُوَ ابْنُ حُبَابٍ ـ: حَدَّثَنِي سَيْفُ بْنُ سُلَيْمَانَ: أَخْبَرَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِيَمِينٍ وَشَاهِدٍ.

٣ ـ بابُ الحُكْمِ بالظَّاهر واللَّحْنِ بالحُجَّة

٤ ـ (١٧١٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعُ مِنْهُ. فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً، فَلاَ يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ».

[البخاري: كتاب المظالم، باب إثم من خاصم في باطل وهو يعلمه، رقم: ٢٤٥٨].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ جَلَبَةَ خَصْمٍ بِبَابِ حُجْرَتِهِ. فَخَرَجَ إِلَيْهِمْ. فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ. وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ يَذَرْهَا».

mistake, then it would be really a portion of (Hell) Fire, and he has to decide whether to take or abandon it."

6-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. In the narration of Ma'mar (he mentioned that she said): The Prophet "Allah's blessing and peace be upon him" heard a noise of some opponents at the gate of the chamber of Umm Salama.

[4] The case of Hind

7-(1714) A'isha "Allah be pleased with her" narrated: Hind Bint Utba said: "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for my children and me except for what I take from his property without his knowledge. Would there be any harm to me if I did so?" The Prophet "Allah's blessing and peace be upon him" said: "Take what is sufficient for you and your children, but fairly and reasonably."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

8-(...) A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated by Allah than yours. But now, there is, on the surface of the earth, no family I would like to be dignified by Allah than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu Sufyan (her husband) is a miser. Would there be any harm to me to take from his money without his knowledge to spend on his children?" The Prophet "Allah's blessing and peace be upon him" said to her: "There would be no harm to you to (take and then) spend on them but reasonably and fairly."

9-(...) A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came (to The Prophet) and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu Sufyan (her

٦ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ يُونُسَ.

وَفِي حَدِيثِ مَعْمَرٍ: قَالَتْ: سَمِعَ النَّبِيُّ ﷺ لَجَبَةَ خَصْمٍ بِبَابِ أُمِّ سَلَمَةَ.

٤ ـ باب قَضِيَّةِ هِنْدٍ

٧ ـ (١٧١٤) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَتْ هِنْدُ بِنْتُ عُتْبَةَ، امْرَأَةُ أَبِي سُفْيَانَ، عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ. لاَ يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ. إِلاَّ مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذٰلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَوَكِيعٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

٨ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا كَانَ عَلَىٰ ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُذِلَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ. وَمَا عَلَىٰ ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُعِزَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ. فَقَالَ النَّبِيُّ ﷺ: «وَأَيْضاً. وَالَّذِي نَفْسِي بِيَدِهِ» ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُنْفِقَ عَلَىٰ عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ حَرَجَ عَلَيْكِ أَنْ تُنْفِقِي عَلَيْهِمْ بِالْمَعْرُوفِ».

٩ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا كَانَ عَلَىٰ ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ مِنْ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ. وَمَا أَصْبَحَ الْيَوْمَ عَلَىٰ ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ مِنْ أَنْ

husband) is a miser. Would there be any harm to me to (take and) feed our children from his money?" The Prophet "Allah's blessing and peace be upon him" said to her: "No, but reasonably and fairly."

[5] Forbiddance to ask so many questions when there is no need, to withhold giving the rights of others, and to beg from others what is not one's right

10-(1715) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah likes you to do three (good characteristics) and hates you to do three (bad characteristics). He likes you to worship Him alone, and not to associate anything with Him, and to hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves. He hates you to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters), and to waste the wealth (by extravagance)."

11-(...) The same was narrated on the authority of Suhail, with the same chain of transmitters, but with a slight variation of words.

12-(593) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has forbidden for you: to be undutiful to your mothers, to bury your daughters alive, not to pay the rights of the others and to beg from men (by taking from their wealth what is unlawful for you to take). Allah has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, but he said here that The Messenger of Allah "Allah's blessing and peace be upon him" has forbidden for you, and did not say that Allah has forbidden for you.

13-(...) The clerk of Al-Mughira Ibn Shu'ba narrated that Mu'awiya wrote to Al-Mughira to write to him something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He wrote to him: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْضاً. وَالَّذِي نَفْسِي بِيَدِهِ». ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ. فَهَلْ عَلَيَّ حَرَجٌ مِنْ أَنْ أُطْعِمَ، مِنَ الَّذِي لَهُ، عِيَالَنَا؟ فَقَالَ لَهَا: «لاَ. إِلاَّ بِالْمَعْرُوفِ».

٥ ـ بابُ النَّهْيِ عن كَثْرَةِ المسائل من غير حاجةٍ، والنَّهْيِ عن منع وهات؛ وهو الامتناع من أداء حق لزمه أو طلب ما لا يستحقه

١٠ ـ (١٧١٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَرْضَىٰ لَكُمْ ثَلاَثاً وَيَكْرَهُ لَكُمْ ثَلاَثاً، فَيَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلاَ تَفَرَّقُوا. وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

١١ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَيَسْخَطُ لَكُمْ ثَلاَثاً». وَلَمْ يَذْكُرْ: «وَلاَ تَفَرَّقُوا».

١٢ ـ (٥٩٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنْعاً وَهَاتِ. وَكَرِهَ لَكُمْ ثَلاَثاً: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

[البخاري: كتاب الزكاة، باب قول الله تعالى: ﴿لا يسألون الناس إلحافاً﴾، رقم: ١٤٧٧].

(...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَحَرَّمَ عَلَيْكُمْ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَقُلْ: إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ.

١٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي ابْنُ أَشْوَعَ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَكَتَبَ إِلَيْهِ: أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلاَثاً: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ».

14-(...) Warrad narrated that Al-Mughira wrote to Mu'awiya: Peace be upon you. Now and then: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has forbidden for you three (bad characteristics) and hated for you three (bad characteristics). He has forbidden for you: to be undutiful to your mothers, to bury your daughters alive, and to withhold giving back the rights of the others. He has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

[6] The reward of the judge when he does his best to give a decision (depending upon his knowledge), correct or incorrect it might be

15-(1716) Amr Ibn Al-As narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a (knowledgeable) judge gave a judgement (after doing his best) and he was right in it, then he would receive a double reward, and if he gave a judgement (after doing his best to be right) but he was mistaken, then, he would receive a reward."

(...) The same was narrated on the authority of Abd Al-Aziz Ibn Muhammad, with this addition following the Hadith: Yazid said: I narrated this Hadith to Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm, who said: "It is thus that Abu Salama narrated to me from Abu Huraira.

(...)This Hadith was narrated by Usama Ibn Al-Had Al-Laithi.

[7] The undesirability that the judge should pass his judgements while being angry

16-(1717) Abd Ar-Rahman Ibn Abu Bakra narrated: My father wrote to Ubaidullah Ibn Abu Bakra(my brother) who was a judge in Sajistan and I was the writer when he dictated to me: Do not pass a judgement between two persons while you are angry. Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "None should pass a judgement between two persons while he is angry."

(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Abu Bakra from his father from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

[8] Canceling the invalid judgements, and abrogating the new (religious) heresies

17-(1718) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever

١٤ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، عَنْ وَرَّادٍ. قَالَ: كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ: سَلاَمٌ عَلَيْكَ. أَمَّا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ حَرَّمَ ثَلاَثاً. وَنَهَى عَنْ ثَلاَثٍ: حَرَّمَ عُقُوقَ الْوَالِدِ، وَوَأْدَ الْبَنَاتِ، وَلاَ وَهَاتِ. وَنَهَى عَنْ ثَلاَثٍ: قِيلٍ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ».

٦ ـ بابُ بيانِ أجرِ الحاكم إذا اجْتَهَد، فأصاب أو أخطأ

١٥ ـ (١٧١٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ. وَإِذَا حَكَمَ فَاجْتَهَدَ، ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب...، رقم: ٧٣٥٢].

(...) ـ وحدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ فِي عَقِبِ الْحَدِيثِ: قَالَ يَزِيدُ: فَحَدَّثْتُ هٰذَا الْحَدِيثَ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ. فَقَالَ: هٰكَذَا حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ ـ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ، بِهٰذَا الْحَدِيثِ، مِثْلَ رِوَايَةِ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ. بِالإِسْنَادَيْنِ جَمِيعاً.

٧ ـ بابُ كراهة قَضَاءِ القاضي وهو غَضْبَانُ

١٦ ـ (١٧١٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ. قَالَ: كَتَبَ أَبِي، وَكَتَبْتُ لَهُ، إِلَى عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ ـ وَهُوَ قَاضٍ بِسِجِسْتَانَ ـ: أَنْ لاَ تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَحْكُمْ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

[البخاري: كتاب الأحكام، باب هل يقضي القاضي أو يفتي وهو غضبان، رقم: ٧١٥٨].

(...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّ هٰؤُلاَءِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

٨ ـ باب نقضِ الأحكام الباطلةِ، وردِّ مُحْدَثاتِ الأمورِ

١٧ ـ (١٧١٨) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ. جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ. قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

innovated such things (as new heresies) in this matter of ours (i.e. the religion of Islam) for which there is no support (from its fundamentals), then it should be cancelled."

18-(...) Sa'd Ibn Ibrahim narrated: I asked Al-Qasim Ibn Muhammad about a man who had three houses, and he made a bequest of one-third of each. Upon this he said: All those (thirds) should be gathered in one house. However, A'isha "Allah be pleased with her" narrated to me that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who innovated anything (wrong) far from this matter of ours (i.e. our religious affairs), then, it should be cancelled."

[9] The best witness

19-(1719) Khalid Ibn Zaid Al-Juhani "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should not I tell you about the best witness? (He is) the one who offers his witness before being asked for it."

[10] The difference of those who try to reach a correct judgement

20-(1720) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before (The Prophet) David "Peace be upon him" who judged that the living child be given to the elder. So both of them went to Solomon Ibn David "Peace be upon them" and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger."

(...) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

[11] It is desirable for the judge to make peace between the two foes

21-(1721) Hammam Ibn Munabbih narrated: That's what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once, a man bought from another an estate. The one who bought the estate found

عَوْفٍ: حَدَّثَنَا أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

[البخاري: كتاب الصلح، باب إذا اصطلحوا على صلح جور فالصلح مردود، رقم: ٢٦٩٧].

١٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ أَبِي عَامِرٍ. قَالَ عَبْدٌ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلاثَةُ مَسَاكِنَ. فَأَوْصَىٰ بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا. قَالَ: يُجْمَعُ ذٰلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ. ثُمَّ قَالَ: أَخْبَرَتْنِي عَائِشَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

٩ ـ باب بَيَانِ خير الشُّهود

١٩ ـ (١٧١٩) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي عَمْرَةَ الأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ، الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

١٠ ـ بابُ بيان اخْتِلافِ المُجْتَهِدِينَ

٢٠ ـ (١٧٢٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا. فَقَالَتْ هٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ أَنْتِ. وَقَالَتِ الأُخْرَىٰ: إِنَّمَا ذَهَبَ بِابْنِكِ. فَتَحَاكَمَتَا إِلَىٰ دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ. فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلاَمُ، فَأَخْبَرَتَاهُ. فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا. فَقَالَتِ الصُّغْرَىٰ: لاَ، يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا، فَقَضَىٰ بِهِ لِلصُّغْرَىٰ».

قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَوْمَئِذٍ. مَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةَ.

(...) ـ وحدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصٌ ـ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ ـ عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ. جَمِيعاً عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَ مَعْنَىٰ حَدِيثِ وَرْقَاءَ.

١١ ـ بابُ اسْتِحْبَابِ إِصْلاحِ الحاكم بين الخَصْمَيْنِ

٢١ ـ (١٧٢١) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرَىٰ رَجُلٌ مِنْ رَجُلٍ عَقَاراً لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَىٰ الْعَقَارَ فِي

an earthenware containing gold. He said to the other man from whom he purchased the land: "Take your gold from me, for I only purchased the land and not the gold." The one who sold the land said: "Indeed, I sold to you the land and all of what is in it." They brought the case to a man who asked them: "Do you have children?" one of them said: "I have a young man." The other said: "I have a girl." The man said: "Then, let the young man marry the girl, spend on yourselves (from that gold) and give in charity (from it too)."'"

عَقَارِهِ جَرَّةٌ فِيهَا ذَهَبٌ. فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي. إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ. وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ. فَقَالَ الَّذِي شَرَى الأَرْضَ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا. قَالَ: فَتَحَاكَمَا إِلَىٰ رَجُلٍ. فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلاَمٌ. وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ. وَأَنْفِقُوا عَلَىٰ أَنْفُسِكُمَا مِنْهُ. وَتَصَدَّقَا».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٢].

(31) The Book Of The Fallen Thing Which Is Picked up

1-(1722) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked about the fallen thing which is picked up. The Prophet "Allah's blessing and peace be upon him" said: "Recognize its container and its tying material and then make a public announcement about it for one year. If its owner shows up, give it to him; otherwise use it as you like." The man said: "What about the lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "It is for you, your brother or the wolf." The man asked: "What about the lost camel?" The Prophet "Allah's blessing and peace be upon him" said: "Why should you take it so long as it has got its water-container (stomach) and its hooves, and it can reach the places of water and eat the trees till its owner finds it?"

2-(...) Zaid Ibn Khalid Al-Juhani narrated: A man went to The Prophet "Allah's blessing and peace be upon him" and asked him about picking up a fallen thing. The Prophet "Allah's blessing and peace be upon him" said: "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it describing it correctly, (give it to him); otherwise, utilize it." He said: "O Allah's Apostle! What about a lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "You can take it, since it is for you, for your brother (its owner), or for the wolf." He further asked: "O Messenger of Allah! What about a lost camel?" On that The Prophet "Allah's blessing and peace be upon him" became so much angry that his cheeks (or his face) turned red and said: "What do you have to do with it, as it has its feet, its water reserve (and can drink and eat) until its owner finds it."

3-(...) Rabie'a Ibn Abu Abd Ar-Rahman narrated the same with the same chain of transmitters, but here, he added: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while I was with him and asked him about the fallen thing which is picked up. Amr added in the narration (that The Prophet said): "If none came to claim it, then you could utilize it."

4-(...) Zaid Ibn Khalid Al-Juhani narrated: A man went to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same, in which he added that his (The Prophet's) face and temple turned red and he

٣١ ـ كِتَابُ اللُّقَطَة

١ ـ (١٧٢٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا. ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ فَشَأْنَكَ بِهَا». قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». قَالَ: فَضَالَّةُ الإِبِلِ؟ قَالَ: «مَالَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّىٰ يَلْقَاهَا رَبُّهَا».

قَالَ يَحْيَىٰ: أَحْسِبُ قَرَأْتُ: عِفَاصَهَا.

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم، رقم: ٩١].

٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً. ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا. ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ» فَقَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْغَنَمِ؟ قَالَ: خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ. قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ ـ أَوِ احْمَرَّ وَجْهُهُ ـ ثُمَّ قَالَ: «مَالَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّىٰ يَلْقَاهَا رَبُّهَا».

٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ وَغَيْرُهُمْ؛ أَنَّ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمٰنِ حَدَّثَهُمْ، بِهٰذَا الإِسْنَادِ ... مِثْلَ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّهُ زَادَ: قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَأَنَا مَعَهُ. فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ قَالَ: وَقَالَ عَمْرٌو فِي الْحَدِيثِ: «فَإِذَا لَمْ يَأْتِ لَهَا طَالِبٌ فَاسْتَنْفِقْهَا».

٤ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ. قَالَ: سَمِعْتُ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: أَتَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ،

became angry. He added after his (The Prophet's) saying "Make a public announcement about it for a year": "If its owner did not come (to claim it) it would become a deposit with you."

5-(...) Yazid narrated that he had heard Khalid Ibn Zaid saying: The Prophet "Allah's blessing and peace be upon him" was asked about the fallen thing of gold or silver which is picked up. He said: "Remember the description of its container and the string with which it is tied, and announce it publicly for one year. If you do not know (its owner) then you can spend it, and it is regarded as a deposit entrusted to you. If its owner comes to claim it on any day, you should give it to him." The man then asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. The Prophet "Allah's blessing and peace be upon him" said: "Leave it, as it has its feet, water container; and it can reach the place of water and eat trees till its owner finds it." He asked him about a lost sheep. The Prophet "Allah's blessing and peace be upon him" said: "Take it, for it is for you, for your brother (its owner) or for the wolf."

6-(...) Zaid Ibn Khalid Al-Juhani narrated: A man asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. Rabie'a added: His cheeks turned red...and the rest is the same, to which he added: "If its owner came and knew its container, number and tying material then give it to him; otherwise, it would be for you."

7-(...) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the fallen thing which is picked up. He said: "Make a public announcement about it for one year, during which if no one recognized it, then remember its container and tying material and utilize it. Then, if its owner came (to claim it), you should give it to him."

8-(...) The same was narrated on the authority of Ad-Dahhak Ibn Uthman, with the same chain of transmitters, according to which (it was mentioned that The Prophet said): "If it was recognized (by its owner), you should give it (to him); otherwise, remember its container, tying material and number (and utilize it)."

9-(1723) Suwaid Ibn Ghafala narrated: I set out with Zaid Ibn Suhan and Salman Ibn Rabie'a in a certain expedition. (On the way) I found a whip which I picked up. They said to me: "Leave it." I replied: "No, but I would make a public announcement about it. If its owner came (and claimed it, I

فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّهُ قَالَ: فَاحْمَارَّ وَجْهُهُ وَجَبِينُهُ وَغَضِبَ.

وَزَادَ بَعْدَ قَوْلِهِ: «ثُمَّ عَرِّفْهَا سَنَةً»، «فَإِنْ لَمْ يَجِيءْ صَاحِبُهَا كَانَتْ وَدِيعَةً عِنْدَكَ».

٥ ـ (...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَىٰ الْمُنْبَعِثِ؛ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللُّقَطَةِ، الذَّهَبِ أَوِ الْوَرِقِ؟ فَقَالَ: «اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تَعْرِفْ فَاسْتَنْفِقْهَا. وَلْتَكُنْ وَدِيعَةً عِنْدَكَ. فَإِنْ جَاءَ طَالِبُهَا يَوْماً مِنَ الدَّهْرِ فَأَدِّهَا إِلَيْهِ» وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ؟ فَقَالَ: مَالَكَ وَلَهَا؟ دَعْهَا، فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّىٰ يَجِدَهَا رَبُّهَا» وَسَأَلَهُ عَنِ الشَّاةِ؟ فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ».

٦ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ وَرَبِيعَةُ الرَّأْيِ بْنُ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ. عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنْ ضَالَّةِ الإِبِلِ؟ زَادَ رَبِيعَةُ: فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ... وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

وَزَادَ «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا، وَعَدَدَهَا وَوِكَاءَهَا، فَأَعْطِهَا إِيَّاهُ، وَإِلا، فَهِيَ لَكَ».

٧ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً. فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا. ثُمَّ كُلْهَا، فَإِنْ جَاءَ صَاحِبُهَا فَأَدِّهَا إِلَيْهِ».

٨ ـ (...) ـ **وَحَدَّثَنِيهِ** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: «فَإِنِ اعْتُرِفَتْ فَأَدِّهَا، وَإِلاَّ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا».

٩ ـ (١٧٢٣) ـ **وحدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ. قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ أَنَا وَزَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ

would give it to him), otherwise, I would utilize it." I insisted (on taking it and that was) against their will. When we returned from our expedition, it was decreed that I performed Hajj. I came to Medina, where I met Ubai Ibn Ka'b "Allah be pleased with him" whom I told about the whip and about their saying. He said: I found a purse containing one hundred Dinars during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". So I went to The Prophet "Allah's blessing and peace be upon him" (regarding it). He said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement about it for another year." I did, but none turned up to claim it. I went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement about it for a (third) year." I did, but none turned up to claim it. I went to him (for the fourth time) and he said: "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." Then I utilized it. He (Shu'ba, the sub-narrator) added: Later on, I met him (Salama Ibn Kuhail who narrated the Hadith from Suwaid) in Mecca, who told me: I do not know whether he (Suwaid) said (that Ubai's public announcement was) for three years or one year.

(...) Suwaid Ibn Ghafala narrated: I set out with Zaid Ibn Suhan and Salman Ibn Rabie'a in a certain expedition. (On the way) I found a whip...and the rest is the same up to his saying: Then, I utilized it. Shu'ba said: I heard him (Salama Ibn Kuhail) ten years later saying: He (Ubai) made a public announcement about it for one year.

10-(...) The same was narrated on the authority of Salama Ibn Kuhail, with the same chain of transmitters, but with a slight change of words.

[1] The fallen thing of the pilgrim

11-(1724) Abd Ar-Rahman Ibn Uthman At-Taimi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (picking) the fallen thing of the pilgrim (with the intention of possessing it).

12-(1725) Zaid Ibn Khalid Al-Juhani narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who took a lost thing (such as animal or anything else) would be a stray as long as he did not make a public announcement about it."

رَبِيعَةَ غَازِينَ. فَوَجَدْتُ سَوْطاً فَأَخَذْتُهُ. فَقَالاَ لِي: دَعْهُ. فَقُلْتُ: لاَ. وَلٰكِنِّي أُعَرِّفُهُ، فَإِنْ جَاءَ صَاحِبُهُ وَإِلاَّ اسْتَمْتَعْتُ بِهِ. قَالَ: فَأَبَيْتُ عَلَيْهِمَا، فَلَمَّا رَجَعْنَا مِنْ غَزَاتِنَا قُضِيَ لِي أَنِّي حَجَجْتُ، فَأَتَيْتُ الْمَدِينَةَ، فَلَقِيتُ أُبَيَّ بْنَ كَعْبٍ، فَأَخْبَرْتُهُ بِشَأْنِ السَّوْطِ وَبِقَوْلِهِمَا. فَقَالَ: إِنِّي وَجَدْتُ صُرَّةً فِيهَا مِئَةُ دِينَارٍ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عَرِّفْهَا حَوْلاً» قَالَ: فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا. ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا. ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا. فَقَالَ: «احْفَظْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَاسْتَمْتِعْ بِهَا» فَاسْتَمْتَعْتُ بِهَا.

فَلَقِيتُهُ بَعْدَ ذٰلِكَ بِمَكَّةَ فَقَالَ: لاَ أَدْرِي بِثَلاَثَةِ أَحْوَالٍ أَوْ حَوْلٍ وَاحِدٍ.

[البخاري: كتاب اللقطة، باب إذا أخبره رب اللقطة بالعلامة...، رقم: ٢٤٢٦].

(...) ـ **وحدّثني** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَلَمَةُ بْنُ كُهَيْلٍ. أَوْ أَخْبَرَ الْقَوْمَ وَأَنَا فِيهِمْ. قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ. فَوَجَدْتُ سَوْطاً... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. إِلَىٰ قَوْلِهِ: فَاسْتَمْتَعْتُ بِهَا. قَالَ شُعْبَةُ: فَسَمِعْتُهُ بَعْدَ عَشْرِ سِنِينَ يَقُولُ: عَرِّفْهَا عَاماً وَاحِداً.

١٠ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. كُلُّ هٰؤُلاَءِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ شُعْبَةَ.

وَفِي حَدِيثِهِمْ جَمِيعاً: ثَلاَثَةَ أَحْوَالٍ. إِلاَّ حَمَّادَ بْنَ سَلَمَةَ فَإِنَّ فِي حَدِيثِهِ؛ عَامَيْنِ أَوْ ثَلاَثَةً. وَفِي حَدِيثِ سُفْيَانَ وَزَيْدِ بْنِ أَبِي أُنَيْسَةَ وَحَمَّادِ بْنِ سَلَمَةَ: «فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعَدَدِهَا وَوِعَائِهَا وَوِكَائِهَا. فَأَعْطِهَا إِيَّاهُ». وَزَادَ سُفْيَانُ فِي رِوَايَةِ وَكِيعٍ: «وَإِلاَّ فَهِيَ كَسَبِيلِ مَالِكَ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «وَإِلاَّ فَاسْتَمْتِعْ بِهَا».

١ ـ باب في لُقَطَةِ الحَاجِّ

١١ ـ (١٧٢٤) ـ **حدّثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لُقَطَةِ الْحَاجِّ.

١٢ ـ (١٧٢٥) ـ **وحدّثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ آوَىٰ ضَالَّةً فَهُوَ ضَالٌّ، مَا لَمْ يُعَرِّفْهَا».

[2] Prohibition of milking the animals without excusing their owner

13-(1726) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one milk the animal of another without taking his permission. does anyone of you like that his attic room should be broken, his storeroom be opened and his foodstuff be picked up (without taking his permission)? Indeed, the udders of the animals store the food (i.e. the milk) for their owners. So, let no one milk the animal of another without taking his permission."

(...) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, with a slight change of words.

[3] What about hospitality

14-(48) Abu Shuraih Al-Adawi narrated: My ears heard and my eyes saw when Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously with his reward." We asked: "What is his reward, O Messenger of Allah?" he said: "(to entertain him for) a day and a night (with the highest quality of food available to one); and the time of hospitality (with normal food) is three days. What is more than that would be considered as charity. He, who believes in Allah and the Last Day should talk what is good or keep silent."

15-(...) Abu Shuraih Al-Khuza'i narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The time of entertainment (with normal food) is three days, and his (the guest's) reward (with the highest quality of food) is a day and a night. it is not lawful for a Muslim guest to stay with his host brother for such a long period so as to put him in a critical situation." They asked: "O Messenger of Allah! How should he put him in a critical situation?" he said: "It is to stay with him (for so long time) that he would have nothing to entertain him with."

16-(...) Abu Shuraih Al-Khuza'i narrated: My ears heard, my eyes saw and my mind kept when Allah's Apostle "Allah's blessing and peace be upon him" said...and the rest is the same, in which he said: "It is not lawful for anyone of you (the guest) to stay with his brother (host so long as) to put him in a critical situation."

17-(1727) Uqba Ibn Amir "Allah be pleased with him" narrated: We said to The Messenger of Allah "Allah's blessing and peace be upon him":

٢ ـ بابُ تَحْرِيمِ حَلْبِ المَاشية بغير إذْن مالكها

١٣ ـ (١٧٢٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ. أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَىٰ مَشْرَبَتُهُ، فَتُكْسَرَ خِزَانَتُهُ، فَيُنْتَقَلَ طَعَامُهُ؟ إِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ. فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ».

[البخاري: كتاب اللقطة، باب لا تحتلب ماشية أحد بغير إذنه، رقم: ٢٤٣٥].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ. وَابْنُ جُرَيْجٍ عَنْ مُوسَىٰ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً: «فَيُنْتَقَلَ» إِلاَّ اللَّيْثَ بْنَ سَعْدٍ فَإِنَّ فِي حَدِيثِهِ: «فَيُنْتَقَلَ طَعَامُهُ» كَرِوَايَةِ مَالِكٍ.

٣ ـ باب الضِّيَافَة ونحوها

١٤ـ (٤٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ؛ أَنَّهُ قَالَ: سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِينَ تَكَلَّمَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ». قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمُهُ وَلَيْلَتُهُ. وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. فَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ».

وَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ».

١٥ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلاَ يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ يُؤْثِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ، وَلاَ شَيْءَ لَهُ يَقْرِيهِ بِهِ».

١٦ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ ـ يَعْنِي الْحَنَفِيَّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ؛ أَنَّهُ سَمِعَ أَبَا شُرَيْحٍ الْخُزَاعِيَّ يَقُولُ: سَمِعَتْ أُذُنَايَ وَبَصُرَ عَيْنِي وَوَعَاهُ قَلْبِي حِينَ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. وَذَكَرَ فِيهِ: «وَلاَ يَحِلُّ لأَحَدِكُمْ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ» بِمِثْلِ مَا فِي حَدِيثِ وَكِيعٍ.

١٧ ـ (١٧٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: قُلْنَا:

"O Messenger of Allah! You always send us (as your envoys) and it happens that we might halt at some people who would not entertain us. What is your opinion as regards that?" upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If you halt at some people who entertained you with the same as a guest should be entertained, then, accept it; and if they did not do so, then you would take from them what should be given to a guest."

[4] Desirability to spend the surplus wealth on one's brother

18-(1728) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: While we were on a journey with The Prophet "Allah's blessing and peace be upon him", a man came riding his mount. He started turning his sight right and left. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has an extra mount should give it to him, who has no mount; and whoever has a surplus provisions should give it to him who has no provisions." He (the narrator) added: He (The Prophet) made a mention of so many kinds of property (whose surplus should be given to those who have nothing of it) to the extent that we thought that one had no right over the surplus (of anything).

[5] Desirability to mix the (remaining) provisions (of the people) together in case the provisions ran short

19-(1729) Iyas Ibn Salama narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in a certain expedition. We suffered from a great difficulty (because of the shortage of provisions) that we intended to slaughter some of our mounts. The Prophet of Allah "Allah's blessing and peace be upon him" ordered that our (remaining) provisions should be collected, for which we spread a leather sheet, on which the (remaining) provisions of the people heaped up. I stretched myself to guess how much that (sheet) was, and I guessed it (in length and breadth) as sufficient for a she-goat to sit, and we were (at this time) fourteen hundred. He (the narrator) added: We all ate our fill, and stuffed our bags. Then, The Prophet of Allah "Allah's blessing and peace be upon him" said: "Is there any (water for) ablution?" a man brought a pot containing very little water, which he poured in a basin, from which all of us performed ablution, using the water abundantly, and we were fourteen hundred. Then, eight persons came and asked: "Is there any (water for) ablution?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The ablution has already been performed."

يَا رَسُولَ اللَّهِ، إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَنَا. فَمَا تَرَىٰ؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

[البخاري: كتاب المظالم، باب قصاص المظلوم إذا وجد مال ظالمه، رقم: ٢٤٦١].

٤ ـ بابُ اسْتِحْبَابِ المُوَاسَاةِ بِفُضُولِ المال

١٨ ـ (١٧٢٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، إِذْ جَاءَ رَجُلٌ عَلَىٰ رَاحِلَةٍ لَهُ. قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِيناً وَشِمَالاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لاَ ظَهْرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لاَ زَادَ لَهُ».

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّىٰ رَأَيْنَا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ.

٥ ـ باب اسْتِحْبَابِ خَلْطِ الأَزْوَادِ إذا قَلَّتْ والمواساة فيها

١٩ ـ (١٧٢٩) ـ حدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا النَّضْرُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الْيَمَامِيَّ ـ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ. حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. فَأَصَابَنَا جَهْدٌ. حَتَّىٰ هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ ظَهْرِنَا. فَأَمَرَ نَبِيُّ اللَّهِ ﷺ فَجَمَعْنَا مَزَاوِدَنَا، فَبَسَطْنَا لَه نِطَعاً، فَاجْتَمَعَ زَادُ الْقَوْمِ عَلَى النِّطَعِ. قَالَ: فَتَطَاوَلْتُ لأَحْزُرَهُ كَمْ هُوَ؟ فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ. وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً. قَالَ: فَأَكَلْنَا حَتَّىٰ شَبِعْنَا جَمِيعاً. ثُمَّ حَشَوْنَا جُرُبَنَا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «فَهَلْ مِنْ وَضُوءٍ؟» قَالَ: فَجَاءَ رَجُلٌ بِإِدَاوَةٍ لَهُ، فِيهَا نُطْفَةٌ. فَأَفْرَغَهَا فِي قَدَحٍ. فَتَوَضَّأْنَا كُلُّنَا. نُدَغْفِقُهُ دَغْفَقَةً. أَرْبَعَ عَشْرَةَ مِئَةً.

قَالَ: ثُمَّ جَاءَ بَعْدَ ذٰلِكَ ثَمَانِيَةٌ فَقَالُوا: هَلْ مِنْ طَهُورٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَرَغَ الْوَضُوءُ».

(32) The Book Of Jihad And Expeditions

[1] The permissibility of invading the unbelievers whom the call of Islam had already reached, without notifying them before the attack

1-(1730) Ibn Awn narrated: I wrote to Nafi, asking him about the (necessity of) calling (the unbelievers to Islam) before fighting. He wrote to me (the following reply): "That was during the early days of Islam. The Messenger of Allah "Allah's blessing and peace be upon him" invaded (the tribe of) Banu Al-Mustaliq while they were inattentive, and their animals were being watered at the (stream of) water. He killed their fighters and captured their captives. On that day, he got (Yahya said: I thought he said Juwairiya) Bint Al-Harith. This Hadith was narrated to me by Abdullah Ibn Umar "Allah be pleased with both", who was involved in this army (of Muslims).

(...) The same was narrated on the authority of Ibn Awn with the same chain of transmitters, in which he mentioned "Juwairiya Bint Al-Harith", with no doubt.

[2] Appointing the leaders of the expeditions by the imam, and his advice to them to abide by the etiquettes of war and the related matters

2-(1731) Yahya Ibn Adam narrated from Sufyan: He dictated to us (the following Hadith).

3-(...) Sulaiman Ibn Buraida narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" appointed anyone as leader of an army or detachment, he would privately urge him to fear Allah and to be good to the Muslims who were with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight against those who disbelieve in Allah. Fight and do not misappropriate (the spoils). You should neither break your pledge, nor should you mutilate (the dead) bodies. You should not also kill the children.

When you meet your unbelieving enemies, call them to three things. If they respond to any one of them, you should accept it and keep yourself from causing any harm to them. Call them to (embrace) Islam. If they respond to you, you should accept it from them and withhold yourself from fighting them. Then call them to emigrate from their land to the land of the Emigrants, and tell them that if they do that, they will have all the privileges and obligations of the Emigrants. If they refuse to emigrate (from their land), inform them that they will become as the Bedouin Muslims and will be subject to the orders of Allah like other believers, but they will not

٣٢ ـ كِتَابُ الجِهَادِ والسِّيَرِ

١ ـ بابُ جَوَازِ الإغَارة على الكُفَّارِ الذين بَلَغَتْهُمْ دَعْوَةُ الإسلام من غير تَقَدُّمِ الإعْلام بالإغارة

١ ـ (١٧٣٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ. قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ: فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذٰلِكَ فِي أَوَّلِ الإِسْلَامِ. قَدْ أَغَارَ رَسُولُ اللَّهِ ﷺ عَلَىٰ بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ. وَأَنْعَامُهُمْ تُسْقَىٰ عَلَى الْمَاءِ. فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَىٰ سَبْيَهُمْ، وَأَصَابَ يَوْمَئِذٍ ـ قَالَ يَحْيَىٰ: أَحْسِبُهُ قَالَ ـ جُوَيْرِيَةَ ـ أَوْ قَالَ: الْبَتَّةَ ـ ابْنَةَ الْحَارِثِ.

وَحَدَّثَنِي هٰذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ عُمَرَ. وَكَانَ فِي ذَاكَ الْجَيْشِ.

[البخاري: كتاب العتق، باب من ملك من العرب رقيقاً فوهب...، رقم: ٢٥٤١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: جُوَيْرِيَةَ بِنْتَ الْحَارِثِ، وَلَمْ يَشُكَّ.

٢ ـ بابُ تَأْمير الإمام الأُمَرَاء على البُعُوث ووَصِيَّتِهِ إيَّاهم بآداب الغزو وغيرها

٢ ـ (١٧٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ. قَالَ: أَمْلَاهُ عَلَيْنَا إِمْلَاءً.

٣ ـ (...) (ح) وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَمَّرَ أَمِيراً عَلَىٰ جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْراً. ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ. فِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. اغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيداً. وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَىٰ ثَلَاثِ خِصَالٍ ـ أَوْ خِلَالٍ ـ فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَىٰ دَارِ الْمُهَاجِرِينَ. وَأَخْبِرْهُمْ أَنَّهُمْ، إِنْ فَعَلُوا ذٰلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ.

share the spoils of war or booty with them unless they take part with the Muslims in fighting (the unbelievers).

If they refuse (to embrace Islam), ask them to give the tribute. If they agree to give it, accept it from them and keep yourself from (fighting) them. If they refuse to give the tribute, seek for Allah's help and fight them. When you besiege a fort whose people appeal to you for protection granted in the name of Allah and His Messenger, do not give them the guarantee of Allah and His Messenger, but give them your own guarantee and that of your companions, for in case (it happens that) the protection given by you or your companions is disregarded, it will be a lesser sin than that (you will commit) in case the protection guaranteed in the name of Allah and His Messenger is disregarded. If you besiege a fort whose people ask you to let them out according to Allah's Command, do not let them out according to Allah's Command, but do that according to your own command, for you do not know whether you will be able to implement Allah's command regarding them."

4-(...) Sulaiman Ibn Buraida narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sent a leader with a detachment, he would call him and advise him...and the rest is the same.

5-(...) The same was narrated on the authority of Shu'ba.

[3] The order to make things easy (for the people) and to abandon (causing them to have) aversion (towards the religion of Islam)

6-(1732) Abu Musa "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sent anyone of his companions as an envoy of him he would say to him: "Give glad tidings (to the people) and do not cause them to have aversion (towards the religion). Make things easy and do not be hard (on them)."

7-(1733) Sa'id Ibn Abu Burda narrated from his father from his grandfather (Abu Musa) that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Mu'adh to Yemen, and said to them: "Make things easy and do not be hard (on the people). Give glad tidings (to them) and do not cause them to have aversion (towards the religion). Be in accordance with one another and do not be at odds."

(...) This Hadith was narrated on the authority of Sa'id Ibn Abu Burda, from his father, from his grandfather, from The Prophet "Allah's blessing and peace be upon him", without mentioning (the last statement): "Be in accordance with one another and do not be at odds."

يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ. وَلاَ يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ. إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ. فَلاَ تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلاَ ذِمَّةَ نَبِيِّهِ. وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ، أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، فَلاَ تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ. وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لاَ». قَالَ عَبْدُ الرَّحْمَنِ: هٰذَا أَوْ نَحْوَهُ.

وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَى بْنِ آدَمَ. قَالَ: فَذَكَرْتُ هٰذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ ـ قَالَ يَحْيَى: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لاِبْنِ حَيَّانَ ـ فَقَالَ: حَدَّثَنِي مُسْلِمُ بْنُ هَيْصَمٍ، عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

٤ ـ (...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ؛ أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ حَدَّثَهُ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيراً أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُفْيَانَ.

٥ ـ (...) ـ **حدّثنا** إِبْرَاهِيمُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ، عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ، بِهٰذَا.

٣ ـ بابٌ في الأَمْرِ بالتَّيْسِيرِ وتَرْكِ التَّنْفِيرِ

٦ ـ (١٧٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَداً مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ، قَالَ: «بَشِّرُوا وَلاَ تُنَفِّرُوا. وَيَسِّرُوا وَلاَ تُعَسِّرُوا».

(١٧٣٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذاً إِلَى الْيَمَنِ. فَقَالَ: «يَسِّرَا وَلاَ تُعَسِّرَا. وَبَشِّرَا وَلاَ تُنَفِّرَا. وَتَطَاوَعَا وَلاَ تَخْتَلِفَا».

٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي خَلَفٍ، عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ. كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ شُعْبَةَ.

وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أُنَيْسَةَ «وَتَطَاوَعَا وَلاَ تَخْتَلِفَا».

[البخاري: كتاب المغازي: باب بعث أبي موسى ومعاذ إلى اليمن...، رقم: ٤٣٤٢].

8-(1734) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make things easy and do not be hard (on the people). Give tranquility (to them) and do not cause them to have aversion (towards the religion)."

[4] Prohibition of breaching one's faith

9-(1735) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah gathers the early and the later generations on the Day of Judgement, a flag will be raised for every betrayer (of faith with which he will be recognized), and it will be said: "That's the (flag of the) breach (of faith) made by so-and-so, the son of so-and-so.""

(...) The same was narrated on the authority of Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

10-(...) Abdullah Ibn Dinar narrated that he heard Abdullah Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah will fix a flag for the one who breached (his faith), and it will be said: "Verily, this is the (flag of the) breach (of faith) made by so-and-so.""

11-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone who breached (his faith) will have a flag (with which he will be recognized) on the Day of Judgement."

12-(1736) Abu Wa'il narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag (with which he will be recognized) on the Day of Judgement, and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so.""

(...) The same was narrated on the authority of Abd Ar-Rahman from Shu'ba, with the same chain of transmitters, without mentioning (the following statement): "and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so."

13-(...) Shaqiq narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag on the Day of Judgement, with which he will be recognized, and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so.""

٨ ـ (١٧٣٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسِّرُوا وَلاَ تُعَسِّرُوا. وَسَكِّنُوا وَلاَ تُنَفِّرُوا».

[البخاري: كتاب العلم، باب ما كان النبي ﷺ يتخوّلهم بالموعظة..، رقم: ٦٩].

٤ ـ بابُ تَحْرِيمِ الغَدْرِ

٩ ـ (١٧٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ ـ يَعْنِي أَبَا قُدَامَةَ السَّرَخْسِيَّ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ، فَقِيلَ: هٰذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ». [البخاري: كتاب الأدب، باب ما يدعى الناس بآبائهم، رقم: ٦١٧٧].

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

١٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ. فَيُقَالُ: أَلاَ هٰذِهِ غَدْرَةُ فُلاَنٍ».

١١ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ».

١٢ ـ (١٧٣٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ». [البخاري: كتاب الجزية والموادعة، باب إثم الغادر للبر والفاجر، رقم: ٣١٨٦].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ: «يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ».

١٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ. يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ».

14-(1737) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag on the Day of Judgement, with which he will be recognized."

15-(1738) Abu Sa'id "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag fixed behind his buttocks on the Day of Judgement."

16-(...) Abu Sa'id "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag which will be raised according to the extent of his breach. No doubt, there is no treachery more serious than (that committed by) a ruler of people."

[5] Permissibility of using stratagem in war

17-(1739) Both of Amr and Jabir "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The war is guile."

18-(1740) Hammam Ibn Munabbih narrated from Abu Huraira "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The war is guile."

[6] The undesirability to hope for facing the enemy, and the order that one should be steadfast at the time of meeting (the enemy)

19-(1741) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hope for facing the enemy, but when you face them, be steadfast."

20-(1742) Musa Ibn Uqba narrated from Abu An-Nadr from a document of one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", from (the tribe of) Aslam, named Abdullah Ibn Abu Awfa, who wrote to Umar Ibn Ubaidullah, when he (the later) proceeded to (fight those of) Haruriyya (Khawarij), telling him that The Messenger of Allah "Allah's blessing and peace be upon him", on one of his days, during which he met the enemy, waited until the sun had declined. Then he stood up and addressed them saying: "O People! Do not hope for facing the enemy, and ask Allah to provide you with power, but if you encounter them, be steadfast, and know that the Paradise is under the shadows of swords (i.e. it would be accessible to you through striking by the swords in

١٤ ـ (١٧٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[البخاري: كتاب الجزية والموادعة، باب إثم الغادر للبر والفاجر، رقم: ٣١٨٦].

١٥ ـ (١٧٣٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ».

١٦ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ. أَلاَ وَلاَ غَادِرَ أَعْظَمُ غَدْراً مِنْ أَمِيرِ عَامَّةٍ».

٥ ـ بابُ جَوَازِ الخِدَاعِ في الحَرْبِ

١٧ ـ (١٧٣٩) ـ وحدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَلِيٍّ وَزُهَيْرٍ ـ قَالَ عَلِيٌّ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدْعَةٌ».

[البخاري: كتاب الجهاد والسير، باب الحرب خدعة، رقم: ٣٠٣٠].

١٨ ـ (١٧٤٠) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ».

[البخاري: كتاب الجهاد والسير، باب الحرب خدعة، رقم: ٣٠٢٩].

٦ ـ بابُ كَرَاهَةِ تَمَنِّي لِقَاءِ العَدُوِّ، والأَمْرِ بالصَّبْرِ عند اللِّقَاءِ

١٩ ـ (١٧٤١) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الْمُغِيرَةِ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ ـ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا».

[البخاري: كتاب الجهاد والسير، باب لا تمنوا لقاء العدو، رقم: ٣٠٢٦].

٢٠ ـ (١٧٤٢) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى. فَكَتَبَ إِلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، حِينَ سَارَ إِلَى الْحَرُورِيَّةِ. يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَنْتَظِرُ

the cause of Allah)." Then, The Prophet "Allah's blessing and peace be upon him" stood up and said: "O Allah! The revealer of the Book, the creator of the clouds, the defeater of the (unbelieving) confederates! Defeat those (enemies) and make us emerge victorious over them."

[7] It is desirable to pray for victory when encountering the enemy

21-(...) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the confederates saying: "O Allah, the Revealer of the Holy Book (of Qur'an), the Quick Taker of the accounts! Please defeat the confederates. O Allah! Defeat and shake them."

22-(...) The same was narrated on the authority of Ibn Abu Awfa, with a slight change of words.

(...) The same was narrated on the authority of Ibn Uyaina from Isma'il, through another chain of transmitters, according to which he added: "The disperser of the clouds."

23-(1743) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say on the day of (the holy battle of) Uhud: "O Allah! If You wish (that the Muslims should be defeated by the unbelievers), you will be worshipped by no one on the earth."

[8] Prohibition of killing women and children in war

24-(1744) Nafi narrated from Ibn Umar "Allah be pleased with both" that a woman was found killed in one of the holy battles led by The Messenger of Allah "Allah's blessing and peace be upon him". Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" disapproved of killing women and children.

25-(...) Ibn Umar "Allah be pleased with both" narrated that a woman was found killed in one of the holy battles (led by The Messenger of Allah). Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing women and children (in wars).

[9] It is permissible to kill women and children during the night attacks but not intentionally

26-(1745) Ibn Abbas narrated from As-Sa'b Ibn Jaththama that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the women and children (of the unbelievers), who might be killed

حَتَّىٰ إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا. وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ». ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ. وَمُجْرِيَ السَّحَابِ. وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

[البخاري: كتاب الجهاد والسير، باب الجنة تحت بارقة السيوف، رقم: ٢٨١٨].

٧ ـ بابُ اسْتِحْبَابِ الدُّعَاءِ بالنَّصْرِ عند لِقَاءِ العدُوِّ

٢١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ. قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ. سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[البخاري: كتاب الجهاد والسير، باب الدعاء على المشركين بالهزيمة...، رقم: ٢٩٣٣].

٢٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَىٰ يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ خَالِدٍ.

غَيْرَ أَنَّهُ قَالَ: «هَازِمَ الأَحْزَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِيَ السَّحَابِ».

٢٣ ـ (١٧٤٣) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: اللَّهُمَّ إِنَّكَ إِنْ تَشَأْ، لاَ تُعْبَدْ فِي الأَرْضِ.

٨ ـ باب تحريم قَتْلِ النِّسَاءِ والصِّبْيَانِ في الحرب

٢٤ ـ (١٧٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً. فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

[البخاري: كتاب الجهاد والسير، باب قتل الصبيان في الحرب، رقم: ٣٠١٤].

٢٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي. فَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

٩ ـ بابُ جَوَازِ قَتْلِ النِّسَاءِ والصِّبْيَانِ في البَيَاتِ من غير تَعَمُّدٍ

٢٦ ـ (١٧٤٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ

during the night raids. He commented: "They are from them." (That's, there is no harm in killing them since this is not intentional).

27-(...) Ibn Abbas narrated from As-Sa'b Ibn Jaththama: I said: "O Messenger of Allah! We might kill the women and children of the unbelievers during the night raids (what is your command as regards it?)" He said: "(There is no harm if not intentionally since) they are from them."

28-(...) Ibn Abbas narrated from As-Sa'b Ibn Jaththama that it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "If some horsemen raided (the enemy) during the night and killed some from the children of the unbelievers (what is your command?)" upon this he said: "(There is no harm if not intentionally since) they are from their fathers."

[10] It is permissible to cut and burn the trees of the unbelievers

29-(1746) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" burnt (most of) the date-palms of Banu An-Nadir, and cut down (some of them). Those date palms were at Al-Buwaira. Qutaiba and Ibn Rumh added in their narration: So, Allah revealed His saying: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (The Mustering "Al-Hashr" 5)

30-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir cut down and burnt. Regarding this case, Hassan Ibn Thabit said this poetic Verse: "the terrible burning of Al-Buwaira has been received uninterestedly by the nobles of Banu Lu'ai (The chiefs of Quraish)." It was on that occasion that it was revealed: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah."

31-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir burnt.

[11] Making lawful the spoils of war specially for this (Muslim) nation

32-(1747) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A Prophet amongst The Prophets carried out a holy military expedition, so he said to his followers: "Anyone who has married a woman and wants to

عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ. قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الذَّرَارِيِّ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ؟ فَقَالَ: «هُمْ مِنْهُمْ».

[البخاري: كتاب الجهاد والسير، باب أهل الدار يبيتون فيصاب الولدان، رقم: ٣٠١٢].

٢٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ. قَالَ: «هُمْ مِنْهُمْ».

٢٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ؛ أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: لَوْ أَنَّ خَيْلاً أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ مِنْ آبَائِهِمْ».

١٠ ـ باب جواز قَطْعِ أشجارِ الكفارِ وتَحْرِيقِها

٢٩ ـ (١٧٤٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ. وَهِيَ الْبُوَيْرَةُ.

زَادَ قُتَيْبَةُ وَابْنُ رُمْحٍ فِي حَدِيثِهِمَا: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝٥﴾ [الحشر: ٥].

[البخاري: كتاب المغازي، باب حديث بني النضير...، رقم: ٤٠٣١].

٣٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ نَخْلَ بَنِي النَّضِيرِ، وَحَرَّقَ. وَلَهَا يَقُولُ حَسَّانُ:

وَهَانَ عَلَىٰ سَرَاةِ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

وَفِي ذَٰلِكَ نَزَلَتْ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا﴾ [الحشر: ٥] الآيَةَ.

[البخاري: كتاب الجهاد والسير، باب حرق الدور والنخيل، رقم: ٣٠٢١].

٣١ ـ (...) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ: أَخْبَرَنِي عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ.

١١ ـ باب تَحْلِيلِ الغَنَائِمِ لهذه الأُمَّةِ خاصَّة

٣٢ ـ (١٧٤٧) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا؛ وَقَالَ

consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor should a man who has sheep or pregnant she-camels and is waiting for the birth of their young ones." So, The Prophet carried out the expedition. When he reached that town at the time or nearly at the time of the Asr prayer, he said to the sun: "O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it from setting." It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men): "Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me." (When they did so) the hand of a man got stuck over the hand of their prophet. Then that Prophet said (to the man): "The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me." The hands of two or three men got stuck over the hand of their Prophet who said: "You have committed the theft." Then they brought a head of gold like the head of a cow which they put among the (objects of the) booty on the ground; and the fire came and consumed the booty. In this way, the war booty had not been made lawful for anyone before us. But when Allah saw our weakness and disability, He made the war booty legal for us."

[12] The spoils of war

33-(1748) Mus'ab Ibn Sa'd narrated: My father took a sword from the one-fifth of the spoils of war, and went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Grant this to me." But he refused. On that occasion, Allah Almighty revealed: "They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."" (The spoils Of War "Al-Anfal" 1)

34-(...) Mus'ab Ibn Sa'd narrated from his father: Four holy Verses have been revealed in connection with me. Once, I got a sword (from the spoils of war) which was brought to The Prophet "Allah's blessing and peace be upon him". (Mus'ab added) he (my father) said: "O Messenger of Allah! Give it to me in addition to my share of booty." He said: "Place it." He (my father) stood up and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Put it where you had taken it." Then, he stood up and

رَسُولُ اللَّهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ. فَقَالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا، وَلَمَّا يَبْنِ، وَلاَ آخَرُ قَدْ بَنَى بُنْيَاناً، وَلَمَّا يَرْفَعْ سُقُفَهَا، وَلاَ آخَرُ قَدِ اشْتَرَى غَنَماً أَوْ خَلِفَاتٍ، وَهُوَ مُنْتَظِرٌ وِلاَدَهَا.

قَالَ: فَغَزَا، فَأَدْنَى لِلْقَرْيَةِ حِينَ صَلاَةِ الْعَصْرِ ـ أَوْ قَرِيباً مِنْ ذَلِكَ ـ فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ. اللَّهُمَّ احْبِسْهَا عَلَيَّ شَيْئاً، فَحُبِسَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ.

قَالَ: فَجَمَعُوا مَا غَنِمُوا. فَأَقْبَلَتِ النَّارُ لِتَأْكُلَهُ. فَأَبَتْ أَنْ تَطْعَمَهُ. فَقَالَ: فِيكُمْ غُلُولٌ. فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ. فَبَايَعُوهُ. فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ. فَقَالَ: فِيكُمُ الْغُلُولُ. فَلْتُبَايِعْنِي قَبِيلَتُكَ. فَبَايَعَتْهُ. قَالَ: فَلَصِقَتْ بِيَدِ رَجُلَيْنِ أَوْ ثَلاَثَةٍ. فَقَالَ: فِيكُمُ الْغُلُولُ. أَنْتُمْ غَلَلْتُمْ. قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ. قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ. فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ مِنْ قَبْلِنَا. ذَلِكَ بِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَأَى ضَعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا».

[البخاري: كتاب فرض الخمس، باب قول النبي ﷺ: «أحلت لكم الغنائم»، رقم: ١٣٢٤].

١٢ ـ باب الأَنْفَالِ

٣٣ ـ (١٧٤٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: أَخَذَ أَبِي مِنَ الْخُمْسِ سَيْفاً. فَأَتَى بِهِ النَّبِيَّ ﷺ. فَقَالَ: هَبْ لِي هٰذَا، فَأَبَى، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ [الأنفال: ١].

٣٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ. أَصَبْتُ سَيْفاً فَأَتَى بِهِ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ

said: "O Messenger of Allah! Grant it to me in addition to my share of booty." He said: "Put it." Then, he stood up and said: "O Messenger of Allah! Grant it to me in addition to my share of booty. Would I be made as the one who has no share (in the war)?" upon this The Prophet "Allah's blessing and peace be upon him" said to him: "Place it where you had taken it." In connection with me, the following Verse was revealed: "They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger.""

35-(1749) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" sent a detachment towards Najd in which I was involved. They gained a lot of camels. Their shares from the booty amounted to twelve or eleven camels each, and every one of them was given an extra camel.

36-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" sent a detachment to Najd in which Ibn Umar was involved. Their shares (of the war spoils) amounted to twelve camels and they were given (by their leader) an extra camel each. However, The Prophet "Allah's blessing and peace be upon him" did not change that.

37-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" sent a detachment towards Najd in which I was involved. We got camels and sheep (as booty). Our shares from the booty amounted to twelve camels each. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave everyone of us an extra camel.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...)Ibn Awn narrated: I wrote to Nafi asking him about (the extra things granted in addition to the shares of the fighters from) the spoils of war and he wrote to me that Ibn Umar "Allah be pleased with both" was involved in that detachment...and the rest of the Hadith is the same.

38-(1750) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" gave (each one of) us an extra (camel) in addition to our shares of the one-fifth (of the war booty). I got a big old camel (in this extra).

أَخَذْتَهُ». ثُمَّ قَامَ فَقَالَ: نَفِّلْنِيهِ. يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعْهُ» فَقَامَ. فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. أَأُجْعَلُ كَمَنْ لاَ غَنَاءَ لَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ [الأنفال: ١].

٣٥ ـ (١٧٤٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَنَا فِيهِمْ، قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيرَةً. فَكَانَتْ سُهْمَانُهُمْ اثْنَا عَشَرَ بَعِيراً. أَوْ أَحَدَ عَشَرَ بَعِيراً. وَنُفِّلُوا بَعِيراً بَعِيراً.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣١].

٣٦ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ. وَفِيهِمُ ابْنُ عُمَرَ. وَأَنَّ سُهْمَانَهُمْ بَلَغَتِ اثْنَيْ عَشَرَ بَعِيراً. وَنُفِّلُوا، سِوَىٰ ذٰلِكَ، بَعِيراً. فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ ﷺ.

٣٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَىٰ نَجْدٍ. فَخَرَجْتُ فِيهَا. فَأَصَبْنَا إِبِلاً وَغَنَماً، فَبَلَغَتْ سُهْمَانُنَا اثْنَيْ عَشَرَ بَعِيراً، اثْنَيْ عَشَرَ بَعِيراً. وَنَفَّلَنَا رَسُولُ اللَّهِ ﷺ بَعِيراً، بَعِيراً.

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وحدّثناه** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ النَّفَلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ ابْنَ عُمَرَ كَانَ فِي سَرِيَّةٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

٣٨ ـ (١٧٥٠) ـ **وحدّثنا** سُرَيْجُ بْنُ يُونُسَ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِسُرَيْجٍ ـ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ: نَفَّلَنَا رَسُولُ اللَّهِ ﷺ نَفَلاً سِوَىٰ نَصِيبِنَا مِنَ الْخُمْسِ. فَأَصَابَنِي شَارِفٌ.

وَالشَّارِفُ: الْمُسِنُّ الْكَبِيرُ.

39-(...) Ibn Shihab narrated: It reached me through Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" gave extra (camels) to (the soldiers of) a detachment...and the rest is the same.

40-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to give (from the spoils of war) to (the soldiers of) some detachments which he dispatched something above their shares in the army. But, the one-fifth of the war spoils was to be left (for Allah and His Messenger).

[13] The killer should get (as booty) the belongings of the killed one

41-(1751) Abu Muhammad Al-Ansari, who was a close companion of Abu Quatada narrated the (following) Hadith.

(...) Abu Muhammad, the freed slave of Abu Quatada narrated the (following) Hadith.

(...) Abu Quatada "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (on an expedition) in the year of (the holy Battle of) Hunain. When we faced the enemy, some of the Muslims turned back. I saw a man from the unbelievers having overpowered one of the Muslims. I turned round and attacked him from behind, striking him between his neck and shoulder. He turned towards me and caught hold of me (so much violently) that I noticed death approaching me. Then death overtook him and let me alone. I joined Umar Ibn Al-Khattab who said: "What has happened to the people (which led them to retreat)?" I said: "It is Allah's Decree." Then the people returned (and the battle ended with the victory of Muslims).

The Messenger of Allah "Allah's blessing and peace be upon him" sat (to distribute the spoils of war) and said: "Whoever killed a pagan and has an evidence for it, then his (the deceased) belongings will be for him." I stood up and said: "Who will give evidence for me?" Then I sat down. He (The Prophet) said like this. I stood up and said: "Who will give evidence for me?" then, I sat down once again. He (The Prophet) said so for the third time, after which I stood up. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter with you O Abu Quatada?" I narrated the story to him. A man from among the people said: "He has told the truth O Messenger of Allah. The belongings of that (pagan) killed by him are with me. Make him concede his right (to me)." Abu Bakr said:

٣٩ ـ (...) ـ وحدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: بَلَغَنِي عَنِ ابْنِ عُمَرَ. قَالَ: نَفَّلَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً ... بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ.

٤٠ ـ (...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا. لأَنْفُسِهِمْ خَاصَّةً. سِوَىٰ قَسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ فِي ذٰلِكَ، وَاجِبٌ، كُلِّهِ.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣٥].

١٣ ـ بابُ اسْتِحْقَاقِ القَاتِلِ سَلَبَ القَتِيلِ

٤١ ـ (١٧٥١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ الأَنْصَارِيِّ. وَكَانَ جَلِيساً لأَبِي قَتَادَةَ. قَالَ: قَالَ أَبُو قَتَادَةَ. وَاقْتَصَّ الْحَدِيثَ.

[البخاري: كتاب البيوع، باب بيع السلاح في الفتنة وغيرها، رقم: ٢١٠٠].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ قَالَ. وَسَاقَ الْحَدِيثَ.

(...) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ. قَالَ: فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ قَدْ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ إِلَيْهِ حَتَّىٰ أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ عَلَىٰ حَبْلِ عَاتِقِهِ. وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ. ثُمَّ أَدْرَكَهُ الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ اللَّهِ. ثُمَّ إِنَّ النَّاسَ رَجَعُوا. وَجَلَسَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلاً، لَهُ عَلَيْهِ بَيِّنَةٌ، فَلَهُ سَلَبُهُ» قَالَ: فَقُمْتُ. فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ مِثْلَ ذٰلِكَ. فَقَالَ فَقُمْتُ فَقُلْتُ: مَنْ

"No, by Allah, this should not happen. The Messenger of Allah "Allah's blessing and peace be upon him" will not tend to deprive one of the lions of Allah who fight in the cause of Allah and His Messenger in order to give you his share of booty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He (Abu Bakr) has told the truth. Give the belongings to him (Abu Quatada)." He gave them to me. I sold the armour (included in the belongings which I got) and bought with its price a garden in the street of Banu Salama. This was the first property I gained after embracing Islam.

In the narration of Al-Laith, Abu Bakr said: "No, never! He will not give it to a fox from Quraish and let aside a lion from amongst the lions of Allah..." (According to this narration too, Abu Quatada said: "This was) The first property I gained."

42-(1752) Abd Ar-Rahman Ibn Awf "Allah be pleased with him" narrated: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys. I wished I had been between men stronger than them. One of them drew my attention saying: "O Uncle! Do you know Abu Jahl?" I said: "Yes, What do you want from him, O my nephew?" He said: "I have been informed that he abuses Allah's Apostle "Allah's blessing and peace be upon him". By Him, in Whose Hands my life is, if I see him, then my body will not leave his body till either of us who is destined to meet his fate earlier is killed." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said.

After a while I saw Abu Jahl walking amongst the people. I said (to the boys): "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death. Then they returned to The Messenger of Allah "Allah's blessing and peace be upon him" to inform him of that. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Which of you has killed him?" Each of them said: "I Have killed him." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have you cleaned your swords?" They said: "No. " He then looked at their swords and said: "No doubt, you both have killed him." But, the belongings of the deceased were given to Mu'adh Ibn Amr Ibn Al-Jamuh. (The two boys were Mu'adh Ibn Amr Ibn Al-Jamuh and Mu'adh Ibn Afra).

43-(1753) Awf Ibn Malik narrated: A man from Himyar killed a man from the enemy (during the holy battle of Mu'ta). He wanted to get his

يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ ذٰلِكَ، الثَّالِثَةَ. فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالَكَ يَا أَبَا قَتَادَةَ؟» فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ. يَا رَسُولَ اللَّهِ، سَلَبُ ذٰلِكَ الْقَتِيلِ عِنْدِي. فَأَرْضِهِ مِنْ حَقِّهِ. وَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لاَهَا اللَّهِ، إِذاً لاَ يَعْمِدُ إِلَىٰ أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ. فَأَعْطِهِ إِيَّاهُ» فَأَعْطَانِي. قَالَ: فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفاً فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

وَفِي حَدِيثِ اللَّيْثِ فَقَالَ أَبُو بَكْرٍ: كَلاَّ لاَ يُعْطِيهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعُ أَسَداً مِنْ أُسْدِ اللَّهِ.

وَفِي حَدِيثِ اللَّيْثِ: لأَوَّلُ مَالٍ تَأَثَّلْتُهُ.

٤٢ ـ (١٧٥٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ. نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بَيْنَ غُلاَمَيْنِ مِنَ الأَنْصَارِ. حَدِيثَةٍ أَسْنَانُهُمَا. تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا. فَقَالَ: يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ. وَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ. وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّىٰ يَمُوتَ الأَعْجَلُ مِنَّا. قَالَ: فَتَعَجَّبْتُ لِذٰلِكَ. فَغَمَزَنِي الآخَرُ فَقَالَ مِثْلَهَا. قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَىٰ أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ. فَقُلْتُ: أَلاَ تَرَيَانِ؟ هٰذَا صَاحِبُكُمَا الَّذِي تَسْأَلاَنِ عَنْهُ. قَالَ: فَابْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا، حَتَّىٰ قَتَلاَهُ. ثُمَّ انْصَرَفَا إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَأَخْبَرَاهُ. فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُ. فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالاَ: لاَ. فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ: «كِلاَكُمَا قَتَلَهُ» وَقَضَىٰ بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ.

وَالرَّجُلاَنِ: مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ.

[البخاري: كتاب فرض الخمس، باب من لم يخمس الأسلاب، رقم: ٣١٤١].

٤٣ ـ (١٧٥٣) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ،

belongings, but Khalid Ibn Al-Walid, who was the leader, prevented him. Awf Ibn Malik went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him. He (The Prophet) asked Khalid: "What did prevent you to give him the booty?" he replied: "I regarded it as too much O Messenger of Allah." He (The Prophet) said: "Give it to him." Then, Khalid came upon Awf Ibn Malik who pulled him by his cloak and said: "Has what I had reported to you from The Messenger of Allah "Allah's blessing and peace be upon him" happened?" The Messenger of Allah "Allah's blessing and peace be upon him" heard him, with the result that he got angry and said: "Do not give him O Khalid! Do not give him O Khalid! Would you leave my leaders for me? However, the example of you and them is like one who was asked to take some camels and sheep in order to graze, and he took them to graze. When it was time for them to drink, he brought them to a pool, from which they drank its clear (water) and left its dirty (water), with the result that its clearness (i.e. the best reward) would become for you, and its dirt (i.e. the blame) would be for those (leaders)."

44-(...) Awf Ibn Malik Al-Ashja'i narrated: I joined the expedition that proceeded under (the leadership of) Zaid Ibn Haritha to Mu'ta, and then, I received reinforcement from Yemen...and the rest is the same, according to which he (Awf) said (to Khalid): "O Khalid! didn't you know that The Messenger of Allah "Allah's blessing and peace be upon him" had judged that the booty (of an enemy) should be given to the one who killed him?" He (Khalid) said: "Yes, but I regarded it as too much."

45-(1754) Salama Ibn Al-Akwa narrated: We took part in the holy Battle of Hawazin with The Messenger of Allah "Allah's blessing and peace be upon him". While we were having our breakfast with The Messenger of Allah "Allah's blessing and peace be upon him", a man came riding a red camel. He made it kneel down, took out a strap of leather from its girth with which he tied the camel. Then he started eating with the people and looking (curiously here and there). We were in a state of weakness and lacking of mounts, since some of us were on foot. Suddenly, he left us quickly, came to his camel, which he untied. He made it kneel down, rode it and then urged it and it ran with him. A man on a brown she-camel chased him (regarding him as a spy).

Salama (the narrator) added: I came out hurriedly on foot. I ran on until I was near the thigh of the she-camel. I proceeded further until I was near the thighs of the camel. I advanced further until I caught hold of the nose string

عَنْ عَوْفِ بْنِ مَالِكٍ. قَالَ: قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلاً مِنَ الْعَدُوِّ، فَأَرَادَ سَلَبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ. وَكَانَ وَالِياً عَلَيْهِمْ. فَأَتَى رَسُولَ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ. فَأَخْبَرَهُ. فَقَالَ لِخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ؟» قَالَ: اسْتَكْثَرْتُهُ. يَا رَسُولَ اللَّهِ. قَالَ: «ادْفَعْهُ إِلَيْهِ» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ. ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَاسْتُغْضِبَ. فَقَالَ: «لاَ تُعْطِهِ. يَا خَالِدُ، لاَ تُعْطِهِ. يَا خَالِدُ، هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي؟ إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلاً أَوْ غَنَماً فَرَعَاهَا. ثُمَّ تَحَيَّنَ سَقْيَهَا. فَأَوْرَدَهَا حَوْضاً. فَشَرِعَتْ فِيهِ. فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدِرَهُ. فَصَفْوُهُ لَكُمْ وَكَدِرُهُ عَلَيْهِمْ».

٤٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ. قَالَ: خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ بْنِ حَارِثَةَ، فِي غَزْوَةِ مُؤْتَةَ. وَرَافَقَنِي مَدَدِيٌّ مِنَ الْيَمَنِ. وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا خَالِدُ، أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلَبِ لِلْقَاتِلِ؟ قَالَ: بَلَى. وَلٰكِنِّي اسْتَكْثَرْتُهُ.

٤٥ ـ (١٧٥٤) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي، سَلَمَةُ بْنُ الأَكْوَعِ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ. فَبَيْنَا نَحْنُ نَتَضَحَّى مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ، فَأَنَاخَهُ. ثُمَّ انْتَزَعَ طَلَقاً مِنْ حَقَبِهِ فَقَيَّدَ بِهِ الْجَمَلَ. ثُمَّ تَقَدَّمَ يَتَغَدَّى مَعَ الْقَوْمِ. وَجَعَلَ يَنْظُرُ. وَفِينَا ضَعْفَةٌ وَرِقَّةٌ فِي الظَّهْرِ. وَبَعْضُنَا مُشَاةٌ. إِذْ خَرَجَ يَشْتَدُّ، فَأَتَى جَمَلَهُ فَأَطْلَقَ قَيْدَهُ. ثُمَّ أَنَاخَهُ وَقَعَدَ عَلَيْهِ، فَأَثَارَهُ، فَاشْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ رَجُلٌ عَلَى نَاقَةٍ وَرْقَاءَ.

قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، فَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ. ثُمَّ تَقَدَّمْتُ. حَتَّى كُنْتُ

of the camel. I made it kneel down. As soon as it had put its knee on the ground, I drew my sword and struck the head of the rider who fell down. I brought the camel driving it along with the man's baggage and arms. The Messenger of Allah "Allah's blessing and peace be upon him" along with the people came to receive me. He asked: "Who has killed the man?" The people said: "Ibn Al-Akwa." He said: "Then, the entire belongings of the man are for him."

[14] Giving extra rewards to the fighters, and ransoming the Muslims with the captives (from the enemy)

46-(1755) Iyas Ibn Salama narrated from his father (Salama Ibn Al-Akwa): We fought (the tribe of) Fazara under the leadership of Abu Bakr who was appointed by The Messenger of Allah "Allah's blessing and peace be upon him". When we were as far from the water as a distance covered only in an hour, Abu Bakr ordered us to halt during the last portion of the night. Then we attacked from all sides and reached their watering place. Some of the enemies were killed and others were captured. I saw a group of people consisting of women and children. Since I was afraid that they should precede me to the mountain, I shot an arrow between them and the mountain. When they saw the arrow, they stopped. I came driving them.

Among them there was a woman from Banu Fazara. She was wearing a leather coat. Her daughter, who was one of the most beautiful girls in Arabia, was with her. I drove them until I brought them to Abu Bakr who granted this girl to me as a reward. Then, we arrived in Medina. I had not yet disrobed her when The Messenger of Allah "Allah's blessing and peace be upon him" met me in the street and said: "Give me that girl O Salama." I said: "O Messenger of Allah! By Allah! She has appealed me. I had not yet disrobed her." On the next day The Messenger of Allah "Allah's blessing and peace be upon him" met me in the street once again and said: "O Salama! Give me that girl, may Allah bless your father." I said: "She is for you O Messenger of Allah! By Allah! I have not yet disrobed her." The Messenger of Allah "Allah's blessing and peace be upon him" sent her to the people of Mecca, and ransomed with her many Muslims who had been captured (and kept as prisoners) at Mecca.

[15] What about the booty taken from the enemy with no war

47-(1756) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you

عِنْدَ وَرِكِ الْجَمَلِ. ثُمَّ تَقَدَّمْتُ حَتَّىٰ أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الأَرْضِ اخْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَنَدَرَ. ثُمَّ جِئْتُ بِالْجَمَلِ أَقُودُهُ، عَلَيْهِ رَحْلُهُ وَسِلاَحُهُ. فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ. فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» قَالُوا: ابْنُ الأَكْوَعِ. قَالَ: «لَهُ سَلَبُهُ أَجْمَعُ».

١٤ ـ باب التَّنْفِيل وفداء المُسلمين بالأسارى

٤٦ ـ (١٧٥٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَزَارَةَ وَعَلَيْنَا أَبُو بَكْرٍ. أَمَّرَهُ رَسُولُ اللَّهِ ﷺ عَلَيْنَا. فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ. أَمَرَنَا أَبُو بَكْرٍ فَعَرَّسْنَا. ثُمَّ شَنَّ الْغَارَةَ. فَوَرَدَ الْمَاءَ. فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ، وَسَبَىٰ. وَأَنْظُرُ إِلَىٰ عُنُقٍ مِنَ النَّاسِ. فِيهِمُ الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ.

فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ، فَلَمَّا رَأَوُا السَّهْمَ وَقَفُوا، فَجِئْتُ بِهِمْ أَسُوقُهُمْ. وَفِيهِمُ امْرَأَةٌ مِنْ بَنِي فَزَارَةَ. عَلَيْهَا قَشْعٌ مِنْ أَدَمٍ ـ قَالَ: الْقَشْعُ: النِّطَعُ ـ مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ. فَسُقْتُهُمْ حَتَّىٰ أَتَيْتُ بِهِمْ أَبَا بَكْرٍ. فَنَفَّلَنِي أَبُو بَكْرٍ ابْنَتَهَا. فَقَدِمْنَا الْمَدِينَةَ وَمَا كَشَفْتُ لَهَا ثَوْباً. فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ فِي السُّوقِ. فَقَالَ: «يَا سَلَمَةُ هَبْ لِي الْمَرْأَةَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ وَاللَّهِ، لَقَدْ أَعْجَبَتْنِي. وَمَا كَشَفْتُ لَهَا ثَوْباً. ثُمَّ لَقِيَنِي رَسُولُ اللَّهِ ﷺ مِنَ الْغَدِ فِي السُّوقِ. فَقَالَ لِي: «يَا سَلَمَةُ، هَبْ لِي الْمَرْأَةَ. لِلَّهِ أَبُوكَ» فَقُلْتُ: هِيَ لَكَ. يَا رَسُولَ اللَّهِ، فَوَاللَّهِ مَا كَشَفْتُ لَهَا ثَوْباً. فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَىٰ أَهْلِ مَكَّةَ. فَفَدَىٰ بِهَا نَاساً مِنَ الْمُسْلِمِينَ، كَانُوا أُسِرُوا بِمَكَّةَ.

١٥ ـ بابُ حُكْمِ الفَيْءِ

٤٧ ـ (١٧٥٦) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ

come to a town (which surrendered with no war) and stay therein, you have a share (as booty with no war) in (the property taken from) it. If a town disobeys Allah and His Messenger (and fights Muslims) one-fifth of the booty taken from it should be for Allah and His Messenger and the rest should be for you."

48-(1757) Umar (Ibn Al-Khattab) "Allah be pleased with him" reported: The properties of Banu An-Nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty were not gained by the Muslims with their horses and camels (i.e. were not gained through war). The properties therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

49-(...) Malik Ibn Aws narrated: Umar Ibn Al-Khattab sent (a messenger) to me (to come to him). I went to him when the sun rose high. I found him in his home, sitting on a bedstead, made of date-palm leaves, covered with no mattress. he was leaning over a leather pillow. I greeted him and sat down. He said: "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them. So take and distribute it among them." I said: "Would that you order someone else to do it!" He said: "O Malik! Take it." Then, his doorman Yarfa came saying: "O Commander of the Believers! Uthman, Abd Ar-Rahman Ibn Awf, Az-Zubair and Sa'd Ibn Abu Waqqas are asking your permission (to enter into you). May I admit them?"

Umar said: "Yes." So they were admitted, and they came in. A while later, he came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. (When they came in and sat down) Abbas said: "O Commander of The Believers! Judge between me and this (Ali) liar, sinful, treacherous betrayer." (They had a dispute regarding the property of Banu An-Nadir, which Allah had given to His Apostle as booty with no war). The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." (Malik Ibn Aws said: I think they had come only for that purpose). Umar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah

رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا، وَأَقَمْتُمْ فِيهَا، فَسَهْمُكُمْ فِيهَا. وَأَيُّمَا قَرْيَةٍ عَصَتِ اللَّهَ وَرَسُولَهُ، فَإِنَّ خُمُسَهَا لِلَّهِ وَلِرَسُولِهِ، ثُمَّ هِيَ لَكُمْ».

٤٨ ـ (١٧٥٧) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ. وَمُحَمَّدُ بْنُ عَبَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ قَال إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ. قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ. مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلاَ رِكَابٍ. فَكَانَتْ لِلنَّبِيِّ ﷺ خَاصَّةً فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ نَفَقَةَ سَنَةٍ. وَمَا بَقِيَ يَجْعَلُهُ فِي الْكُرَاعِ وَالسِّلاَحِ. عُدَّةً فِي سَبِيلِ اللَّهِ.

[البخاري: كتاب الجهاد والسير، باب المحن ومن يتترس بترس صاحبه، رقم: ٢٩٠٢].

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

٤٩ ـ (...) ـ **وحدّثني** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ مَالِكَ بْنَ أَوْسٍ حَدَّثَهُ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ. فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ. قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِساً عَلَى سَرِيرٍ. مُفْضِياً إِلَىٰ رُمَالِهِ. مُتَّكِئاً عَلَىٰ وِسَادَةٍ مِنْ أَدَمٍ. فَقَالَ لِي: يَا مَالُ، إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ. وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ. فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ. قَالَ: قُلْتُ: لَوْ أَمَرْتَ بِهٰذَا غَيْرِي؟ قَالَ: خُذْهُ. يَا مَالُ، قَالَ: فَجَاءَ يَرْفَا. فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ، فِي عُثْمَانَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟

فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنَ لَهُمْ. فَدَخَلُوا. ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ. فَأَذِنَ لَهُمَا. فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هٰذَا الْكَاذِبِ الآثِمِ الْغَادِرِ الْخَائِنِ. فَقَالَ الْقَوْمُ: أَجَلْ. يَا أَمِيرَ الْمُؤْمِنِينَ، فَاقْضِ بَيْنَهُمْ وَأَرِحْهُمْ ـ فَقَالَ

"Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" The group said: "Yes (He said so)." Umar then turned to Ali and Abbas and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" They replied: " Yes (He said so)." Umar then said: "Allah bestowed upon His Apostle "Allah's blessing and peace be upon him" a special favour of something of this booty which he gave to nobody else." (Umar then recited Allah's saying): " What Allah has bestowed on His Messenger (and taken away) from the people of the townships- belongs to Allah- to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (The Mustering "Al-Hashr" 7) (The narrator said): I do not know whether he (Umar) recited also the previous Verse.

Umar added: "So Allah's Apostle "Allah's blessing and peace be upon him" distributed among you the property of Banu An-Nadir, but, by Allah, neither did he favour himself with it to your exclusion, nor did he take possession of it and leave you, (on the contrary, he distributed it amongst you) till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. I ask you by Allah, do you know this?" They replied: "Yes." He besought Ali and Abbas by the same he had besought the people: "Do you know this?" they replied in the affirmative.

Umar added: "When Allah had taken His Prophet unto Him, Abu Bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him"." Then, both of you came to him: You (Abbas) demanded your inheritance from your nephew, and this (Ali) demanded the inheritance of his wife from her father, whereupon Abu Bakr said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Prophets) should not be inherited, for what we leave should be used for charity." The result was that you regarded him as a liar, sinful, treacherous betrayer; and Allah knows that he was true, pious, rightly-guided, and a follower of what is right.

مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ إِلَيَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذٰلِكَ ـ فَقَالَ عُمَرُ: اتَّئِدَا. أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: نَعَمْ.

ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تقومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَاهُ صَدَقَةٌ» قَالاَ: نَعَمْ.

فَقَالَ عُمَرُ: إِنَّ اللَّهَ جَلَّ وَعَزَّ كَانَ خَصَّ رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخَصِّصْ بِهَا أَحَداً غَيْرَهُ. قَالَ: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ﴾ [الحشر: ٧] ـ مَا أَدْرِي هَلْ قَرَأَ الآيَةَ الَّتِي قَبْلَهَا أَمْ لاَ ـ.

قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللَّهِ، مَا اسْتَأْثَرَ عَلَيْكُمْ. وَلاَ أَخَذَهَا دُونَكُمْ. حَتَّىٰ بَقِيَ هٰذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَةَ سَنَةٍ. ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ.

ثُمَّ قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمونَ ذٰلِكَ؟ قَالُوا: نَعَمْ. ثُمَّ نَشَدَ عَبَّاساً وَعَلِيًّا بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذٰلِكَ؟ قَالاَ: نَعَمْ.

قَالَ: فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَجِئْتُمَا، تَطْلُبُ مِيرَاثَكَ مِن ابْنِ أَخِيكَ، وَيَطْلُبُ هٰذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا.

فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ» فَرَأَيْتُمَاهُ كَاذِباً آثِماً غَادِراً خَائِناً، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ.

ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ. وَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَوَلِيُّ أَبِي بَكْرٍ. فَرَأَيْتُمَانِي كَاذِباً

Then Allah took Abu Bakr unto Him and I became the (second) successor of The Messenger of Allah "Allah's blessing and peace be upon him", and the successor of Abu Bakr. You regarded me as a liar, sinful, treacherous betrayer; and Allah knows that I have been true, pious, rightly-guided, and a follower of what is right. So, I became in charge of that (property). Then, you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You asked me to hand over it to you. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do," and you took it on that condition." (Then, he asked them): "was it right?" they replied: "Yes."

He said: " Now, both of you come to me in order to give a (different) judgement between you. No, by Allah, I will never give any judgement between you other than that (I have already given) until the Hour is established. If you are unable to manage it, then return it to me (and I will do the job on your behalf)."

50-(...) Malik Ibn Aws Ibn Al-Hadathan narrated: Umar Ibn Al-Khattab sent to me (in order to come to him, and when I went to him) he said to me: "Some persons who have families (from your people) came..."and the rest is the same, with a slight change of words.

[16] The Prophet's saying: "We (The Prophets) should not be inherited, and whatever we leave should be used for charity"

51-(1758) A'isha "Allah be pleased with her" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" died, his wives intended to send Uthman Ibn Affan to Abu Bakr, in order to ask him about their inheritance from The Prophet "Allah's blessing and peace be upon him". Upon this A'isha said to him: "Did not The Messenger of Allah "Allah's blessing and peace be upon him" say: "We (Prophets) should not be inherited, and whatever we leave should be used for charity"?"

52-(1759) A'isha "Allah be pleased with her" narrated: Fatima "Allah be pleased with her" the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu Bakr As-Siddiq (after being appointed as caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak,

آثِماً غَادِراً خَائِناً. وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. فَوَلِيتُهَا. ثُمَّ جِئْتَنِي أَنْتَ وَهٰذَا. وَأَنْتُمَا جَمِيعٌ. وَأَمْرُكُمَا وَاحِدٌ.

فَقُلْتُمَا: ادْفَعْهَا إِلَيْنَا. فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَىٰ أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ أَنْ تَعْمَلاَ فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ. فَأَخَذْتُمَاهَا بِذٰلِكَ. قَالَ: أَكَذٰلِكَ؟ قَالاَ: نَعَمْ. قَالَ: ثُمَّ جِئْتُمَانِي لأَقْضِيَ بَيْنَكُمَا. وَلاَ، وَاللَّهِ، لاَ أَقْضِي بَيْنَكُمَا بِغَيْرِ ذٰلِكَ. حَتَّىٰ تَقُومَ السَّاعَةُ. فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَيَّ.

[البخاري: كتاب فرض الخمس، باب فرض الخمس، رقم: ٣٠٩٤].

٥٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ... بِنَحْوِ حَدِيثِ مَالِكٍ. غَيْرَ أَنَّ فِيهِ: فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ مِنْهُ سَنَةً. وَرُبَّمَا قَالَ مَعْمَرٌ: يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً. ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ عَزَّ وَجَلَّ.

١٦ ـ باب قول النبيّ ﷺ: «لا نُورَثُ ما تَرَكْنا فهو صَدَقَةٌ»

٥١ ـ (١٧٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَىٰ أَبِي بَكْرٍ. فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنَ النَّبِيِّ ﷺ. قَالَتْ عَائِشَةُ لَهُنَّ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ نُورَثُ. مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»؟.

[البخاري: كتاب الفرائض، باب قول النبي ﷺ: «لا نورث ما تركناه صدقة»، رقم: ٦٧٣٠].

٥٢ ـ (١٧٥٩) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا حُجَيْنٌ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَىٰ أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ. مِمَّا

and what remained of one-fifth the Khaibar's booty. On that, Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property should not be inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Muhammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu Bakr refused to give anything of that to Fatima.

As a result, she became angry with Abu Bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of The Prophet "Allah's blessing and peace be upon him". When she died, her husband Ali buried her at night without informing Abu Bakr; and he led the funeral prayer by himself. When Fatima was alive, the people used to respect Ali so much. But after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and giving him the pledge of allegiance. However, Ali had not given the pledge of allegiance during those months (during which Fatima was alive after The Prophet's death). Ali sent somebody to Abu Bakr saying: "Come to us, but let nobody come with you." He seemed to have disliked that Umar might come. Umar said (to Abu Bakr): "No, by Allah, you shall not enter upon them alone!" Abu Bakr said: "What do you think they will do to me? By Allah, I will go to them."

Abu Bakr entered upon them. Ali testified that there is no God but Allah, and that Muhammad is The Messenger of Allah. Then he said (to Abu Bakr): "We know well your superiority and what Allah has given you. We are not jealous of the good Allah has bestowed upon you (by being caliph). But you did not consult us in the question of ruling, in which we thought that we had a right because of our near relationship to The Messenger of Allah "Allah's blessing and peace be upon him"." He kept speaking until Abu Bakr's eyes flowed with tears. When Abu Bakr spoke, he said: "By Him, in Whose Hand my soul is! To keep good relations with the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than to keep good relations with my kith and kin. But as for the trouble, which arose between you and me about his property, I will do my best to spend it on what is good. Therefore, I will not leave any rule or

أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ. وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ. إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ (ﷺ) فِي هٰذَا الْمَالِ». وَإِنِّي، وَاللَّهِ، لاَ أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. وَلأَعْمَلَنَّ فِيهَا، بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَىٰ أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَىٰ فَاطِمَةَ شَيْئاً.

فَوَجَدَتْ فَاطِمَةُ عَلَىٰ أَبِي بَكْرٍ فِي ذٰلِكَ. قَالَ: فَهَجَرَتْهُ. فَلَمْ تُكَلِّمْهُ حَتَّىٰ تُوُفِّيَتْ. وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلاً. وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ. وَصَلَّىٰ عَلَيْهَا عَلِيٌّ.

وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وِجْهَةٌ، حَيَاةَ فَاطِمَةَ. فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ. فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ. وَلَمْ يَكُنْ بَايَعَ تِلْكَ الأَشْهُرَ.

فَأَرْسَلَ إِلَىٰ أَبِي بَكْرٍ: أَنِ ائْتِنَا. وَلاَ يَأْتِنَا مَعَكَ أَحَدٌ ـ كَرَاهِيَةَ مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ ـ فَقَالَ عُمَرُ لأَبِي بَكْرٍ: وَاللَّهِ، لاَ تَدْخُلْ عَلَيْهِمْ وَحْدَكَ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا بِي. إِنِّي، وَاللَّهِ، لآتِيَنَّهُمْ.

فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ. فَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ. ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا بَكْرٍ، فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيْراً سَاقَهُ اللَّهُ إِلَيْكَ. وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالأَمْرِ.

وَكُنَّا نَحْنُ نَرَىٰ لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّىٰ فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوَالِ، فَإِنِّي لَمْ آلُ فِيهَا عَنِ الْحَقِّ. وَلَمْ أَتْرُكْ أَمْراً رَأَيْتُ رَسُولَ اللَّهِ ﷺ

regulation I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing in disposing of it, but that I will follow." Ali said to Abu Bakr: "I promise to give you the pledge of allegiance in this afternoon."

When Abu Bakr performed Dhuhr prayer, he came up the pulpit, testified that there is no God (to be worshiped) but Allah, and that Muhammad is The Messenger of Allah, and then mentioned the story of Ali and his delay in giving the pledge of allegiance, excusing him, and accepting the excuses he had offered. Then Ali asked for (Allah's) forgiveness. Testified that there is no God but Allah, and that Muhammad is The Messenger of Allah. He praised Abu Bakr's right, and said that he had not done what he had done because of jealousy of Abu Bakr, or as a protest of that with which Allah had favored him. (Ali added): "But we thought that we had some right in this affair (of regime), in which he (Abu Bakr) did not consult us, and in this way, caused us to feel sorry." Consequently, all the Muslims became happy and said: "You have done the right thing." The Muslims then became pleased with Ali since he returned to what people had done (of giving the pledge of allegiance to Abu Bakr).

53-(...) A'isha "Allah be pleased with her" narrated that both of Fatima and Al-Abbas "Allah be pleased with them" came to Abu Bakr, demanding their inheritance from The Prophet "Allah's blessing and peace be upon him". At this time, they demanded his land in Fadak, and his share from (the property of) Khaibar. Upon this Abu Bakr said to them: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying..." and the rest is the same, with a slight change of words.

54-(...) Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", had told him: Fatima the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr following the death of The Messenger of Allah "Allah's blessing and peace be upon him" to be given her share of inheritance from what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the booty gained without fighting, which Allah had bestowed upon him. Abu Bakr said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity." However, Fatima remained alive for six months after the death of Allah's Apostle "Allah's blessing and peace be upon him".

يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ.

فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ، فَلَمَّا صَلَّىٰ أَبُو بَكْرٍ صَلاَةَ الظُّهْرِ. رَقِيَ عَلَى الْمِنْبَرِ. فَتَشَهَّدَ. وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ. وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ. وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ. وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَىٰ أَبِي بَكْرٍ. وَلاَ إِنْكَاراً لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ. وَلٰكِنَّا كُنَّا نَرَىٰ لَنَا فِي الأَمْرِ نَصِيباً. فَاسْتُبِدَّ عَلَيْنَا بِهِ. فَوَجَدْنَا فِي أَنْفُسِنَا. فَسُرَّ بِذٰلِكَ الْمُسْلِمُونَ. وَقَالُوا: أَصَبْتَ. فَكَانَ الْمُسْلِمُونَ إِلَىٰ عَلِيٍّ قَرِيباً، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ.

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١١].

٥٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ. وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ. فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ.

غَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلِيٌّ فَعَظَّمَ مِنْ حَقِّ أَبِي بَكْرٍ. وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ. ثُمَّ مَضَىٰ إِلَىٰ أَبِي بَكْرٍ فَبَايَعَهُ. فَأَقْبَلَ النَّاسُ إِلَىٰ عَلِيٍّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ. فَكَانَ النَّاسُ قَرِيباً إِلَىٰ عَلِيٍّ حِينَ قَارَبَ الأَمْرَ الْمَعْرُوفَ.

٥٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ

Fatima used to ask Abu Bakr for her share from the property of The Messenger of Allah "Allah's blessing and peace be upon him" which he left at Khaibar and Fadak, in addition to his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do, because I am afraid that if I left something from The Prophet's tradition, then I would go astray." (Later on) Umar gave The Prophet's property (of charity) at Medina to Ali and Abbas, but Ali overpowered him (and kept it in his possession). But he withheld the properties of Khaibar and Fadak in his custody and said: "These two properties are the charity which The Messenger of Allah "Allah's blessing and peace be upon him" used for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said: "They have been managed in this way till today.")

55-(1760) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of my heirs should take (even) a single Dinar (from what I leave), for whatever I leave after the expenditures of my wives and the expenses of my employee (who is in charge of those properties assigned for charity) is (to be used for) charity."

(...) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

56-(1761) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property should not be inherited, but whatever we (Prophets) leave should be (used for) charity."

[17] The way of distributing the booty among the present people

57-(1762) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" distributed the booty in such a way that he gave two shares to the cavalryman and one share to the footman.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, without mentioning "the booty".

[18] The reinforcement of the angels in the holy battle of Badr, and making lawful the booty

58-(1763) Ibn Abbas narrated that Umar Ibn Al-Khattab said: When it was the day on which the Battle of Badr was fought, The Messenger of

عَلَيْهِ. فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدَكٍ. وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذٰلِكَ. وَقَالَ: «لَسْتُ تَارِكاً شَيْئاً كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ. إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئاً مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ. فَغَلَبَهُ عَلَيْهَا عَلِيٌّ. وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ. كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ. وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ. قَالَ: فَهُمَا عَلَى ذٰلِكَ إِلَى الْيَوْمِ.

٥٥ ـ (١٧٦٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقْتَسِمُ وَرَثَتِي دِينَاراً. مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

[البخاري: كتاب الوصايا، باب نفقة القيم للوقف، رقم: ٢٧٧٦].

(...) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٥٦ ـ (١٧٦١) ـ وحدّثني ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ».

١٧ ـ باب كيفية قِسْمة الغَنِيمة بين الحَاضرين

٥٧ ـ (١٧٦٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ كِلاَهُمَا، عَنْ سُلَيْمٍ. قَالَ يَحْيَى: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّفَلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْماً.

(...) ـ حدّثناه ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. وَلَمْ يَذْكُرْ: فِي النَّفَلِ.

١٨ ـ بابُ الإمْدادِ بالمَلائكة في غَزْوَةِ بَدْرٍ وإبَاحَةِ الغَنَائِمِ

٥٨ ـ (١٧٦٣) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ

Allah "Allah's blessing and peace be upon him" cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet "Allah's blessing and peace be upon him" turned (his face) towards the Qibla, stretched his hands and began his supplication to his Lord: "O Allah! Accomplish for me what You have promised me. O Allah! Bring about what You have promised me. O Allah! If this small group of Muslims is destroyed, You will not be worshipped on the earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders.

Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said:. "O Prophet of Allah! This supplication of yours to your Lord will be sufficient for you, and He will accomplish for you what He has promised you." On this occasion, Allah "Exalted and Glorified be He" revealed (the following Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will support you with one thousand angels coming in succession." (Al-Anfal 9) In this way, Allah supported him with angels.

Abu Zumail said that Ibn Abbas narrated to him: On that day, while a Muslim was chasing an infidel who was going ahead of him, he heard over him' a whip's lashing and a rider's voice saying: Go ahead, O Haizum! He looked in front of him, and behold! The infidel fell down on his back. When he looked at him (closely, he observed) a scar on his nose and his face was torn as if it were lashed with a whip, and it turned green. An Ansari man came to The Messenger of Allah "Allah's blessing and peace be upon him" to whom he narrated that (story). He (The Prophet) said: "You have told the truth. This was a support from the third heaven."

On that day, The Muslims killed seventy persons and took seventy as captives. The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr and Umar (Allah be pleased with them): "What is your opinion about those captives?" Abu Bakr said: "They are our kith and kin. I think you should release them after getting from them a ransom, which will be (a source of) power for us against the infidels. Probably, Allah would guide them to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said (to Umar): "What is your opinion O Ibn Al-Khattab?" He said: "O Messenger of Allah! I am not of the same opinion as Abu Bakr. I am of the opinion that you should hand them over to

عَمَّارٍ: حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ. قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ ـ هُوَ سِمَاكٌ الْحَنَفِيُّ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلاَثُ مِئَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً، فَاسْتَقْبَلَ نَبِيُّ اللَّهِ ﷺ الْقِبْلَةَ.

ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي. اللَّهُمَّ آتِ مَا وَعَدْتَنِي. اللَّهُمَّ إِنْ تُهْلِكْ هٰذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلاَمِ لاَ تُعْبَدْ فِي الأَرْضِ» فَمَا زَالَ يَهْتِفُ بِرَبِّهِ، مَادًّا يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّىٰ سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَىٰ مَنْكِبَيْهِ. ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ. وَقَالَ: يَا نَبِيَّ اللَّهِ، كَفَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ﴾ [الأنفال: ٩] فَأَمَدَّهُ اللَّهُ بِالْمَلاَئِكَةِ.

ـ قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ. إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ. وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذٰلِكَ أَجْمَعُ. فَجَاءَ الأَنْصَارِيُّ فَحَدَّثَ بِذٰلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «صَدَقْتَ. ذٰلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ. وَأَسَرُوا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الأُسَارَىٰ قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي

us so that we would chop off their necks. Hand over Aqil to Ali in order to chop off his neck, and hand over such and such relative to me in order that I would chop off his neck. They are the chiefs of the infidels, and the men of the greatest power from among them."

(Umar resumed): The Messenger of Allah "Allah's blessing and peace be upon him" was inclined to the opinion of Abu Bakr and was not inclined to mine. When I came to The Messenger of Allah "Allah's blessing and peace be upon him" the next day I found him and Abu Bakr sitting, and they were weeping. I said: "O Messenger of Allah! Why are you and your Companion weeping? Tell me if there is reason for weeping, I would weep, otherwise, I would pretend to weep for your weeping." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I weep for what has happened to your companions who took ransom (from the prisoners). I was shown their torture, which was brought to me as close as this tree." (He pointed to a tree close to him.)

Then, Allah Almighty revealed: "It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took. But (now) enjoy what ye took in war, lawful and good: but fear Allah; for Allah is Oft-Forgiving, Most Merciful." (Spoils of War "Al-Anfal" 67:69) Hence, Allah made booty lawful for them."

[19] Fastening and detaining the war prisoner and the permissibility of releasing him

59-(1764) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa called Thumama Ibn Uthal, the chief of the people of Yamama. They fastened him to one of the pillars of the Mosque. The Prophet "Allah's blessing and peace be upon him" went to him and said: "What have you got, O Thumama?" He replied:" I have got a good idea, O Muhammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want, and you will be given."

بَكْرٍ وَعُمَرَ: «مَا تَرَوْنَ فِي هَؤُلاَءِ الأُسَارَىٰ؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ! هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ. أَرَىٰ أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً. فَتَكُونَ لَنَا قُوَّةً عَلَى الْكُفَّارِ. فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلإِسْلاَمِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَىٰ يَا ابْنَ الْخَطَّابِ؟» قُلْتُ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا أَرَى الَّذِي رَأَىٰ أَبُو بَكْرٍ. وَلٰكِنِّي أَرَىٰ أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ. فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ. وَتُمَكِّنِّي مِنْ فُلاَنٍ ـ نَسِيباً لِعُمَرَ ـ فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هٰؤُلاَءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ. وَلَمْ يَهْوَ مَا قُلْتُ.

فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ، فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ. وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ. لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَىٰ مِنْ هٰذِهِ الشَّجَرَةِ» ـ شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ ﷺ ـ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ﴾ إِلَىٰ قَوْلِهِ: ﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾ [الأنفال: ٦٧ ـ ٦٩] فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

١٩ ـ باب رَبْطِ الأَسِيرِ وحَبْسِه وجواز المنِّ عليه

٥٩ ـ (١٧٦٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ. سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي، يَا مُحَمَّدُ، خَيْرٌ. إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ.

He was left till the next day when The Prophet "Allah's blessing and peace be upon him" said to him: "What have you got O Thumama?" He said: "What I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given. " The Prophet "Allah's blessing and peace be upon him" left him till the day after, when he said: "What have you got, O Thumama?" He said: "I have got what I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given."

On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Release Thumama."

So he (Thumama) went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth which had been more disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion which had been more disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town which had been more disliked by me than yours, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform Umra. Now what do you think?"

The Prophet "Allah's blessing and peace be upon him" gave him good tidings and ordered him to perform the Umra. So when he came to Mecca, someone said to him: "Have you deviated from your religion?" Thumama replied: "No! By Allah, I have embraced Islam with Muhammad, The Messenger of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamama unless The Prophet "Allah's blessing and peace be upon him" gives his permission."

60-(...) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa called Thumama Ibn Uthal, the chief of the people of Yamama...and the rest is the same, with a slight variation of words.

حَتَّىٰ كَانَ بَعْدَ الْغَدِ. فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ. إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّىٰ كَانَ مِنَ الْغَدِ. فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ، فَانْطَلَقَ إِلَىٰ نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ. فَاغْتَسَلَ. ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. يَا مُحَمَّدُ، وَاللَّهِ، مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ كُلِّهَا إِلَيَّ.

وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ. فَمَاذَا تَرَىٰ؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ. وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: أَصَبَوْتَ؟ فَقَالَ: لاَ. وَلٰكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ. وَلاَ، وَاللَّهِ، لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّىٰ يَأْذَنَ فِيهَا رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الصلاة، باب الاغتسال إذا أسلم وربط الأسير...، رقم: ٤٦٢].

٦٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلاً لَهُ نَحْوَ أَرْضِ نَجْدٍ. فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ الْحَنَفِيُّ. سَيِّدُ أَهْلِ الْيَمَامَةِ ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ. إِلاَّ أَنَّهُ قَالَ: إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ.

[20] Expelling the Jews from (the land of) Hijaz

61-(1765) Abu Huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached them. The Messenger of Allah "Allah's blessing and peace be upon him" stood up and called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported (Allah's message to us), O Abu Al-Qasim!" he said: "This is what I wanted (from you). If you embrace Islam, you will be safe." They replied: "You have reported (Allah's message to us), O Abu Al-Qasim!" The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "That is what I wanted (from you)." When he said to them his statement for the third time, he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

62-(1766) Ibn Umar "Allah be pleased with both" reported: Banu An-Nadir and Banu Quraidha fought against The Messenger of Allah "Allah's blessing and peace be upon him" (violating their peace treaty), so The Prophet "Allah's blessing and peace be upon him" expelled Banu An-Nadir and allowed Banu Quraidha to remain at their places (in Medina) till they fought against The Prophet "Allah's blessing and peace be upon him" again. He then killed their men and distributed their women, children and property among the Muslims, but some of them joined The Prophet "Allah's blessing and peace be upon him" and he granted them safety, and they embraced Islam. He expelled all the Jews from Medina. They were the Jews of Banu Qainuqa, the tribe of Abdullah Ibn Salam, and the Jews of Banu Haritha and all the other Jews of Medina.

(...) The same Hadith was narrated on the authority of Musa, with the same chain of transmitters, but the narration of Ibn Juraij is more complete and much longer.

[21] Expelling both the Jews and the Christians from the Arab peninsula

63-(1767) Umar Ibn Al-Khattab "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I am going to expel all the Jews and the Christians from the Arab peninsula, and I will leave nobody there but a Muslim."

٢٠ ـ بابُ إجْلاء اليَهُودِ مِنَ الحِجَازِ

٦١ ـ (١٧٦٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَىٰ يَهُودَ» فَخَرَجْنَا مَعَهُ. حَتَّىٰ جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَنَادَاهُمْ. فَقَالَ: «يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ. يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ. أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَّغْتَ. يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ» فَقَالَ لَهُمُ الثَّالِثَةَ. فَقَالَ: «اعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ. وَأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ. وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ».

[البخاري: كتاب الجزية والموادعة، باب إخراج اليهود من جزيرة العرب، رقم: ٣١٦٨].

٦٢ ـ (١٧٦٦) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ يَهُودَ بَنِي النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ، فَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ. حَتَّىٰ حَارَبَتْ قُرَيْظَةُ بَعْدَ ذٰلِكَ. فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ. إِلاَّ أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا. وَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعَ ـ وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ ـ وَيَهُودَ بَنِي حَارِثَةَ. وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

[البخاري: كتاب المغازي، باب حديث بني النضير...، رقم: ٤٠٢٨].

(...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ، بِهٰذَا الإِسْنَادِ، هٰذَا الْحَدِيثَ. وَحَدِيثُ ابْنِ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ.

٢١ ـ بابُ إخْرَاجِ اليَهُودِ والنَّصَارَى مِنْ جَزِيرَةِ العَرَبِ

٦٣ ـ (١٧٦٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَىٰ مِنْ جَزِيرَةِ الْعَرَبِ. حَتَّىٰ لاَ أَدَعَ إِلاَّ مُسْلِماً».

(...) A Hadith like this was narrated on the authority of Abu Az-Zubair, with the same chain of transmitters.

[22] Permissibility of fighting those who violated their treaty, and permissibility of allowing the people of a fort to surrender according to a judgement of a just arbitrator, qualified to pass judgements

64-(1768) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: When the tribe of Banu Quraidha accepted to submit to the judgment of Sa'd Ibn Mu'adh, The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd, who came riding a donkey. When he became near the mosque, The Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: "Stand up for your chief (or the best of you)." Then he said to him: "These people (of Quraidha) approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children (and women) should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "You judged them with the judgment of Allah." Perhaps he said: "You judged them with the judgement of the King." Ibn Al-Muthanna did not mention in his narration (the statement): Perhaps he said: "You judged them with the judgement of the King."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, according to which he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" once said: "You judged them with the judgement of Allah", and once he said: "You judged them with the judgement of the King."

65-(1769) A'isha "Allah be pleased with her" narrated: Sa'd was wounded on the day of (The Holy Battle of) The Trench when a man from Quraish, called Ibn Al-Ariqa threw him (with an arrow). He threw him at his medial arm vein. The Prophet "Allah's blessing and peace be upon him" made up a tent (for Sa'd) in the Mosque so as to be near to The Prophet "Allah's blessing and peace be upon him" to visit. When The Prophet "Allah's blessing and peace be upon him" returned from the (Holy Battle of) The Trench and laid down his arms and took a bath, Gabriel came to him while he (Gabriel) was shaking the dust off his head, and said: "Did you put down the arms? By Allah, I have not laid them down yet. Go out to (fight) them." The Prophet "Allah's blessing and peace be upon him" said: "Where (would I go out)?" Gabriel pointed towards (the side of) Banu Quraidha. So The Messenger of Allah "Allah's blessing and peace be upon

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ.
(ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ كِلاَهُمَا عَنْ أَبِي الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٢٢ ـ باب جوازِ قتالِ من نَقَضَ العهدَ، وجواز إنزالِ أهل الحصن على حُكم حاكمٍ عَدْلٍ أهلٍ للحكم

٦٤ ـ (١٧٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ـ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَىٰ حُكْمِ سَعْدِ بْنِ مُعَاذٍ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَىٰ سَعْدٍ. فَأَتَاهُ عَلَىٰ حِمَارٍ، فَلَمَّا دَنَا قَرِيباً مِنَ الْمَسْجِدِ، قَالَ رَسُولُ اللَّهِ ﷺ لِلأَنْصَارِ: «قُومُوا إِلَىٰ سَيِّدِكُمْ» ـ أَوْ خَيْرِكُمْ ـ ثُمَّ قَالَ: «إِنَّ هٰؤُلاَءِ نَزَلُوا عَلَىٰ حُكْمِكَ» قَالَ: تَقْتُلُ مُقَاتِلَتَهُمْ. وَتَسْبِي ذُرِّيَّتَهُمْ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَضَيْتَ بِحُكْمِ اللَّهِ» وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

[البخاري: كتاب الجهاد والسير، باب إذا نزل العدو على حكم رجل، رقم: ٣٠٤٣].

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ». وَقَالَ مَرَّةً: «لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ».

٦٥ ـ (١٧٦٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. كِلاَهُمَا عَنِ ابْنِ نُمَيْرٍ: قَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ. رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ ابْنُ الْعَرِقَةِ. رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ، فَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ. فَقَالَ: وَضَعْتَ السِّلاَحَ؟ وَاللَّهِ، مَا وَضَعْنَاهُ. اخْرُجْ إِلَيْهِمْ.

him" set out to (besiege and) fight them. They surrendered to The Prophet's judgment who gave it (the right of judging) to Sa'd. Sa'd said: "I give my judgment that their warriors should be killed, their women and offspring should be taken as captives, and their property should be distributed."

66-(...) Hisham narrated: My father told: I was informed that The Messenger of Allah "Allah's blessing and peace be upon him" said (to Sa'd): "You judged them with the judgement of Allah "Exalted and Glorified be He"."

67-(...) A'isha "Allah be pleased with her" narrated: Sa'd said just when his wound dried and was about to recover: "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle "Allah's blessing and peace be upon him" and turned him out (of Mecca). O Allah! If there still remains any (probability of) fighting with the Quraish (disbelievers), then keep me alive till I fight against them in your cause. O Allah! I think you have put an end to the fight between us and them (Quraish unbelievers)., so, if you put an end to war between them and us, then let this wound burst and cause me to die as a result of that." Subsequently, the wound started bleeding from the front part of his neck. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said: "O people of the tent! What is that which is coming to us from your side?" Indeed, blood was flowing abundantly out of Sa'd's wound. Sa'd then died as a result of that.

68-(...) The same was narrated by Hisham with the same chain of transmitters, according to which he mentioned: It (his wound) started bleeding that very night and it continued bleeding until he died. He added also that it was on this occasion that a poet (who was unbeliever) said:

"Hark, O Sa'd, Sa'd of Banu Mu'adh! What have (the Jews of) Quraidha and An-Nadir done? By your life! Sa'd Ibn Mu'adh Was steadfast on the morning they departed. You (people of Aws) have left your cooking pot empty (since your previous allies of Quraidha were killed), while the cooking pot of the people (of Khazraj) was hot and boiling. Abu Hubab, the nobleman said: "Keep staying O Qainuqa, and do not depart." However, they (the people of Quraidha) were weighty (and deep-rooted because of their great wealth and power) in their country, just as rocks are weighty in (the mountain of) Maitan."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيْنَ؟» فَأَشَارَ إِلَىٰ بَنِي قُرَيْظَةَ. فَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ. فَنَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ. فَرَدَّ رَسُولُ اللَّهِ ﷺ الْحُكْمَ فِيهِمْ إِلَىٰ سَعْدٍ. قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى الذُّرِّيَّةُ وَالنِّسَاءُ، وَتُقْسَمَ أَمْوَالُهُمْ.

[البخاري: كتاب الصلاة، باب الخيمة في المسجد للمرضى وغيرهم، رقم: ٤٦٣].

٦٦ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ».

٦٧ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ؛ أَنَّ سَعْداً قَالَ، وَتَحَجَّرَ كَلْمُهُ لِلْبُرْءِ، فَقَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنْ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَ فِيكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ (ﷺ) وَأَخْرَجُوهُ. اللَّهُمَّ فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي أُجَاهِدْهُمْ فِيكَ. اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَافْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ. فَلَمْ يَرُعْهُمْ ـ وَفِي الْمَسْجِدِ مَعَهُ خَيْمَةٌ مِنْ بَنِي غِفَارٍ ـ إِلاَّ وَالدَّمُ يَسِيلُ إِلَيْهِمْ. فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هٰذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغِذُّ دَماً. فَمَاتَ مِنْهَا.

٦٨ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ سُلَيْمَانَ الْكُوفِيُّ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَانْفَجَرَ مِنْ لَيْلَتِهِ. فَمَا زَالَ يَسِيلُ حَتَّىٰ مَاتَ.

وَزَادَ فِي الْحَدِيثِ قَالَ: فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ:

أَلاَ يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ ... فَمَا فَعَلَتْ قُرَيْظَةُ وَالنَّضِيرُ
لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ ... غَدَاةَ تَحَمَّلُوا لَهُوَ الصَّبُورُ
تَرَكْتُمْ قِدْرَكُمْ لاَ شَيْءَ فِيهَا ... وَقِدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ
وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ ... أَقِيمُوا، فَيْنْقَاعُ، وَلاَ تَسِيرُوا
وَقَدْ كَانُوا بِبَلْدَتِهِمْ ثِقَالاً ... كَمَا ثَقُلَتْ بِمَيْطَانَ الصُّخُورُ

[23] Hastening to go forth towards the holy war, and giving priority to the more important action from among the two when choice is made between them

69-(1770) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us (after returning from) the day of (The Holy Battle of) The Confederates: "None of you should pray The Dhuhr except in Banu Quraidha." Some people were afraid that they would be overtaken by The (Asr) time on their way to Banu Quraidha, so, they prayed it before reaching Banu Quraidha. Some of them said: "We should not pray it except (in Banu Quraidha) where The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (to pray it), even if we were overtaken by the (Asr) time." But The Messenger of Allah "Allah's blessing and peace be upon him", did not blame any of them.

[24] The Emigrants return the gifts of trees and date-palms given by the Ansar to them, after they became wealthy by virtue of the conquests

70-(1771) Anas Ibn Malik "Allah be pleased with him" reported: When the Muhajirs (Emigrants) migrated from Mecca to Medina, they came without having anything (i.e. money) in their hands, while the Ansar (Supporters) possessed lands and date palms. They divided their property with the Emigrants. The Ansar divided (the land) with them on the condition that they would give half the fruit from the orchards every year, and the Muhajirs would undertake the labour and provide the land with the basic needs (of cultivation) on their behalf.

The mother of Anas Ibn Malik was called Umm Sulaim and she was also the mother of Abdullah Ibn Talha who was a brother of Anas from his mother's side. The mother of Anas had given the Messenger of Allah "Allah's blessing and peace be upon him" her date-palms, which he gave to Umm Aiman, the slave-woman who had been set free by him and was the mother of Usama Ibn Zaid. Then Anas Ibn Malik told Ibn Shihab that when the Messenger of Allah "Allah's blessing and peace be upon him" had finished the war with the people of Khaibar and returned to Medina, the Muhajirs returned to the Ansar all the gifts, which they had given them out of the fruits. He (Anas Ibn Malik) said: The Messenger of Allah "Allah's blessing and peace be upon him" returned to my mother her date-palms and gave to Umm Aiman date-palms from his orchard instead of them.

٢٣ ـ باب من لَزِمَه أمرٌ فدخلَ عليه أمرٌ آخر

٦٩ ـ (١٧٧٠) ـ وحدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: نَادَىٰ فِينَا رَسُولُ اللَّهِ ﷺ يَوْمَ انْصَرَفَ عَنِ الأَحْزَابِ: «أَنْ لاَ يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ» فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ، فَصَلَّوْا دُونَ بَنِي قُرَيْظَةَ.

وَقَالَ آخَرُونَ: لاَ نُصَلِّي إِلاَّ حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ، وَإِنْ فَاتَنَا الْوَقْتُ. قَالَ: فَمَا عَنَّفَ وَاحِداً مِنَ الْفَرِيقَيْنِ.

[البخاري: كتاب الخوف، باب صلاة الطالب والمطلوب راكباً وإيماءً، رقم: ٩٤٦].

٢٤ ـ بابُ ردِّ المهاجرينَ إلى الأنصار منائِحَهُم من الشجر والثمر حين استغنوا عنها بالفتوح

٧٠ ـ (١٧٧١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ، مِنْ مَكَّةَ، الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ.

وَكَانَ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ. فَقَاسَمَهُمُ الأَنْصَارُ عَلَىٰ أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ، كُلَّ عَامٍ. وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَؤُونَةَ. وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَىٰ أُمَّ سُلَيْمٍ، وَكَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَ أَخاً لأَنَسٍ لأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذَاقاً لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ، مَوْلاَتَهُ، أُمَّ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ. وَانْصَرَفَ إِلَى الْمَدِينَةِ. رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ. قَالَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُمِّي عِذَاقَهَا. وَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

Ibn Shihab told: Umm Aiman, who was the mother of Usama Ibn Zaid, was a slave-woman belonging to Abdullah Ibn Abd Al-Muttalib. She was from Ethiopia. When Amina (daughter of Wahb) gave birth to The Messenger of Allah "Allah's blessing and peace be upon him" after his father had died, Umm Aiman was his (The Prophet's) wet-nurse until The Messenger of Allah "Allah's blessing and peace be upon him" grew up and emancipated her, and married her to Zaid Ibn Haritha. She died five months after the death of The Messenger of Allah "Allah's blessing and peace be upon him".

71-(...) Anas "Allah be pleased with him" narrated: Some (Ansari people) used to give as a gift date-palm trees to The Prophet "Allah's blessing and peace be upon him" till Banu Quraidha and Banu An-Nadir were conquered. Then, he gave back to them their date-palm trees. Anas added: my people ordered me to come and ask The Prophet "Allah's blessing and peace be upon him" to return some or all the date-palm trees they had given to him. However, The Prophet "Allah's blessing and peace be upon him" had given those date-palm trees to Umm Aiman. I came to The Prophet "Allah's blessing and peace be upon him" (and told him about that) and he gave them to me. On that, Umm Aiman came and put the garment around my neck and said: "No, by Allah! We will not return those date-palm trees to you since The Prophet "Allah's blessing and peace be upon him" gave them to me." The Prophet "Allah's blessing and peace be upon him" said (to her): "O Umm Aiman! Leave those (date-palm trees) and I will give you so much (in substitution)." But she kept on rejecting, saying: "No, by Him, but Whom there is no god" till he gave her ten times her date-palm trees or nearly ten times her date-palm trees.

[25] Permissibility of eating from the foodstuff of the booty in the house of war

72-(1772) Abdullah Ibn Mughaffal narrated: On the day of (the holy battle of) Khaibar, I got a leather container of fat, of which I caught hold. I said: "Today, I would give nothing from that (fat) to anyone." I turned and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was (standing behind me) smiling.

73-(...) Abdullah Ibn Mughaffal narrated: On the day of (the holy battle of) Khaibar, a leather container having some food and fat was thrown by somebody. I jumped to take it. I looked behind, and suddenly I saw The Prophet "Allah's blessing and peace be upon him" there. So I felt shy (to take it).

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شَأْنِ أُمِّ أَيْمَنَ، أُمِّ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ. وَكَانَتْ مِنَ الْحَبَشَةِ. فَلَمَّا وَلَدَتْ آمِنَةُ رَسُولَ اللَّهِ ﷺ، بَعْدما تُوُفِّيَ أَبُوهُ، فَكَانَتْ أُمُّ أَيْمَنَ تَحْضُنُهُ، حَتَّىٰ كَبِرَ رَسُولُ اللَّهِ ﷺ. فَأَعْتَقَهَا. ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ. ثُمَّ تُوُفِّيَتْ بَعْدَ مَا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ بِخَمْسَةِ أَشْهُرٍ.

[البخاري: كتاب الهبة، باب فضل المنيحة، رقم: ٢٦٣٠].

٧١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ. كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً ـ وَقَالَ حَامِدٌ وَابْنُ عَبْدِ الأَعْلَىٰ: أَنَّ الرَّجُلَ ـ كَانَ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ مِنْ أَرْضِهِ. حَتَّىٰ فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالنَّضِيرُ، فَجَعَلَ، بَعْدَ ذٰلِكَ، يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ.

قَالَ أَنَسٌ: وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ نَبِيُّ اللَّهِ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَعْطَانِيهِنَّ. فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي وَقَالَتْ: وَاللَّهِ، لاَ نُعْطِيكَاهُنَّ وَقَدْ أَعْطَانِيهِنَّ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ أَيْمَنَ، اتْرُكِيهِ وَلَكِ كَذَا وَكَذَا». وَتَقُولُ: كَلاَّ. وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، فَجَعَلَ يَقُولُ كَذَا حَتَّىٰ أَعْطَاهَا عَشَرَةَ أَمْثَالِهِ، أَوْ قَرِيباً مِنْ عَشَرَةِ أَمْثَالِهِ.

[البخاري: كتاب فرض الخمس، باب كيف قسم النبي ﷺ قريظة والنضير...، رقم: ٣١٢٨].

٢٥ ـ بابُ أَخْذِ الطَّعَامِ من أرضِ العَدُو

٧٢ ـ (١٧٧٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: أَصَبْتُ جِرَاباً مِنْ شَحْمٍ، يَوْمَ خَيْبَرَ. قَالَ: فَالْتَزَمْتُهُ. فَقُلْتُ: لاَ أُعْطِي الْيَوْمَ أَحَداً مِنْ هٰذَا شَيْئاً. قَالَ: فَالْتَفَتُّ فَإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّماً.

[البخاري: كتاب فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، رقم: ٣١٥٣].

٧٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هِلاَلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ: رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ، يَوْمَ خَيْبَرَ. فَوَثَبْتُ لآخُذَهُ. قَالَ: فَالْتَفَتُّ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but here he mentioned "a leather container of fat" and did not mention "food".

[26] The letter of The Prophet "Allah's blessing and peace be upon him" to Heraclius, calling him to embrace Islam

74-(1773) Ibn Abbas "Allah be pleased with both" narrated: Abu Sufyan told me: During the time of the armistice between me (i.e. the people of Quraish) and The Messenger of Allah "Allah's blessing and peace be upon him", I set out (in a commercial caravan) to Sham. At the same time, a letter was brought from The Messenger of Allah "Allah's blessing and peace be upon him" to Heraclius, the ruler of the Romans. However, Dihya Al-Kalbi brought it and handed it to the ruler of Busra, who, in turn, handed it to Heraclius. Heraclius asked: "Is there anyone belonging to the people of that man who claims to be a Prophet?" they replied in the affirmative. I was invited along with some people from Quraish. We entered upon Heraclius, who made us sit in front of him.

Heraclius asked: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu Sufyan said: I replied: "I am (the nearest relative to him)." They made me sit in front of him, and made my companions stand behind me. Heraclius called his interpreter and told him to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added: By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth (about The Prophet). Then, he told his interpreter to ask me:

"What is his family status amongst you?" I replied: "He belongs to a good noble family amongst us." He said: "Was anybody amongst his ancestors a king?" I replied: "No." Heraclius said: "Have you ever accused him of telling lies before his claim (to be a Prophet)?" I replied: "No." Heraclius asked: "do the noblemen or the poor follow him?" I replied: "only the poor people do follow him." He said: "Are his followers increasing or decreasing (day after day)?" I replied: "They are increasing." He then asked: "Does anybody amongst those who embrace his religion become displeased and reject it afterwards?" I replied: "No." Heraclius asked: "have you ever had a war with him?" I replied: "Yes." Then he asked: "What was the result of the battles?" I replied: "Sometimes he was victorious and sometimes we were." Heraclius said: "Does he break his

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: جِرَابٌ مِنْ شَحْمٍ. وَلَمْ يَذْكُرِ الطَّعَامَ.

٢٦ ـ باب كتاب النبيّ ﷺ إلى هِرَقْل يدعوه إلى الإسلام

٧٤ ـ (١٧٧٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ، مِنْ فِيهِ إِلَىٰ فِيهِ. قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَبَيْنَا أَنَا بِالشَّأْمِ، إِذْ جِيءَ بِكِتَابٍ مِنْ رَسُولِ اللَّهِ ﷺ إِلَىٰ هِرَقْلَ ـ يَعْنِي عَظِيمَ الرُّومِ ـ قَالَ: وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ. فَدَفَعَهُ إِلَىٰ عَظِيمِ بُصْرَىٰ. فَدَفَعَهُ عَظِيمُ بُصْرَىٰ إِلَىٰ هِرَقْلَ. فَقَالَ هِرَقْلُ: هَلْ هَاهُنَا أَحَدٌ مِنْ قَوْمِ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ. قَالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ. فَدَخَلْنَا عَلَىٰ هِرَقْلَ. فَأَجْلَسَنَا بَيْنَ يَدَيْهِ.

فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَباً مِنْ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ. وَأَجْلَسُوا أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ لَهُ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هٰذَا عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَايْمُ اللَّهِ، لَوْلاَ مَخَافَةُ أَنْ يُؤْثَرَ عَلَيَّ الْكَذِبُ لَكَذَبْتُ. ثُمَّ قَالَ لِتَرْجُمَانِهِ: سَلْهُ. كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ؛ هُوَ فِينَا ذُو حَسَبٍ.

قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ: لاَ. قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لاَ. قَالَ: وَمَنْ يَتَّبِعُهُ؟ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ. قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ قُلْتُ: لاَ، بَلْ يَزِيدُونَ. قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ، سَخْطَةً لَهُ؟ قَالَ: قُلْتُ: لاَ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالاً. يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لاَ، وَنَحْنُ مِنْهُ فِي مُدَّةٍ

promises?" I replied: "No. We are at armistice with him but we do not know what he will do in it." I could not find opportunity to say anything against him except that. Heraclius further asked: "has anybody amongst you ever claimed the same (To be a Prophet) before him?" I replied: "No."

Heraclius asked the interpreter to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective people. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.

I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I asked you whether you were at war with him, and you replied that you had been, and that the victory had been shared by turns: sometimes you suffered losses at his hands, and sometimes he suffered losses at your hands. However, that was the state of the Messengers, who might be put to trial, and then the decisive victory would be for them.

I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Heraclius said: "What does he order you to do?" I said: "He orders us to pray, to speak the truth, to keep good relations with our Kith and kin, and to be chaste." Heraclius then said: "If what you have said is true, then, he is a Prophet. I knew that he was going to appear but I did not know that he would be from you. Indeed, if I know I could reach him definitely, I would like to go

لاَ نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.

قَالَ: فَوَاللَّهِ، مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئاً غَيْرَ هٰذِهِ.

قَالَ: فَهَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قَالَ: قُلْتُ: لاَ. قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذو حَسَبٍ. وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا. وَسَأَلْتُكَ: هَلْ كَانَ فِي آبَائِهِ مَلِكٌ؟ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ.

وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ؟ فَقُلْتَ: بَلْ ضُعَفَاؤُهُمْ. وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لاَ، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ.

وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخْطَةً لَهُ؟ فَزَعَمْتَ أَنْ لا، وَكَذٰلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ. وَكَذٰلِكَ الإِيمَانُ حَتَّىٰ يَتِمَّ. وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَزَعَمْتَ أَنَّكُمْ قَدْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً. يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ. وَكَذٰلِكَ الرُّسُلُ تُبْتَلَىٰ ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ. وَكَذٰلِكَ الرُّسُلُ لاَ تَغْدِرُ. وَسَأَلْتُكَ: هَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟ قُلْتُ: يَأْمُرُنَا بِالصَّلاَةِ، وَالزَّكَاةِ، وَالصِّلَةِ، وَالْعَفَافِ. قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ حَقًّا، فَإِنَّهُ نَبِيٌّ. وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ. وَلَمْ أَكُنْ أَظُنُّهُ مِنْكُمْ وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لأَحْبَبْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ.

immediately to meet him. If I were with him, I would certainly wash his feet. His dominion will very soon extend to this place beneath my feet."

Heraclius then asked for the letter sent to him by Allah's Apostle "Allah's blessing and peace be upon him". The letter went as follows: "In the name of Allah the most gracious, the Most Merciful. From Muhammad the Apostle of Allah to Heraclius the ruler of Byzantines. Peace be upon him, who follows the right path. Now and then: I invite you to embrace Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (Al Imran 64).

Abu Sufyan then added: When Heraclius had finished reading the letter, there was a great noise and cry in the Royal Court. Therefore, he ordered that we should be turned out of the court. When we came out, I said to my companions: "Indeed, the case of Ibn Abu Kabsha (The Prophet Muhammad) has become so prominent that even the King of Banu Al-Asfar (Romans) is afraid of him." Then I started to become sure that The Messenger of Allah "Allah's blessing and peace be upon him" would be the conqueror in the near future until Allah guided me to embrace Islam.

(...)This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters, in which he added: When Allah inflicted defeat upon the armies of Persia, Heraclius moved from Hims to Jerusalem thanking Allah Who granted him victory. It was also mentioned (in the letter of The Prophet): "From Muhammad, the slave of Allah and His Apostle"..."The sin of your followers"..."To the call of Islam".

[27] The letters sent by The Prophet "Allah's blessing and peace be upon him" to the kings of the unbelievers, calling them to (believe in) Allah

75-(1774) Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" wrote (and sent letters) to Khosrau (the king of the Persians), Caesar (the emperor of Romans), the Negus (the king of Abyssinia) and every despot, calling them to (believe in) Allah "Exalted and Glorified be He". But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer (when he died).

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ. فَإِذَا فِيهِ «بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَىٰ هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ. أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلَامِ. أَسْلِمْ تَسْلَمْ. وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ. وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ. ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ [آل عمران: ٦٤]. فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّغَطُ. وَأَمَرَ بِنَا فَأُخْرِجْنَا. قَالَ: فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ. إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِناً بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ، حَتَّىٰ أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلَامَ.

(...) ـ **وحدّثناه** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَىٰ مِنْ حِمْصَ إِلَىٰ إِيلِيَاءَ. شُكْراً لِمَا أَبْلَاهُ اللَّهُ. وَقَالَ فِي الْحَدِيثِ: «مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ». وَقَالَ: «إِثْمَ الْيَرِيسِيِّينَ». وَقَالَ: «بِدَاعِيَةِ الإِسْلَامِ».

[البخاري: كتاب بدء الوحي، باب حدثنا ابو اليمان...، رقم: ٧].

٢٧ ـ بابُ كُتُبِ النبيِّ ﷺ إلى مُلُوكِ الكُفَّارِ يَدْعُوهُمْ إلى الله عزّ وجلّ

٧٥ ـ (١٧٧٤) ـ **حدّثني** يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَىٰ كِسْرَىٰ، وَإِلَىٰ قَيْصَرَ، وَإِلَى النَّجَاشِي، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَىٰ. وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّىٰ عَلَيْهِ النَّبِيُّ ﷺ.

(...) The same was narrated on the authority of Anas from The Prophet "Allah's blessing and peace be upon him", without the statement: "But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer (when he died)".

(...) The same Hadith was narrated on the authority of Anas, through another chain of transmitters, but also without mentioning the statement: "But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer".

[28] The holy battle of Hunain

76-(1775) Al-Abbas "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of (the holy battle of) Hunain. I and Abu Sufyan Ibn Al-Harith Ibn Abd Al-Muttalib stuck to the Messenger of Allah "Allah's blessing and peace be upon him" and we did not separate from him. The Messenger of Allah "Allah's blessing and peace be upon him" was riding on his white mule which had been presented to him by Farwa Ibn Nufatha Al-Judhami. When the Muslims faced the unbelievers, the Muslims fled away, turning back, but The Messenger of Allah "Allah's blessing and peace be upon him" started spurring his mule towards the (direction of the) unbelievers. I was catching hold of the rein of the mule of The Messenger of Allah "Allah's blessing and peace be upon him", keeping it from going very fast, while Abu Sufyan was catching hold of the stirrup of (the mule of) The Messenger of Allah "Allah's blessing and peace be upon him".

Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abbas! Call out to the people of (the huge tree of) Samura." Al-Abbas, who was a man of a loud voice, said: I called out at the top of my voice: "Where are the people of Samura?" By Allah! When they heard my voice, they came back (to us) just as cows come back to their calves, and said: "Here we are, responding to your call! Here we are, responding to your call!" Al-Abbas said: They started fighting the unbelievers . Then there was a call to The Ansar. Those (who called out to them) cried: "O community of the Ansar! O community of the Ansar!" Banu Al-Harith Ibn Al-Khazraj were the last to be called. Those (who called out to them) cried: "O Banu Al-Harith Ibn Al-Khazraj! O Banu Al-Harith Ibn Al-Khazraj!"

The Messenger of Allah "Allah's blessing and peace be upon him" who was riding on his mule looked at their fight with his neck stretched forward,

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

وَلَمْ يَقُلْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

(...) ـ وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ.

وَلَمْ يَذْكُرْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

٢٨ ـ باب غَزْوَةِ حُنَيْنٍ

٧٦ ـ (١٧٧٥) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ. قَالَ: قَالَ عَبَّاسٌ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ. فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ. فَلَمْ نُفَارِقْهُ. وَرَسُولُ اللَّهِ ﷺ عَلَى بَغْلَةٍ لَهُ، بَيْضَاءَ. أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نُفَاثَةَ الْجُذَامِيُّ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ. قَالَ عَبَّاسٌ: وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ. أَكُفُّهَا إِرَادَةَ أَنْ لاَ تُسْرِعَ. وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْ عَبَّاسُ، نَادِ أَصْحَابَ السَّمُرَةِ». فَقَالَ عَبَّاسٌ: ـ وَكَانَ رَجُلاً صَيِّتاً ـ: فَقُلْتُ بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ، لَكَأَنَّ عَطْفَتَهُمْ، حِينَ سَمِعُوا صَوْتِي، عَطْفَةُ الْبَقَرِ عَلَى أَوْلاَدِهَا. فَقَالُوا: يَا لَبَّيْكَ، يَا لَبَّيْكَ. قَالَ: فَاقْتَتَلُوا وَالْكُفَّارَ. وَالدَّعْوَةُ فِي الأَنْصَارِ. يَقُولُونَ: يَا مَعْشَرَ الأَنْصَارِ، يَا مَعْشَرَ الأَنْصَارِ. قَالَ: ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ، كَالْمُتَطَاوِلِ عَلَيْهَا، إِلَى قِتَالِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا حِينَ حَمِيَ

and he said: "This is the time when the fight is raging hot." Then The Messenger of Allah "Allah's blessing and peace be upon him" took (some) pebbles, which he threw in the face of the unbelievers. Then he said: "By the Lord of Muhammad! The unbelievers have been defeated." He (Al-Abbas) further said: I went round and saw that the battle was in the same state in which I had seen it. But behold! By Allah! As soon as he had thrown them (the infidels) with those pebbles, I started to observe that their force had been spent out and they began to retreat.

77-(...) The same was narrated on the authority of Ma'mar, from Az-Zuhri, according to which The Messenger of Allah "Allah's blessing and peace be upon him" said (after throwing the pebbles in the face of the infidels): "By the Lord of Ka'ba! They have been defeated." The following addition was made: Until Allah defeated them...as if I am seeing The Messenger of Allah "Allah's blessing and peace be upon him" pursuing them on his mule.

(...) Ibn Abbas narrated from his father Al-Abbas "Allah be pleased with them": I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of (the holy battle of) Hunain...and the rest is the same, but the narration of Yunus and Ma'mar is more complete and much longer.

78-(1776) Abu Ishaq narrated: A person said to Al-Bara (Ibn Azib): "O Abu Umara! Had you fled away on the Day of (the holy battle of) Hunain?" He replied: "No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" did not retreat. But, some hasty young men from his companions who were either improperly armed or were unarmed met a group of men who were (so excellent) archers that their arrows never missed the mark. Those men were from Banu Hawazin and Banu Nasr. They shot at them a volley of arrows that could hardly miss (their targets). The people turned to the Messenger of Allah "Allah's blessing and peace be upon him" who was riding on his white mule. Abu Sufyan Ibn Al-Harith Ibn Abd Al-Muttalib was leading his (mule). The Prophet "Allah's blessing and peace be upon him" got down, supplicated and invoked Allah's help. He said: "I am the Prophet! This is not a lie! I am the son of Abd Al-Muttalib!" Then he made them (the Muslims) align in battle array.

79-(...) Abu Ishaq reported: A man came to Al-Bara Ibn Azib "Allah be pleased with him" and asked him: "O Abu Umara! Did you flee during the battle of Hunain?" Al-Bara replied: "As for me, I testify that Allah's

الْوَطِيسُ». قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ فَرَمَىٰ بِهِنَّ وُجُوهَ الْكُفَّارِ. ثُمَّ قَالَ: «انْهَزَمُوا وَرَبِّ مُحَمَّدٍ» قَالَ: فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَىٰ هَيْئَتِهِ فِيمَا أَرَىٰ. قَالَ: فَوَاللَّهِ، مَا هُوَ إِلاَّ أَنْ رَمَاهُمْ بِحَصَيَاتِهِ. فَمَا زِلْتُ أَرَىٰ حَدَّهُمْ كَلِيلاً وَأَمْرَهُمْ مُدْبِراً.

٧٧ ـ (...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

غَيْرَ أَنَّهُ قَالَ: فَرْوَةُ بْنُ نُعَامَةَ الْجُذَامِيُّ. وَقَالَ: «انْهَزَمُوا وَرَبِّ الْكَعْبَةِ، انْهَزَمُوا. وَرَبِّ الْكَعْبَةِ» وَزَادَ فِي الْحَدِيثِ: حَتَّىٰ هَزَمَهُمُ اللَّهُ.

قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَىٰ بَغْلَتِهِ.

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ، عَنْ أَبِيهِ. قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ... وَسَاقَ الْحَدِيثَ. غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ.

٧٨ ـ (١٧٧٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا عُمَارَةَ، أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لاَ. وَاللَّهِ مَا وَلَّىٰ رَسُولُ اللَّهِ ﷺ. وَلٰكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّراً لَيْسَ عَلَيْهِمْ سِلاَحٌ، أَوْ كَثِيرُ سِلاَحٍ، فَلَقُوا قَوْماً رُمَاةً لاَ يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ. جَمْعُ هَوَازِنَ وَبَنِي نَصْرٍ. فَرَشَقُوهُمْ رَشْقاً مَا يَكَادُونَ يُخْطِئُونَ. فَأَقْبَلُوا هُنَاكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ عَلَىٰ بَغْلَتِهِ الْبَيْضَاءِ. وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ. فَنَزَلَ فَاسْتَنْصَرَ. وَقَالَ:

«أَنَا النَّبِيُّ لاَ كَذِبْ ... أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ»

ثُمَّ صَفَّهُمْ.

[البخاري: كتاب الجهاد والسير، باب من صف أصحابه عند الهزيمة...، رقم: ٢٩٣٠].

٧٩ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: جَاءَ رَجُلٌ إِلَى الْبَرَاءِ، فَقَالَ: أَكُنْتُمْ وَلَّيْتُمْ يَوْمَ حُنَيْنٍ

Apostle "Allah's blessing and peace be upon him" did not flee. But, some hasty young men who were either improperly armed or were unarmed met a group of men from Banu Hawazin and Banu Nasr who were (excellent) archers. The latter shot at them a volley of arrows as much as lots of locusts, which did not miss (their targets). The people turned to The Messenger of Allah "Allah's blessing and peace be upon him". Abu Sufyan Ibn Al-Harith was leading his mule. He (The Prophet) got down, supplicated and invoked Allah's help. He said: "I am really The Prophet! This is not a lie! I am the son of Abd Al-Muttalib! O Allah! Send down Your help." Al-Bara resumed: When the battle grew fierce, we, by Allah, would seek protection by his side, and the bravest from amongst us was he who confronted the onslaught and he was The Messenger of Allah "Allah's blessing and peace be upon him".

80-(...) Abu Ishaq reported: Al-Bara Ibn Azib "Allah be pleased with him" was asked by a man from Qais: "Did you flee leaving Allah's Apostle "Allah's blessing and peace be upon him" during the battle of Hunain?" Al-Bara replied: "But Allah's Apostle "Allah's blessing and peace be upon him" did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When we turned over the war spoils (in order to collect them), they (the pagans) faced us with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. No doubt, I saw him on his white mule with Abu Sufyan Ibn Al-Harith holding its rein. He (The Prophet) was saying: "I am truly The Prophet; I am the son of Abd Al-Muttalib."

(...) Abu Ishaq narrated that a man said to Al-Bara: "O Abu Umara!..."and the rest is the same, but this narration is shorter and the previous narrations are more complete than it.

81-(1777) Iyas Ibn Salama narrated: My father (Salama Ibn Al-Akwa) told me: We took part in the holy battle of Hunain with The Messenger of Allah "Allah's blessing and peace be upon him". When we faced the enemy, I advanced and came up a hillock where one of the enemy faced me, whom I shot (with an arrow), with the result that he hid from me, and I did not know what happened to him. I looked at the people (of the enemy), and behold! they appeared from another hillock. They clashed with the companions of The Prophet "Allah's blessing and peace be upon him", and the companions of The Prophet "Allah's blessing and peace be upon him" turned back, and I also turned back defeated (At this time) I had two

يَا أَبَا عُمَارَةَ؟ فَقَالَ: أَشْهَدُ عَلَىٰ نَبِيِّ اللَّهِ ﷺ مَا وَلَّىٰ. وَلٰكِنَّهُ انْطَلَقَ أَخِفَّاءُ مِنَ النَّاسِ، وَحُسَّرٌ إِلَىٰ هٰذَا الْحَيِّ مِنْ هَوَازِنَ ـ وَهُمْ قَوْمٌ رُمَاةٌ ـ فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلٍ. كَأَنَّهَا رِجْلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ الْقَوْمُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ. فَنَزَلَ، وَدَعَا، وَاسْتَنْصَرَ، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

اللَّهُمَّ نَزِّلْ نَصْرَكَ».

قَالَ الْبَرَاءُ: كُنَّا، وَاللَّهِ، إِذَا احْمَرَّ الْبَأْسُ نَتَّقِي بِهِ. وَإِنَّ الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بِهِ. يَعْنِي النَّبِيَّ ﷺ.

٨٠ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ. وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ الْبَرَاءُ: وَلٰكِنْ رَسُولُ اللَّهِ ﷺ لَمْ يَفِرَّ. وَكَانَتْ هَوَازِنُ يَوْمَئِذٍ رُمَاةً. وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا، فَأَكْبَبْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسِّهَامِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَىٰ بَغْلَتِهِ الْبَيْضَاءِ. وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ»

[البخاري: كتاب الجهاد والسير، باب من قاد دابة غيره في الحرب، رقم ٢٨٦٤].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ. قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ... فَذَكَرَ الْحَدِيثَ. وَهُوَ أَقَلُّ مِنْ حَدِيثِهِمْ. وَهٰؤُلاَءِ أَتَمُّ حَدِيثاً.

٨١ ـ (١٧٧٧) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْناً. فَلَمَّا وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ. فَأَعْلُو ثَنِيَّةً، فَاسْتَقْبَلَنِي رَجُلٌ مِنَ

garments, with one I wrapped the lower part (of my body), and I put the other on my shoulders. Then, my lower garment loosened.

I held both of them, and went until I came upon The Messenger of Allah "Allah's blessing and peace be upon him", as defeated, while he was riding his white mule. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Ibn Al-Akwa has seen something frightful." When they surrounded The Messenger of Allah "Allah's blessing and peace be upon him", he dismounted from the mule and took a handful of dust from the earth, which he threw in the faces (of the enemy), and said: "Might the faces (of the unbelievers) be deformed!" There was no one Allah has created among them but his eyes were filled with dust, by virtue of that handful (of dust). The result was that they turned back fleeing. In this way, they were defeated by (the help of) Allah "Exalted and Glorified be He". Then, The Messenger of Allah "Allah's blessing and peace be upon him" distributed their spoils among the Muslims.

[29] The holy battle of Ta'if

82-(1778) Abdullah Ibn Amr "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged the people of Ta'if and could not conquer them, he said: "We will return (to Medina) If Allah wills." The Companions (of The Prophet) said: "Shall we go away without conquering it (The Fort of Ta'if)?" on that The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "(Let's go to) fight tomorrow." They fought and (many of them) got wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

[30] The holy battle of Badr

83-(1779) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" consulted (his companions) when the news of the coming of Abu Sufyan reached him. When Abu Bakr spoke, he (The Prophet) paid no attention to him, and when Umar spoke he also paid no attention to him. Then, Sa'd Ibn Ubada got up and said: "It seems that you want us (the Ansar to speak) O Messenger of Allah! By Allah, in Whose hand is my life! If you order us to plunge them (our horses) into the sea, we would do. If you order us to goad them (to a distant place as far as even) Bark Al-Ghimad, we would do."

الْعَدُوِّ، فَأَرْمِيهِ بِسَهْمٍ، فَتَوَارَىٰ عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ. وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَىٰ. فَالْتَقَوْا هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ، فَوَلَّىٰ صَحَابَةُ النَّبِيِّ ﷺ. وَأَرْجِعُ مُنْهَزِماً. وَعَلَيَّ بُرْدَتَانِ. مُتَّزِراً بِإِحْدَاهُمَا. مُرْتَدِياً بِالأُخْرَىٰ. فَاسْتَطْلَقَ إِزَارِي. فَجَمَعْتُهُمَا جَمِيعاً. وَمَرَرْتُ، عَلَىٰ رَسُولِ اللَّهِ ﷺ، مُنْهَزِماً. وَهُوَ عَلَىٰ بَغْلَتِهِ الشَّهْبَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَىٰ ابْنُ الأَكْوَعِ فَزَعاً» فَلَمَّا غَشُوا رَسُولَ اللَّهِ ﷺ نَزَلَ عَنِ الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الأَرْضِ. ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ. فَقَالَ: «شَاهَتِ الْوُجُوهُ» فَمَا خَلَقَ اللَّهُ منهم إِنْسَاناً إِلاَّ مَلأَ عَيْنَيْهِ تُرَاباً، بِتِلْكَ الْقَبْضَةِ. فَوَلَّوْا مُدْبِرِينَ. فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ. وَقَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ.

٢٩ ـ باب غَزْوَةِ الطَّائف

٨٢ ـ (١٧٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ سُفْيَانَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الأَعْمَىٰ، عن عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ. فَلَمْ يَنَلْ مِنْهُمْ شَيْئاً. فَقَالَ: «إِنَّا قَافِلُونَ، إِنْ شَاءَ اللَّهُ» قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَفْتَتِحْهُ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اغْدُوا عَلَى الْقِتَالِ» فَغَدَوْا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ غَداً» قَالَ: فَأَعْجَبَهُمْ ذٰلِكَ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٢٥].

٣٠ ـ باب غَزْوَةِ بَدْر

٨٣ ـ (١٧٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَاوَرَ، حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ. قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ. ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ. فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّانَا تُرِيدُ يَا رَسُولَ اللَّهِ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لأَخَضْنَاهَا. وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَىٰ بَرْكِ الْغِمَادِ لَفَعَلْنَا. قَالَ: فَنَدَبَ

He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him" called upon the people (to go forth to Jihad). So they set out and encamped at Badr. Then, the water-carriers of Quraish arrived. There was among them a black slave belonging to Banu Al-Hajjaj. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of him and asked him about Abu Sufyan and his companions. He said: "I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umaiyya Ibn Khalaf are there." When he said this, they beat him. Then he said: "Well, I will tell you about Abu Sufyan." Whenever they stopped beating him and asked him (once again) about Abu Sufyan, he would say: "I know nothing about Abu Sufyan, but Abu Jahl. Utba, Shaiba and Umaiyya Ibn Khalaf are there." When he said this, they beat him again. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" was standing in prayer. When he saw this he finished his prayer and said: "By Allah in Whose hand is my life! You beat him when he tells you the truth, and you let him when he tells you a lie."

He (the narrator) further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the very location where so-and-so (of the infidels of Quraish) would be killed." He put his hand on the ground (while saying) "here and here". Behold! None of them fell away from the very location to which The Messenger of Allah "Allah's blessing and peace be upon him" had referred by putting his hand on the ground.

[31] The conquest of Mecca

84-(1780) Abdullah Ibn Rabah narrated from Abu Huraira: Many delegates came to Mu'awiya during the month of Ramadan. We prepared food for one another. Abu Huraira was one of those who invited us to his house many times. I said: "Would I not prepare food and invite them to my dwelling place?" I ordered that food should be prepared. I met Abu Huraira in the evening and said: "(I invite you to come to) have your food with me tonight." He said: "You anticipated me." I said: "Yes, and I invited them." (When they came and finished having their meals) Abu Huraira said: "Would I not tell you a Hadith from your traditions, O community of Ansar?" He talked of the Conquest of Mecca saying:

The Messenger of Allah "Allah's blessing and peace be upon him" proceeded until he reached Mecca. He placed Az-Zubair (as the leader of the force) on one wing and Khalid on the (force of the) other, and made Abu Ubaida lead the detachment that had no armours. They took their way

رَسُولُ اللَّهِ ﷺ النَّاسَ. فَانْطَلَقُوا حَتَّىٰ نَزَلُوا بَدْراً. وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ. وَفِيهِمْ غُلاَمٌ أَسْوَدُ لِبَنِي الْحَجَّاجِ. فَأَخَذُوهُ. فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؟ فَيَقُولُ: مَالِي عِلْمٌ بِأَبِي سُفْيَانَ. وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ. فَإِذَا قَالَ ذٰلِكَ، ضَرَبُوهُ. فَقَالَ: نَعَمْ، أَنَا أُخْبِرُكُمْ. هٰذَا أَبُو سُفْيَانَ. فَإِذَا تَرَكُوهُ فَسَأَلُوهُ فَقَالَ: مَالِي بِأَبِي سُفْيَانَ عِلْمٌ. وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ فِي النَّاسِ، فَإِذَا قَالَ هٰذَا أَيْضاً ضَرَبُوهُ. وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي. فَلَمَّا رَأَىٰ ذٰلِكَ انْصَرَفَ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ. وَتَتْرُكُوهُ إِذَا كَذَبَكُمْ».

قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا مَصْرَعُ فُلاَنٍ» قَالَ: وَيَضَعُ يَدَهُ عَلَى الأَرْضِ، هَاهُنَا وَهَاهُنَا. قَالَ: فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ ﷺ.

٣١ ـ باب فَتْح مَكَّة

٨٤ ـ (١٧٨٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: وَفَدَتْ وُفُودٌ إِلَىٰ مُعَاوِيَةَ. وَذٰلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ، فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَىٰ رَحْلِهِ. فَقُلْتُ: أَلاَ أَصْنَعُ طَعَاماً فَأَدْعُوهُمْ إِلَىٰ رَحْلِي؟ فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ. ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ. فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ. فَقَالَ: سَبَقْتَنِي. قُلْتُ: نَعَمْ. فَدَعَوْتُهُمْ. فَقَالَ أَبُو هُرَيْرَةَ: أَلاَ أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الأَنْصَارِ؟ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ قَدِمَ مَكَّةَ. فَبَعَثَ الزُّبَيْرَ عَلَىٰ إِحْدَى الْمُجَنِّبَتَيْنِ. وَبَعَثَ خَالِداً عَلَى الْمُجَنِّبَةِ الأُخْرَىٰ. وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ، فَأَخَذُوا بَطْنَ الْوَادِي.

through the interior of the valley. The Messenger of Allah "Allah's blessing and peace be upon him" was in the midst of a large contingent of fighters. When he saw me he said: "O Abu Huraira!" I said: "I am here responding to your call, O Messenger of Allah." He said: "Let none except the Ansar come to me." (The narrators other than Shaiban added) "Call to me (only) the Ansar."

Abu Huraira resumed: So they gathered around him. Quraish also gathered their ruffians and their (lowly) followers, and said: "We shall send them forward. If they get anything, we shall be with them (to share it), and if they are befallen by anything, we shall pay (as remuneration) whatever we are required to pay." The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "You see the ruffians and the (lowly) followers of Quraish." He hinted by (striking) one of his hands against the other that they should be killed and then he said: "Meet me at As-Safa." Then we went on. (At that time) if anyone of us wanted that a certain person should be killed, he would be killed, with no resistance.

Abu Huraira resumed: There came Abu Sufyan and said: "O Messenger of Allah! the blood of Quraish has been made lawful (to be shed). There will be no Quraish afterwards." Then he (The Prophet) said: "Who enters the house of Abu Sufyan will be safe." Some of the Ansar whispered among themselves: "It seems that he (The Prophet) has been overpowered by his inclination to his city (of Mecca) and tenderness towards his kith and kin." Abu Huraira added: (Just at this time) The Messenger of Allah "Allah's blessing and peace be upon him" was being Divinely revealed. However, whenever he started to be Divinely revealed, we would know that, and during the time of receiving it, none of us would dare raise his eyes towards The Messenger of Allah "Allah's blessing and peace be upon him" until this state of revelation was over.

When the state of revelation was over, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "O community of Ansar!" They said: "Here we are responding to your call, O Messenger of Allah!" He said: "You said that "It seems that he (The Prophet) has been overpowered by his inclination to his city (of Mecca) and tenderness towards his kith and kin." They said: "We said so." He said: "Well. I am Allah's slave and Messenger. I migrated to Allah and to you. I will live with you and will die with you." consequently, they (the Ansar) turned to

وَرَسُولُ اللَّهِ ﷺ فِي كَتِيبَةٍ. قَالَ: فَنَظَرَ فَرَآنِي. فَقَالَ: «أَبُو هُرَيْرَةَ» قُلْتُ: لَبَّيْكَ. يَا رَسُولَ اللَّهِ. فَقَالَ: «لاَ يَأْتِينِي إِلاَّ أَنْصَارِيٌّ».

زَادَ غَيْرُ شَيْبَانَ: فَقَالَ: «اهْتِفْ لِي بِالأَنْصَارِ» قَالَ: فَأَطَافُوا بِهِ. وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشاً لَهَا وَأَتْبَاعاً. فَقَالُوا: نُقَدِّمُ هٰؤُلاَءِ. فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ. وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَوْنَ إِلَىٰ أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ» ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الأُخْرَى. ثُمَّ قَالَ: «حَتَّىٰ تُوَافُونِي بِالصَّفَا» قَالَ: فَانْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَداً إِلاَّ قَتَلَهُ. وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئاً.

قَالَ: فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ، أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ. لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ» فَقَالَتِ الأَنْصَارُ، بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ، وَرَأْفَةٌ بِعَشِيرَتِهِ.

قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ. وَكَانَ إِذَا جَاءَ الْوَحْيُ لاَ يَخْفَىٰ عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَنْقَضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الأَنْصَارِ. قَالُوا: لَبَّيْكَ. يَا رَسُولَ اللَّهِ.

قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ». قَالُوا: قَدْ كَانَ ذَاكَ. قَالَ: «كَلاَّ، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ. هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ. وَالْمَحْيَا مَحْيَاكُمْ. وَالْمَمَاتُ مَمَاتُكُمْ». فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: واللَّهِ، مَا قُلْنَا الَّذِي قُلْنَا إِلاَّ الضَّنَّ بِاللَّهِ وَبِرَسُولِهِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ» قَالَ: فَأَقْبَلَ

him in tears and they were saying: "By Allah, we said what we said because of our firm attachment to Allah and His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His Messenger testify that you are true and accept your apology."

He (the narrator) further said: Some people turned to the house of Abu Sufyan and (some) people shut their doors. The Messenger of Allah "Allah's blessing and peace be upon him" advanced until he approached the (Black) Stone. He kissed it and circumambulated Ka'ba. He reached near an idol beside Ka'ba, which was worshipped by the (unbelieving) people. The Messenger of Allah "Allah's blessing and peace be upon him" had a bow in his hand, which he was holding from its crooked end. When he approached the idol, he started piercing its eyes (with the bow) while he was saying: "Truth has come and falsehood has perished." When he finished the circumambulation, he came to Safa, which he ascended to a height from where he could see Ka'ba. Then, he raised his hands and started praising Allah and supplicating what he wanted to supplicate.

85-(...) The same was narrated on the authority of Sulaiman Ibn Al-Mughira, with the same chain of transmitters, according to which he added: He (The Prophet) hinted (by striking) one of his hands against the other: "Kill them entirely." He also added: They (the Ansar) said: "We said so, O Messenger of Allah." Upon this he said: "Then, what is (the significance of) my name (as a Prophet, whose name is derived from the praise)? Nay! I'm Allah's slave and Messenger."

86-(...) Abdullah Ibn Rabah narrated: We came in delegates to Mu'awiya Ibn Abu Sufyan, and Abu Huraira was among us. Everyday, one of us used to prepare food for his companions. It was my turn when I said to Abu Huraira: "O Abu Huraira! It is my turn (to prepare meals for you, so come to have food with me)." They (my companions) came to the house, but the food had not been ready yet. I said: "O Abu Huraira! It'd be better to narrate to us about The Messenger of Allah "Allah's blessing and peace be upon him" till our food is ready."

Abu Huraira narrated: On the day of the Conquest (of Mecca), we were with The Messenger of Allah "Allah's blessing and peace be upon him", who made Khalid (Ibn Al-Walid) (as the leader of the force) on the right wing, and Az-Zubair (as the leader of the force) on the left wing, and appointed Abu Ubaida as the leader of the force (which had to proceed towards) the interior of the valley. He said to me: "O Abu Huraira! Call the

النَّاسُ إِلَىٰ دَارِ أَبِي سُفْيَانَ.

وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ. قَالَ: وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَقْبَلَ إِلَى الْحَجَرِ. فَاسْتَلَمَهُ. ثُمَّ طَافَ بِالْبَيْتِ. قَالَ: فَأَتَىٰ عَلَىٰ صَنَمٍ إِلَىٰ جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ. قَالَ: وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ. وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ. فَلَمَّا أَتَىٰ عَلَى الصَّنَمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ». فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلاَ عَلَيْهِ. حَتَّىٰ نَظَرَ إِلَى الْبَيْتِ. وَرَفَعَ يَدَيْهِ. فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُوَ.

٨٥ ـ (...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الأُخْرَى: «احْصُدُوهُمْ حَصْداً». وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللَّهِ. قَالَ: «فَمَا اسْمِي إِذاً؟ كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ».

٨٦ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ. قَالَ: وَفَدْنَا إِلَىٰ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. وَفِينَا أَبُو هُرَيْرَةَ. فَكَانَ كُلُّ رَجُلٍ مِنَّا يَصْنَعُ طَعَاماً يَوْماً لأَصْحَابِهِ، فَكَانَتْ نَوْبَتِي. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، الْيَوْمُ نَوْبَتِي، فَجَاؤُوا إِلَى الْمَنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يُدْرِكَ طَعَامُنَا. فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْفَتْحِ. فَجَعَلَ خَالِدَ بْنَ الْوَلِيدِ عَلَى الْمُجَنِّبَةِ الْيُمْنَىٰ. وَجَعَلَ الزُّبَيْرَ عَلَى الْمُجَنِّبَةِ الْيُسْرَىٰ. وَجَعَلَ أَبَا عُبَيْدَةَ عَلَى الْبَيَاذِقَةِ وَبَطْنِ الْوَادِي.

Ansar to me." I called them and they came running. He said: "O community of Ansar! Do you see the ruffians and the (lowly) followers of Quraish?" they replied in the affirmative. He said: "Observe them, and if you find them tomorrow, you should kill them entirely." He hinted with his hand. Then, he placed his right (hand) on his left and said (to the detachment of Khalid Ibn Al-Walid): "Your appointment would be near (the mountain of) As-Safa."

He (the narrator) said: On that day, no one (from the infidels of Quraish) appeared to them but that they (killed him and) caused him to fall down. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) As-Safa. The Ansar came and stood by the side of As-Safa. Abu Sufyan came and said: "O Messenger of Allah! The (sanctity of) Quraish has been destroyed, and there will be no Quraish afterwards." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever enters the house of Abu Sufyan is safe, whoever lays down the arms is safe, and whoever (enters his house and) close the door is safe." The Ansar said: "As for him (The Prophet), he has been overtaken by his tenderness towards his clan, and his inclination to his city (of Mecca)." Then, the revelation was sent down upon The Messenger of Allah "Allah's blessing and peace be upon him", who said (to the Ansar): "You said (among yourselves): "As for him (The Prophet), he has been overtaken by his tenderness towards his clan, and his inclination to his city (of Mecca)." Then, what is (the significance of) my name (as a prophet whose name is derived from the praise)?" He said it thrice. "I am Allah's slave and Messenger. I migrated to Allah and to you. I will live with you and will die with you." They (the Ansar) said: "By Allah, we said what we said only because of our eager attachment to Allah and His Messenger." He said: "No doubt, Allah and His Messenger testify that you are true, and accept your apology."

[32] Removing the idols from around Ka'ba

87-(1781) Abdullah "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" entered Mecca, there were three hundred and sixty idols around the Ka'ba. The Prophet "Allah's blessing and peace be upon him" started striking them with a stick he had in his hand and was saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al-Isra " 81) and: "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Saba (Sheba) 49). Ibn Abu Umar added in his narration: On the day of the Conquest.

فَقَالَ: «يَا أَبَا هُرَيْرَةَ، ادْعُ لِي الأَنْصَارَ» فَدَعَوْتُهُمْ. فَجَاؤُوا يُهَرْوِلُونَ. فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟» قَالُوا: نَعَمْ. قَالَ: «انْظُرُوا. إِذَا لَقِيتُمُوهُمْ غَداً أَنْ تَحْصِدُوهُمْ حَصْداً» وَأَخْفَى بِيَدِهِ. وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ. وَقَالَ: «مَوْعِدُكُمُ الصَّفَا» قَالَ: فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلاَّ أَنَامُوهُ. قَالَ: وَصَعِدَ رَسُولُ اللَّهِ ﷺ الصَّفَا. وَجَاءَتِ الأَنْصَارُ. فَأَطَافُوا بِالصَّفَا. فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ، أُبِيدَتْ خَضْرَاءُ قُرَيْشٍ. لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. قَالَ أَبُو سُفْيَانَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السِّلاَحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ» فَقَالَتِ الأَنْصَارُ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ. وَرَغْبَةٌ فِي قَرْيَتِهِ. وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ﷺ. قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ، وَرَغْبَةٌ فِي قَرْيَتِهِ. أَلاَ فَمَا اسْمِي إِذاً! ـ ثَلاَثَ مَرَّاتٍ ـ أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ. هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ». قَالُوا: وَاللَّهِ، مَا قُلْنَا إِلاَّ ضِنًّا بِاللَّهِ وَرَسُولِهِ. قَالَ: «فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ».

٣٢ ـ بابُ إزالة الأصْنَامِ مِنْ حَوْلِ الكَعْبَةِ

٨٧ ـ (١٧٨١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ. وَحَوْلَ الْكَعْبَةِ ثَلاَثُ مِئَةٍ وَسِتُّونَ نُصُباً. فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ. وَيَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١] ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩].

زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ.

[البخاري: كتاب المظالم، باب هل تكسر الدنان التي فيها الخمر...، رقم: ٢٤٧٨].

(...) The same was narrated on the authority of Ibn Abu Najih up to (Allah's saying): "for falsehood is (by its nature) bound to perish." He did not mention the other holy Verse.

[33] No Quraishi person would be killed as bound hand and foot after the Conquest (of Mecca)

88-(1782) Abdullah Ibn Muti narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the day of the Conquest (of Mecca): "No Quraishi person would be killed as bound hand and foot (i.e. as unbelievers because all of them would embrace Islam and would not renegade to apostasy as some others would do) from this day onto the Day of Judgement."

89-(...) The same was narrated on the authority of Zakariyya, with the same chain of transmitters, but with the following addition: At this time (when The Prophet said what he had said), no one from Quraish (whose names were) Asi (Disobedient) had embraced Islam except Muti (the narrator of the Hadith), whose name was (before Islam) Asi (Disobedient), but The Messenger of Allah "Allah's blessing and peace be upon him" changed his name to Muti (Obedient, after embracing Islam).

[34] The treaty of Al-Hudaibiya

90-(1883) Abu Ishaq narrated: I heard Al-Bara Ibn Azib saying: Ali Ibn Abu Talib wrote the (document of the) treaty between The Messenger of Allah "Allah's blessing and peace be upon him" and the infidels, on the day of Al-Hudaibiya. He wrote: "This is (the treaty) on which Muhammad, The Messenger of Allah..." they (the infidels) said: "Do nod write "The Messenger of Allah", for if we know that you are The Messenger of Allah, we will never fight against you." The Prophet "Allah's blessing and peace be upon him" said to Ali: "Erase that (phrase)." Ali said: "I'm not to erase it." The Prophet "Allah's blessing and peace be upon him" erased it with his own hand. He (the narrator) added: From among the terms (of the treaty) they put the condition that they (the Muslims) should enter Mecca (for Umra in the coming year), where they would stay for only three (days), and that they should not enter but with their sheaths of swords.

91-(...) Abu Ishaq narrated: I heard Al-Bara Ibn Azib saying: When The Prophet "Allah's blessing and peace be upon him" made a treaty with those (infidels) of Al-Hudaibiya, Ali wrote a document between them. He wrote: "From Muhammad, The Messenger of Allah..."and the rest is the same, without mentioning: "This is (the treaty) on which".

(...) ـ وحدّثناه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: زَهُوقاً. وَلَمْ يَذْكُرِ الآيَةَ الأُخْرَىٰ. وَقَالَ: بَدَلَ نُصُباً: صَنَماً.

٣٣ ـ باب لا يُقتلُ قُرَشِيّ صبراً بعد الفتح

٨٨ ـ (١٧٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَوَكِيعٌ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، يَوْمَ فَتْحِ مَكَّةَ: «لاَ يُقْتَلُ قُرَشِيٌّ صَبْراً بَعْدَ هٰذَا الْيَوْمِ، إِلَىٰ يَوْمِ الْقِيَامَةِ».

٨٩ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ، غَيْرَ مُطِيعٍ ـ كَانَ اسْمُهُ الْعَاصِي ـ فَسَمَّاهُ رَسُولُ اللَّهِ ﷺ مُطِيعاً.

٣٤ ـ باب صُلْح الحُدَيْبِيَة في الحديبية

٩٠ ـ (١٧٨٣) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ، يَوْمَ الْحُدَيْبِيَةِ. فَكَتَبَ: «هٰذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالُوا: لاَ تَكْتُبْ: رَسُولُ اللَّهِ. فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ لَمْ نُقَاتِلْكَ. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «امْحُهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ. قَالَ: وَكَانَ فِيمَا اشْتَرَطُوا. أَنْ يَدْخُلُوا مَكَّةَ فَيُقِيمُوا بِهَا ثَلاَثاً. وَلاَ يَدْخُلُهَا بِسِلاَحٍ، إِلاَّ جُلُبَّانَ السِّلاَحِ.

قُلْتُ لأَبِي إِسْحَاقَ: وَمَا جُلُبَّانُ السِّلاَحِ؟ قَالَ: الْقِرَابُ وَمَا فِيهِ.

[البخاري: كتاب الصلح، باب كيف يكتب: هذا ما صالح فلان ابن فلان...، رقم: ٢٦٩٨].

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ، كَتَبَ عَلِيٌّ كِتَاباً بَيْنَهُمْ. قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللَّهِ...» ثُمَّ ذَكَرَ بِنَحْوِ حَدِيثِ مُعَاذٍ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: «هٰذَا مَا كَاتَبَ عَلَيْهِ».

92-(...) Al-Bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" was prevented (to enter) the House, those (infidels) of Mecca concluded a peace treaty with him according to which he would enter Mecca and stay there for three days only (in the coming year), that he should not enter but with the sheaths containing the swords, that he should not get out accompanying anyone of its people, and that he should not prevent anyone of those who were with him to stay in it. He said to Ali: "Write the (document of) conditions between us: "In the Name of Allah, the Most Gracious, the Most Merciful. This is the peace treaty, which Muhammad, The Messenger of Allah, concluded." The unbelievers (of Quraish) said (to The Prophet): "If we know that you are The Messenger of Allah, we surely would follow you, but write: "Muhammad, the son of Abdullah." The Prophet "Allah's blessing and peace be upon him" ordered Ali to erase that (phrase of "The Messenger of Allah)." Ali said: "No, by Allah, I am not to erase it." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Show me its location." He (Ali) showed him its place, where he erased it and wrote: "The son of Abdullah".

(In the following year The Prophet "Allah's blessing and peace be upon him" entered Mecca and) he stayed there three days. When it was the third day, they (the infidels of Mecca) said to Ali: "This is the last day (of stay) according to the treaty of your companion. So, tell him to go out." When he (Ali) told him of that, he (The Prophet) said: "Yes." Then, he went out.

93-(1784) Anas "Allah be pleased with him" narrated that (the people of) Quraish including Suhail Ibn Amr concluded a peace treaty with The Messenger of Allah "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to Ali: "Write "In the Name of Allah, the Most Gracious, the Most Merciful."" On that Suhail said: "As for the Name of Allah, we do not know what is the significance of (the phrase) "In the Name of Allah, the Most Gracious, the Most Merciful." But, write what we know, i.e. "In the Name of You, O Allah."" He (The Prophet) said: "Write: "From Muhammad, The Messenger of Allah."" They (those of Quraish) said: "If we knew that you are The Messenger of Allah, surely, we should follow you. But write your name and the name of your father." The Prophet "Allah's blessing and peace be upon him" said: "Write: "From Muhammad Ibn Abdullah.""

٩٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ ـ وَاللَّفْظُ لإِسْحَاقَ ـ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ الْبَيْتِ، صَالَحَهُ أَهْلُ مَكَّةَ عَلَىٰ أَنْ يَدْخُلَهَا فَيُقِيمَ بِهَا ثَلاثاً. وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ: السَّيْفِ وَقِرَابِهِ. وَلاَ يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا. وَلاَ يَمْنَعَ أَحَداً يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ.

قَالَ لِعَلِيٍّ: «اكْتُبِ الشَّرْطَ بَيْنَنَا. بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. هٰذَا مَا قَاضَىٰ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ. وَلٰكِنِ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ.

فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا. فَقَالَ عَلِيٌّ: لاَ، وَاللَّهِ لاَ أَمْحَاهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا. وَكَتَبَ «ابْنُ عَبْدِ اللَّهِ» فَأَقَامَ بِهَا ثَلاثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّالِثُ قَالُوا لِعَلِيٍّ: هٰذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ. فَأْمُرْهُ فَلْيَخْرُجْ، فَأَخْبَرَهُ بِذٰلِكَ. فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: ـ مَكَانَ تَابَعْنَاكَ ـ: بَايَعْنَاكَ.

٩٣ ـ (١٧٨٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ قُرَيْشاً صَالَحُوا النَّبِيَّ ﷺ. فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «اكْتُبْ بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ».

قَالَ سُهَيْلٌ: أَمَّا بِاسْمِ اللَّهِ، فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. وَلٰكِنِ اكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ. فَقَالَ: «اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ» قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لاَتَّبَعْنَاكَ. وَلٰكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيكَ. فَقَالَ النَّبِيُّ ﷺ: «اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ».

They agreed with The Prophet "Allah's blessing and peace be upon him" on the condition that "If anyone of you (Muslims) came to us (in Mecca), we would not return him to you, but if anyone of us (the infidels) came to you (in Medina), you should return him to us." They (the Muslims) said: "O Messenger of Allah! Should we write that?" he said: "Yes, for whoever among us went to them, then, might Allah keep him away, and whoever among them came to us (and we returned him), then, might Allah relieve him and make for him a way of exit."

94-(1785) Abu Wa'il narrated: Sahl Ibn Hunaif got up on the day of (the battle of) Siffin and said: "O people! Blame yourselves! We were with The Prophet "Allah's blessing and peace be upon him" on the day of Al-Hudaibiya. If we had been called to fight, we would have fought. That was in the (year of the) peace treaty made between The Messenger of Allah "Allah's blessing and peace be upon him" and the infidels (of Quraish). Umar Ibn Al-Khattab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Aren't we on the right and our opponents on the wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Umar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Umar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! I am the Apostle of Allah and Allah will never degrade me."

Then Umar returned angrily; and he could not keep patient until he met Abu Bakr and said to him: "O Abu Bakr! Aren't we on the right and our opponents on the wrong?" he said: "Yes." Umar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Umar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" On that Abu Bakr said (to him): "O Ibn Al-Khattab! He is the Apostle of Allah and Allah will never degrade him." Then The Sura of The Victory "Al-Fath" was sent down to The Messenger of Allah "Allah's blessing and peace be upon him", who sent to Umar and made him recite it. Umar said to him: "Is that (peace treaty of Al-Hudaibiya) regarded as a victory?" he (The Prophet) replied in the affirmative. On that he (Umar) became pleased and then returned.

95-(...) Shaqiq narrated: I heard Sahl Ibn Hunaif saying on the day of (the battle of) Siffin: "O People! Blame your opinions (and do not regard

فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ. وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا. فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنَكْتُبُ هٰذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ، فَأَبْعَدَهُ اللَّهُ. وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللَّهُ لَهُ فَرَجاً وَمَخْرَجاً».

٩٤ ـ (١٧٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ. قَالَ: قَامَ سَهْلُ بْنُ حُنَيْفٍ يَوْمَ صِفِّينَ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهِمُوا أَنْفُسَكُمْ. لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ. وَلَوْ نَرَىٰ قِتَالاً لَقَاتَلْنَا. وَذٰلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ.

فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَىٰ بَاطِلٍ؟ قَالَ: «بَلَىٰ» قَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: «بَلَىٰ» قَالَ: فَفِيمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ. وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَداً».

قَالَ: فَانْطَلَقَ عُمَرُ فَلَمْ يَصْبِرْ مُتَغَيِّظاً، فَأَتَىٰ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ، أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَىٰ. قَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: بَلَىٰ. قَالَ: فَعَلاَمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَداً. قَالَ: فَنَزَلَ الْقُرْآنُ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالْفَتْحِ. فَأَرْسَلَ إِلَىٰ عُمَرَ فَأَقْرَأَهُ إِيَّاهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَوَفَتْحٌ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

[البخاري: كتاب الجزية والموادعة، باب حدثنا عبدان...، رقم: ٣١٨١].

٩٥ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ

me a coward). I saw myself on the day of Abu Jandal (tending to fight), and if I had the power of refusing the order of The Messenger of Allah "Allah's blessing and peace be upon him" then, I would have refused it (in order to fight the pagans bravely). By Allah! Whenever we put our swords on our shoulders for any matter whatever difficult it might be, they would make easy for us to achieve the goal we expected except the present situation (of Siffin in view of disagreement and dispute between Muslims)."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, in which he mentioned (in any matter which terrified us."

96-(...) Abu Wa'il narrated: I heard Sahl Ibn Hunaif saying on the day of (the battle of) Siffin: "O People! Blame your opinions as regards your religion. I saw myself on the day of Abu Jandal (tending to fight), and if I had been able to revert the order of The Messenger of Allah "Allah's blessing and peace be upon him" (I would have done). But, (this situation of yours was so difficult that) when we mended it at one side, it was rent at another."

97-(1786) Quatada narrated that Anas Ibn Malik "Allah be pleased with him" told them: When it was revealed: "Verily We have granted thee a manifest Victory: That Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way; And that Allah may help thee with powerful help. It is He Who sent down Tranquility into the hearts of the Believers, that they may add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; and that is, in the sight of Allah, the highest achievement (for man)" (Al-Fath 1:5) at the time of his (The Prophet's) return from Al-Hudaibiya, while the companions were overwhelmed by grief and distress, for he had slaughtered the sacrificial animals at Al-Hudaibiya (and they had been prevented to reach Mecca), he (The Prophet) said: "There has been sent down to me a (holy) Verse, which is dearer to me than the whole world."

(...) The same was narrated on the authority of Quatada from Anas, through another chain of transmitters.

[35] Sticking to the covenant

98-(1787) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: Nothing prevented me from taking part in the holy Battle of Badr

يَقُولُ بِصِفِّينَ: أَيُّهَا النَّاسُ، اتَّهِمُوا رَأْيَكُمْ. وَاللَّهِ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ. وَاللَّهِ، مَا وَضَعْنَا سُيُوفَنَا عَلَىٰ عَوَاتِقِنَا إِلَىٰ أَمْرٍ قَطُّ، إِلاَّ أَسْهَلْنَ بِنَا إِلَىٰ أَمْرٍ نَعْرِفُهُ. إِلاَّ أَمْرَكُمْ هٰذَا.

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: إِلَىٰ أَمْرٍ قَطُّ.

(...) ـ **وحدّثناه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: إِلَىٰ أَمْرٍ يُفْظِعُنَا.

٩٦ ـ (...) ـ **وَحدّثني** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ. قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ بِصِفِّينَ يَقُولُ: اتَّهِمُوا رَأْيَكُمْ عَلَىٰ دِينِكُمْ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ. مَا فَتَحْنَا مِنْهُ فِي خُصْمٍ، إِلاَّ انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

٩٧ ـ (١٧٨٦) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً لِيَغْفِرَ لَكَ اللَّهُ﴾ إِلَىٰ قَوْلِهِ: ﴿فَوْزاً عَظِيماً﴾ [الفتح: ١ ـ ٥] مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ. وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَةِ. فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعاً».

(...) ـ **وحدّثنا** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. جَمِيعاً عَنْ قَتَادَةَ، عَنْ أَنَسٍ... نَحْوَ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ.

٣٥ ـ باب الوَفَاءِ بالعَهْدِ

٩٨ ـ (١٧٨٧) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ. قَالَ: مَا مَنَعَنِي أَنْ

except that when I came out with my father Husail we were caught by the unbelievers of Quraish, who said: "Do you want to go to Muhammad?" We said: "We do not want to go to him, but we wish to go to Medina." They took from us a covenant in the name of God that we would go back to Medina and would not fight beside Muhammad "Allah's blessing and peace be upon him". So, we came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated that to him. He said: "You should proceed (to Medina) . We will fulfill the covenant (you) made with them and seek for the help of Allah against them."

[36] The holy battle of the Confederates

99-(1788) Ibrahim At-Taimi narrated from his father: While we were with Hudhaifa, a man said: "Had I joined (the time of) The Messenger of Allah "Allah's blessing and peace be upon him", I would have fought on his side, and done my best (in order to support him)." On that Hudhaifa said: "Would you do that? No doubt, I saw us when we were with The Messenger of Allah "Allah's blessing and peace be upon him" on the night of the (holy battle of the) Confederates, and we were overtaken by strong wind and severe cold. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him. He said: "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him. He said (for the third time): "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him.

Then, he said: "Stand up, O Hudhaifa and (go and detect the enemy and) bring us the news of the people." I could find no flee since he called me by my name. He said: "Go and bring me the news of the people, and do not prompt them against us." When I turned back from him, (I felt warm) as if I was walking in a heated bath. (When I reached the enemy) I found Abu Sufyan warming his back against fire. I put an arrow in the middle of the bow and intended to shoot him, but I mentioned the saying of The Messenger of Allah "Allah's blessing and peace be upon him": "Do not prompt them against us", though if I had thrown him (with the arrow),

أَشْهَدَ بَدْراً إِلاَّ أَنِّي خَرَجْتُ أَنَا وَأَبِي، حُسَيْلٌ، قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ. قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّداً؟

فَقُلْنَا: مَا نُرِيدُهُ. مَا نُرِيدُ إِلاَّ الْمَدِينَةَ، فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَنَنْصَرِفَنَّ إِلَى الْمَدِينَةِ وَلاَ نُقَاتِلُ مَعَهُ، فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ الْخَبَرَ. فَقَالَ: «انْصَرِفَا. نَفِي لَهُمْ بِعَهْدِهِمْ، وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ».

٣٦ ـ باب غَزْوَةِ الأَحْزَابِ

٩٩ ـ (١٧٨٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ. فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ. فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذٰلِكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الأَحْزَابِ. وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. فَقَالَ: «قُمْ. يَا حُذَيْفَةُ، فَأْتِنَا بِخَبَرِ الْقَوْمِ» فَلَمْ أَجِدْ بُدًّا، إِذْ دَعَانِي بِاسْمِي، أَنْ أَقُومَ. قَالَ: «اذْهَبْ، فَأْتِنِي بِخَبَرِ الْقَوْمِ. وَلاَ تَذْعَرْهُمْ عَلَيَّ» فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ. حَتَّى أَتَيْتُهُمْ. فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ. فَوَضَعْتُ سَهْماً فِي كَبِدِ الْقَوْسِ. فَأَرَدْتُ أَنْ أَرْمِيَهُ.

فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: «وَلاَ تَذْعَرْهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ لأَصَبْتُهُ. فَرَجَعْتُ

surely, I would have killed him. I returned walking (and I felt warm as if I was walking) in a heated bath. When I came and related to him (The Prophet) the news of the people, I felt cold once again. So, The Messenger of Allah "Allah's blessing and peace be upon him" wrapped me in a surplus mantle, which was on him, while he was praying. I (slept and) kept asleep until it was morning, when he (The Prophet) said to me: "Get up, O sleeping so much."

[37] The holy battle of Uhud

100-(1789) Anas "Allah be pleased with him" narrated that during the holy battle of Uhud, The Messenger of Allah "Allah's blessing and peace be upon him" was surrounded (by the unbelievers) among seven of his companions from the Ansar and two from Quraish. When they (the unbelievers) overwhelmed him, he said: "Who would keep them away from us, and he would be admitted in Paradise (or he would be my companion in the Paradise)?" a man from the Ansar advanced and fought them until he was killed. When they (the unbelievers) overwhelmed him once again, he said: "Who would keep them away from us, and he would be admitted in Paradise (or he would be my companion in the Paradise)?" a man from the Ansar advanced and fought them until he was killed. It remained as such until all the seven (Ansari men) were killed. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, we have not been just to our companions (since we let them fight until they were killed without participating with them)."

101-(1790) Abu Hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: His face was wounded, his canine tooth got broken, and the helmet was broken on his head. Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" washed the injuries, and Ali Ibn Abu Talib poured water from a shield. When Fatima saw that the water did but aggravated the bleeding, she took a piece of a mat, which she burnt, and inserted its ashes into the wound. In this way, the blood was congealed (with the result that bleeding stopped).

102-(...) Abu Hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "By Allah, I know who washed the injuries of The Messenger of Allah "Allah's blessing and peace be upon him" and who poured water (for washing them), as well as I know with what he was treated...and the rest is the same.

وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ، وَفَرَغْتُ، قُرِرْتُ. فَأَلْبَسَنِي رَسُولُ اللَّهِ ﷺ مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا. فَلَمْ أَزَلْ نَائِماً حَتَّىٰ أَصْبَحْتُ. فَلَمَّا أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانُ».

٣٧ ـ باب غَزْوَةِ أُحُد

١٠٠ ـ (١٧٨٩) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ وَثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ، فَلَمَّا رَهِقُوهُ قَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ، مِنَ الأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ. ثُمَّ رَهِقُوهُ أَيْضاً. فَقَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ، مِنَ الأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ. فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى قُتِلَ السَّبْعَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا».

١٠١ ـ (١٧٩٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ، يَوْمَ أُحُدٍ؟ فَقَالَ: جُرِحَ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَىٰ رَأْسِهِ، فَكَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُ الدَّمَ. وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهُ حَتَّىٰ صَارَ رَمَاداً. ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ.

[البخاري: كتاب الجهاد والسير، باب لبس البيضة، رقم: ٢٩١١].

١٠٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَ، وَاللَّهِ، إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ. وَمَنْ كَانَ يَسْكُبُ الْمَاءَ. وَبِمَاذَا دُووِيَ جُرْحُهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ.

غَيْرَ أَنَّهُ زَادَ: وَجُرِحَ وَجْهُهُ. وَقَالَ: مَكَانَ هُشِمَتْ: كُسِرَتْ.

[البخاري: كتاب الجهاد والسير، باب المجنّ ومن يتترس بترس صاحبه، رقم: ٢٩٠٣].

103-(...) The same was narrated on the authority of Abu Hazim from Sahl Ibn Sa'd, through another chain of transmitters, and with a slight variation of words.

104-(1791) Anas "Allah be pleased with him" narrated that on the day of (the holy battle of) Uhud, the canine tooth of The Messenger of Allah "Allah's blessing and peace be upon him" was broken, and he was wounded in his head. He started wiping the blood off him saying: "How could a people be prosperous since they wounded their Prophet, broke his canine tooth while he was calling them to (believe in) Allah?" on that Allah sent down: "Not for thee, (but for Allah), is the decision: whether he turns in mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

105-(1792) Abdullah "Allah be pleased with him" narrated: As if I was seeing The Messenger of Allah "Allah's blessing and peace be upon him" like a Prophet from among the Prophets, whose people had hit him, while he was wiping the blood off his face and saying: "O my Lord! Forgive for my nation for they know nothing."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but here he mentioned: "While he was removing the blood from his forehead."

[38] The severe anger of Allah with those (unbelievers) killed by The Messenger of Allah "Allah's blessing and peace be upon him".

106-(1793) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" (pointing to his broken canine tooth) said: "Allah's Wrath has become severe on the people who harm their Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

[39] The hurt received by The Messenger of Allah "Allah's blessing and peace be upon him" from the unbelievers and the hypocrites

107-(1794) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer near the House. Abu Jahl (Father of Ignorance) was sitting with some of his companions. At the same time, there was (the abdominal contents of) a camel, which was slaughtered a day earlier. Abu Jahl said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) Of a camel of Banu (sons of) so and so and put

١٠٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ مُطَرِّفٍ ـ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ.

فِي حَدِيثِ ابْنِ أَبِي هِلاَلٍ: أُصِيبَ وَجْهُهُ.

وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرِحَ وَجْهُهُ.

١٠٤ ـ (١٧٩١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ. وَشُجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ وَكَسَرُوا رَبَاعِيَتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

١٠٥ ـ (١٧٩٢) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٧].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ بِشْرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضِحُ الدَّمَ عَنْ جَبِينِهِ.

٣٨ ـ باب اشتِدَادِ غضبِ الله على مَنْ قَتَلَه رسولُ الله ﷺ

١٠٦ ـ (١٧٩٣) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَىٰ قَوْمٍ فَعَلُوا هٰذَا بِرَسُولِ اللَّهِ ﷺ» وَهُوَ حِينَئِذٍ يُشِيرُ إِلَىٰ رَبَاعِيَتِهِ.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَىٰ رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

[البخاري: كتاب المغازي، باب ما أصاب النبي ﷺ من الجراح يوم أحد، رقم: ٤٠٧٣].

٣٩ ـ باب ما لَقِيَ النبيُّ ﷺ من أذى المُشركين والمُنَافِقين

١٠٧ ـ (١٧٩٤) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ جَزُورٌ بِالأَمْسِ.

it on the shoulders of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it, and when The Prophet "Allah's blessing and peace be upon him" prostrated he placed it between his shoulders. Then, they started laughing and falling on one another.

I was standing and watching but could do nothing. Had I had some people to protect me, I would have lifted it from the back of The Messenger of Allah "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" was in prostration and he did not lift his head until somebody went and told Fatima (The Prophet's daughter) who came, and she was still a young girl, and threw that (camel's Abdominal contents) away from his back. Then, she went to them and insulted them. When The Prophet "Allah's blessing and peace be upon him" finished his prayer, he raised his voice and invoked evil against them. However, it was his habit that if he invoked for something, he would invoke thrice, and if he asked for something, he would ask thrice.

He said thrice: "O Allah! Punish Quraish." When they heard his voice (invoking evil against them), they stopped laughing, and were frightened of his invocation (against them, in view of the fact that they had a conviction that the prayers and invocations were accepted in this town of Mecca). He (The Prophet)said: "O Allah! Punish Abu Jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al-Walid Ibn Utba, Umaiyya Ibn Khalaf, and Uqba Ibn Abu Mu'ait." He mentioned the seventh whose name I cannot recall. By Him, Who has sent Muhammad with the truth, I saw all of those persons who were counted by him (Allah's Apostle) dead on the day of (the holy battle of) Badr, and then they were dragged into the Qalib (one of the wells) of Badr.

108-(...) Abdullah "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was prostrating (as he was performing prayer near Ka'ba), there were some people from Quraish (sitting in a gathering) around him. Then, Uqba Ibn Abu Mu'ait (got up and) brought the abdominal contents of a (slaughtered) camel, which he threw over the back of The Messenger of Allah "Allah's blessing and peace be upon him", who did not raise his head. Then Fatima (The Prophet's daughter) came and threw them away from him, and she invoked evil against the one who did so. He (The Prophet) said: "O Allah! Destroy (the pagans of) Quraish: Abu Jahl Ibn Hisham, Utba Ibn Rabie'a,

فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُومُ إِلَىٰ سَلاَ جَزُورِ بَنِي فُلاَنٍ فَيَأْخُذُهُ، فَيَضَعُهُ فِي كَتِفَيْ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَأَخَذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ. قَالَ: فَاسْتَضْحَكُوا. وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَىٰ بَعْضٍ. وَأَنَا قَائِمٌ أَنْظُرُ. لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ. وَالنَّبِيُّ ﷺ سَاجِدٌ، مَا يَرْفَعُ رَأْسَهُ.

حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ. فَجَاءَتْ، وَهِيَ جُوَيْرِيَةٌ، فَطَرَحَتْهُ عَنْهُ. ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَشْتِمُهُمْ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ ـ وَكَانَ إِذَا دَعَا، دَعَا ثَلاَثاً، وَإِذَا سَأَلَ، سَأَلَ ثَلاَثاً ـ ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاَثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمُ الضَّحْكُ. وَخَافُوا دَعْوَتَهُ. ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُقْبَةَ. وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ» ـ وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ ـ فَوَالَّذِي بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ، لَقَدْ رَأَيْتُ الَّذِينَ سَمَّىٰ صَرْعَىٰ يَوْمَ بَدْرٍ. ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ، قَلِيبِ بَدْرٍ.

قَالَ أَبُو إِسْحَاقَ: الْوَلِيدُ بْنُ عُقْبَةَ غَلَطٌ فِي هٰذَا الْحَدِيثِ.

[البخاري: كتاب الوضوء، باب إذا ألقي على ظهر المصلي قذر...، رقم: ٢٤٠].

١٠٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلاَ جَزُورٍ، فَقَذَفَهُ عَلَىٰ ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ فَأَخَذَتْهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَىٰ مَنْ صَنَعَ ذٰلِكَ. فَقَالَ: «اللَّهُمَّ عَلَيْكَ الْمَلأَ مِنْ قُرَيْشٍ: أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ

Uqba Ibn Abu Mu'ait, Shaiba Ibn Rabie'a, Ubai (truly Umaiyya) Ibn Khalaf." (Shu'ba was in doubt as to the word "Ubai" or "Umaiyya"). He (Abdullah) added: "I saw them all killed on the day of (the holy battle of) Badr, and they were thrown in the well, except Umaiyya (or Ubai) whose limbs were cut off, and he was not thrown in the well.

109-(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters, in which he added: He (The Prophet) liked to (invoke) thrice, saying: "O Allah! Destroy (the pagans of) Quraish! O Allah! Destroy (the pagans of) Quraish! O Allah! Destroy (the pagans of) Quraish!" he invoked thrice. In this narration, Al-Walid Ibn Utba was mentioned among them, and a mention also was made of Umaiyya Ibn Khalaf, without any doubt. Abu Ishaq said: I forgot the seventh.

110-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" received the House and invoked evil against six (pagans) of Quraish, including Abu Jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Umaiyya Ibn Khalaf, and Uqba Ibn Abu Mu'ait. I swear by Allah that I saw all of them dead on the day of (the holy battle of) Badr, and the sun changed their complexion; and it was a very hot day.

111-(1795) Urwa narrated from A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" that she asked The Prophet "Allah's blessing and peace be upon him": "Have you encountered a day harder than the day of Uhud?" The Prophet "Allah's blessing and peace be upon him" replied: "Your tribe troubled me a lot, and the worst trouble was that on the day of Aqaba when I presented myself to Ibn Abd Yalil Ibn Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not be conscious till I found myself at Qarn Ath-Tha'alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying: "Allah has heard your people's saying to you, and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me, and then said: "O Muhammad! Allah has heard your people's saying to you, and I'm the angel of mountains. Allah has sent me to you so that you might order me what you wish. If you like that I will bring together the two mountains (standing opposite to each other

رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، أَوْ أُبَيَّ بْنَ خَلَفٍ ـ شُعْبَةُ الشَّاكُّ ـ» قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ. غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ.

١٠٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَزَادَ: وَكَانَ يَسْتَحِبُّ ثَلاثاً يَقُولُ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ. اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ. اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاثاً. وَذَكَرَ فِيهِمُ الْوَلِيدَ بْنَ عُتْبَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، وَلَمْ يَشُكَّ. قَالَ أَبُو إِسْحَاقَ: وَنَسِيتُ السَّابِعَ.

١١٠ ـ (...) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَىٰ سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ. فِيهِمْ: أَبُو جَهْلٍ، وَأُمَيَّةُ بْنُ خَلَفٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ. فَأُقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَىٰ عَلَىٰ بَدْرٍ، قَدْ غَيَّرَتْهُمُ الشَّمْسُ. وَكَانَ يَوْماً حَارًّا.

١١١ ـ (١٧٩٥) ـ **وحدّثني** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ أَتَىٰ عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ ﷺ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ. وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ. إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَا لِيلَ بْنِ عَبْدِ كُلاَلٍ. فَلَمْ يُجِبْنِي إِلَىٰ مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَىٰ وَجْهِي. فَلَمْ أَسْتَفِقْ إِلاَّ بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي. فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي. فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ. ثُمَّ قَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ. وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ. فَمَا

at the extremities of Mecca) and crush them in between (I would do so)." The Prophet "Allah's blessing and peace be upon him" said: "No, but I hope that Allah will let them beget children who will worship Allah Alone, and will associate none with Him."

112-(1796) Jundub Ibn Sufyan "Allah be pleased with him" narrated: In one of the holy Battles, a finger of Allah's Apostle "Allah's blessing and peace be upon him" (was wounded and) bled. He said: "You are but a finger that bled, and what you got is in Allah's Cause."

113-(...) The same was narrated on the authority of Al-Aswad Ibn Qais who said: The Messenger of Allah "Allah's blessing and peace be upon him" was in a cave (or raid) when his finger was hurt.

114-(1797) Al-Aswad Ibn Qais narrated that he heard Jundub saying: Once, Gabriel delayed (in coming) to The Messenger of Allah "Allah's blessing and peace be upon him". So, the pagans said: "Muhammad has been forsaken (by his Lord)." On that Allah "Exalted and Hallowed be He" revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (The Glorious Morning Light "Ad-Duha" 1:3)

115-(...) Jundub Ibn Sufyan "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (to offer the night prayers) for two or three nights. A woman came and said: "O Muhammad! I do not think but that your Satan has forsaken you, because I have not seen him with you for two or three nights." Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

(...) The same was narrated on the authority of Al-Aswad Ibn Qais, with the same chain of transmitters.

[40] The supplication of The Prophet, and his patience on the hurt inflicted by the hypocrites

116-(1798) Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a thick cloth-covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Ubada in Banu Al-Harith Ibn Al-Khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering

شِئْتَ! إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ». فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئاً».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم آمين والملائكة...، رقم: ٣٢٣١].

١١٢ ـ (١٧٩٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ. قَالَ: دَمِيَتْ إِصْبَعُ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ. فَقَالَ:

«هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ»

[البخاري: كتاب الجهاد والسير، باب من ينكب في سبيل الله، رقم: ٢٨٠٢].

١١٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غَارٍ. فَنُكِبَتْ إِصْبَعُهُ.

١١٤ ـ (١٧٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ؛ أَنَّهُ سَمِعَ جُنْدُباً يَقُولُ: أَبْطَأَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِّعَ مُحَمَّدٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١ ـ ٣].

[البخاري: كتاب التهجد، باب ترك القيام للمريض، رقم: ١١٢٥].

١١٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ. قَالَ: سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاَثاً، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ. لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاَثٍ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١ ـ ٣].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمَا.

٤٠ ـ بابٌ في دُعَاءِ النَّبِيِّ ﷺ وصَبْرِهِ على أَذَى المُنَافِقِينَ

١١٦ ـ (١٧٩٨) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ؛ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ؛ أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَاراً، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ. وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ.

containing people of different religions: there were Muslims, pagans, idol-worshippers and Jews, including Abdullah Ibn Ubai, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Ubai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to (believe in) Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Ubai said: "O man! There is nothing better than that, which you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became calm, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Ubada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "O Sa'd! Did not you hear what Abu Hubab said?" He meant Abdullah Ibn Ubai. "He said so-and-so." On that Sa'd Ibn Ubada said: "O Allah's Apostle! Excuse and forgive him, for by Allah, Allah gave you the truth with which He sent you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Ubai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and added here: "And that was before Abdullah (Ibn Ubai) embraced Islam."

117-(1799) Anas "Allah be pleased with him" narrated: It was said to The Prophet "Allah's blessing and peace be upon him": "Would that you see Abdullah Ibn Ubai." So, The Prophet "Allah's blessing and peace be upon him" went to him, riding a donkey, with the Muslims accompanying him, walking on salty barren land. When The Prophet "Allah's blessing and peace be upon him" reached Abdullah Ibn Ubai, the latter said: "Keep away

وَذَاكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّىٰ مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ، وَالْيَهُودِ. فِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ. وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ. ثُمَّ قَالَ: لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَنَزَلَ، فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ.

فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ: أَيُّهَا الْمَرْءُ! لاَ أَحْسَنَ مِنْ هٰذَا. إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلاَ تُؤْذِنَا فِي مَجَالِسِنَا. وَارْجِعْ إِلَىٰ رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ.

قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ. حَتَّىٰ هَمُّوا أَنْ يَتَوَاثَبُوا. فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّىٰ دَخَلَ عَلَىٰ سَعْدِ بْنِ عُبَادَةَ. فَقَالَ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ إِلَىٰ مَا قَالَ أَبُو حُبَابٍ؟ (يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ)، قَالَ كَذَا وَكَذَا» قَالَ: اعْفُ عَنْهُ. يَا رَسُولَ اللَّهِ، وَاصْفَحْ. فَوَاللَّهِ، لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ الْبُحَيْرَةِ أَنْ يُتَوِّجُوهُ، فَيُعَصِّبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ، شَرِقَ بِذٰلِكَ. فَذٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[البخاري: كتاب الجهاد والسير، باب الردف على الحمار، رقم: ٢٩٨٧].

(...) ـ **حدثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ ـ يَعْنِي ابْنَ الْمُثَنَّى ـ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، فِي هٰذَا الإِسْنَادِ... بِمِثْلِهِ،

وَزَادَ: وَذٰلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ.

١١٧ ـ (١٧٩٩) ـ **حدثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أُبَيٍّ؟ قَالَ: فَانْطَلَقَ إِلَيْهِ. وَرَكِبَ حِمَاراً. وَانْطَلَقَ الْمُسْلِمُونَ. وَهِيَ أَرْضٌ سَبِخَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ

from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to Abdullah): "By Allah! The smell of the donkey of The Messenger of Allah "Allah's blessing and peace be upon him" is better than your smell." On that a man from Abdullah's tribe got angry for Abdullah's sake, and the two men abused each other which caused the companions of the two men to get angry. The two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (on this occasion): "If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al-Hujurat" 9)

[41] Killing Abu Jahl

118-(1800) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ud took hold of him by the beard and said: "Are you Abu Jahl?" Abu Jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?" Abu Mijlaz added: Abu Jahl said: "But, if somebody other than farmers killed me (it would be dearer to me)."

(...) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu Jahl?"...and the rest is the same, including also the addition of Abu Mijlaz.

[42] Killing Ka'b Ibn Al-Ashraf

119-(1801) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Who is willing to kill Ka'b Ibn Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad Ibn Maslama got up saying: "O Allah's Apostle! Would you like that I kill him?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Muhammad Ibn Maslama said: "Then allow me to say a (false) thing (in order To deceive Ka'b)."The Prophet "Allah's blessing and peace be upon him" said: "You may say it." Then Muhammad Ibn Maslama went to Ka'b and spoke to him, mentioning what

قَالَ: «إِلَيْكَ عَنِّي. فَوَاللَّهِ، لَقَدْ آذَانِي نَتْنُ حِمَارِكَ. قَالَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: وَاللَّهِ، لَحِمَارُ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحاً مِنْكَ. قَالَ: فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ. قَالَ: فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ. قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالأَيْدِي وَبِالنِّعَالِ. قَالَ: فَبَلَغَنَا أَنَّهَا نَزَلَتْ فِيهِمْ: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾ [الحجرات: ٩].

[البخاري: كتاب الصلح، باب ما جاء في الإصلاح بين الناس، رقم: ٢٦٩١].

٤١ ـ باب قَتْلِ أبي جَهْل

١١٨ ـ (١٨٠٠) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ. فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَكَ. قَالَ: فَأَخَذَ بِلِحْيَتِهِ. فَقَالَ: أَنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ ـ أَوْ قَالَ ـ قَتَلَهُ قَوْمُهُ؟

قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي.

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٦٢].

(...) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟...» بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، وَقَوْلِ أَبِي مِجْلَزٍ. كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

٤٢ ـ باب قَتْلِ كَعْبِ بن الأَشْرَف طاغوت اليهود

١١٩ ـ (١٨٠١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِلزُّهْرِيِّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعْتُ جَابِراً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ». فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ:

was between them. Then he said: "That man (Mohammad) demands the alms from us, and he has troubled us." When he heard him saying so, Ka'b said: "By Allah, you will get tired of him!" Muhammad Ibn Maslama said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us something." Ka'b said: "Yes, (I will), but what should you mortgage to me?"

Muhammad Ibn Maslama said: "What do you want?" Ka'b replied: "Mortgage your women to me." He said: "How can we mortgage our women to you and you are the most generous of the Arabs?" Ka'b said: "Then mortgage your sons to me." He said: "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so was mortgaged for one or two Wasaqs of dates (and that would cause us great disgrace). But we will mortgage our arms to you." He said: "Well (it is alright)." He (Muhammad Ibn Maslama) promised Ka'b that Muhammad would return to him, in the company of Al-Harith, Abu Abs Ibn Jabr and Abbad Ibn Bishr.

Then, they came to him, and invited him and he came down to them at night. His wife said: "I hear a voice as if blood is dropping from it." Ka'b said: "They are none but Muhammad Ibn Maslama and his foster brother and Abu Na'ila. A generous man should respond to a call at night even if he was invited to be killed." Muhammad Ibn Maslama said to his companions: "When he (Ka'b) comes, I will stretch my hand to his head, and when I get a strong hold of his head, then, get at him." Ka'b Ibn Al-Ashraf came down to them wrapped in his clothes (and diffusing perfume). They said: "We detect the smell of perfume on you." Ka'b replied: "I have got so-and-so, the best Arab woman who know how to use the high class of perfume." He (Muhammad Ibn Maslama) requested Ka'b: "Will you allow me to smell your head?" Ka'b said: "Yes, you might smell." Muhammad smelt it. Then he requested Ka'b again: "Will you allow me (to smell your head once again)?" Ka'b said: "Yes." When Muhammad got a strong hold of him, he said (to his companions): "Get at him!" So they killed him.

[43] The holy battle of Khaibar

120-(1365) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet "Allah's blessing

يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: ائْذَنْ لِي فَلأَقُلْ. قَالَ: «قُلْ»، فَأَتَاهُ فَقَالَ لَهُ. وَذَكَرَ مَا بَيْنَهُمَا. وَقَالَ: «إِنَّ هٰذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً. وَقَدْ عَنَّانَا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضاً. وَاللَّهِ، لَتَمَلُّنَّهُ. قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ الآنَ. وَنَكْرَهُ أَنْ نَدَعَهُ حَتَّىٰ نَنْظُرَ إِلَىٰ أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ.

قَالَ: وَقَدْ أَرَدْتُ أَنْ تُسْلِفَنِي سَلَفاً. قَالَ: فَمَا تَرْهَنُنِي؟ قَالَ: مَا تُرِيدُ. قَالَ: تَرْهَنُنِي نِسَاءَكُمْ. قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَتَرْهَنُكَ نِسَاءَنَا؟ قَالَ لَهُ: تَرْهَنُونِي أَوْلاَدَكُمْ. قَالَ: يُسَبُّ ابْنُ أَحَدِنَا. فَيُقَالُ: رُهِنَ فِي وَسْقَيْنِ مِنْ تَمْرٍ. وَلٰكِنْ نَرْهَنُكَ اللَّأْمَةَ ـ يَعْنِي السِّلاَحَ ـ قَالَ: فَنَعَمْ. وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبْرٍ وَعَبَّادِ بْنِ بِشْرٍ. قَالَ: فَجَاؤُوا فَدَعَوْهُ لَيْلاً، فَنَزَلَ إِلَيْهِمْ.

قَالَ سُفْيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُهُ: إِنِّي لأَسْمَعُ صَوْتاً كَأَنَّهُ صَوْتُ دمٍ. قَالَ: إِنَّمَا هٰذَا مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعُهُ وَأَبُو نَائِلَةَ. إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَىٰ طَعْنَةٍ لَيْلاً لأَجَابَ. قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أَمُدُّ يَدِي إِلَىٰ رَأْسِهِ، فَإِذَا اسْتَمْكَنْتُ مِنْهُ فَدُونَكُمْ. قَالَ: فَلَمَّا نَزَلَ، نَزَلَ وَهُوَ مُتَوَشِّحٌ. فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطِّيبِ. قَالَ: نَعَمْ. تَحْتِي فُلاَنَةُ. هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ. قَالَ: فَتَأْذَنُ لِي أَنْ أَشُمَّ مِنْهُ. قَالَ: نَعَمْ. فَشُمَّ. فَتَنَاوَلَ فَشَمَّ. ثُمَّ قَالَ: أَتَأْذَنُ لِي أَنْ أَعُودَ؟ قَالَ: فَاسْتَمْكَنَ مِنْ رَأْسِهِ. ثُمَّ قَالَ: دُونَكُمْ. قَالَ: فَقَتَلُوهُ.

[البخاري: كتاب الرهن، باب رهن السلاح، رقم: ٢٥١٠].

٤٣ ـ باب غَزْوَةِ خَيْبَر

١٢٠ ـ (١٣٦٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ. فَرَكِبَ نَبِيُّ اللَّهِ ﷺ. وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا

and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Muhammad (has come)." (Some of our companions added, "With his army.") We then conquered it.

121-(...) Anas "Allah be pleased with him" narrated: On the day of (the holy battle of) Khaibar, I was riding behind Abu Talha and my foot was touching the foot of The Prophet "Allah's blessing and peace be upon him". We came to them (the people of Khaibar) just when the sun has appeared. They (the inhabitants of Khaibar) brought out their cattle and sheep, and they came out with their axes, baskets and spades. (When they saw the Prophet) they said: "Muhammad and the army!" Allah's Apostle "Allah's blessing and peace be upon him" said: "Khaibar has been ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned." Then, they (the people of Khaibar) were defeated by (virtue of) Allah "Exalted and Hallowed be He".

122-(...) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" came to Khaibar, he said: "Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

123-(1802) Salama Ibn Al-Akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Messenger of Allah "Allah's blessing and peace be upon him". While we were proceeding at night, a man from the group said to Amir Ibn Al-Akwa: "O Amir! Won't you let us hear your poetry?" Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: "O Allah! Without you we would not have been guided on the right path, nor would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; make our feet firm When we meet our enemy, And send calmness Upon us; and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us."

رَدِيفُ أَبِي طَلْحَةَ. فَأَجْرَىٰ نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ. وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ. وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ ﷺ. وَإِنِّي لأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثَ مِرَارٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ. فَقَالُوا: مُحَمَّدٌ. قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْخَمِيسَ. قَالَ: وَأَصَبْنَاهَا عَنْوَةً.

١٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ. قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ. وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ، وَخَرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ. فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسَ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»، قَالَ: فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ.

١٢٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا أَتَىٰ رَسُولُ اللَّهِ ﷺ خَيْبَرَ قَالَ: «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

١٢٣ ـ (١٨٠٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لاِبْنِ عَبَّادٍ ـ. قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَىٰ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ خَيْبَرَ، فَتَسَيَّرْنَا لَيْلاً. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الأَكْوَعِ: أَلاَ تُسْمِعُنَا مِنْ هُنَيَّاتِكَ؟ وَكَانَ عَامِرٌ رَجُلاً شَاعِراً. فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
فَاغْفِرْ، فِدَاءً لَكَ، مَا اقْتَفَيْنَا ... وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا ... إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amir Ibn Al-Akwa." Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then he (The Prophet) said: "No doubt, Allah enabled you to conquer it (Khaibar)." In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

When the army rows lined up for the clash, Amir's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle of Khaibar (Salama, the narrator, was catching hold of my hand), and Allah's Apostle "Allah's blessing and peace be upon him" saw me silent, he said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amir are lost." The Prophet "Allah's blessing and peace be upon him" said: "Who said so?" I said: "So-and-so, so-and-so, and Usaid Ibn Hudair Al-Ansari." Upon this he said: "Whoever says so, is mistaken, for Amir has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amir) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as he (Amir) had done."

124-(...) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: When it was the day of (the holy battle of) Khaibar, my brother Amir fought fiercely beside The Messenger of Allah "Allah's blessing and peace be upon him" before (the sharp blade of) his sword returned to him and then killed him. Upon this the companions of The Messenger of Allah "Allah's blessing and peace be upon him" spoke about his death, and

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هٰذَا السَّائِقُ؟» قَالُوا: عَامِرٌ. قَالَ: «يَرْحَمُهُ اللَّهُ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ يَا رَسُولَ اللَّهِ، لَوْلاَ أَمْتَعْتَنَا بِهِ. قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ. حَتَّىٰ أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ. ثُمَّ قَالَ: «إِنَّ اللَّهَ فَتَحَهَا عَلَيْكُمْ»، قَالَ: فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَاناً كَثِيرَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ تُوقِدُونَ؟» فَقَالُوا: عَلَىٰ لَحْمٍ. قَالَ: «أَيُّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمُرِ الإِنْسِيَّةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا»، فَقَالَ رَجُلٌ: أَوْ يُهْرِيقُوهَا وَيَغْسِلُوهَا؟ فَقَالَ: «أَوْ ذَاكَ». قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابُ سَيْفِهِ فَأَصَابَ رُكْبَةَ عَامِرٍ، فَمَاتَ مِنْهُ. قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَآنِي رَسُولُ اللَّهِ ﷺ سَاكِتاً قَالَ: «مَالَكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِراً حَبِطَ عَمَلُهُ. قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلاَنٌ وَفُلاَنٌ وَأُسَيْدُ بْنُ حُضَيْرٍ الأَنْصَارِيُّ. فَقَالَ: «كَذَبَ مَنْ قَالَهُ. إِنَّ لَهُ لأَجْرَانِ»، وَجَمَعَ بَيْنَ إِصْبَعَيْهِ «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ. قَلَّ عَرَبِيٌّ مَشَىٰ بِهَا مِثْلَهُ».

وَخَالَفَ قُتَيْبَةُ مُحَمَّداً فِي الْحَدِيثِ فِي حَرْفَيْنِ.

وَفِي رِوَايَةِ ابْنِ عَبَّادٍ: وَأَلْقِ سَكِينَةً عَلَيْنَا.

[البخاري: كتاب المظالم، باب هل تكسر الدنان التي فيها خمر...، رقم: ٢٤٧٧].

١٢٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ ـ وَنَسَبَهُ غَيْرُ ابْنِ وَهْبٍ، فَقَالَ: ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ ـ: أَنَّ سَلَمَةَ بْنَ الأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالاً شَدِيداً مَعَ رَسُولِ اللَّهِ ﷺ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ. فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذٰلِكَ.

doubted (whether it was martyrdom, saying): "A man killed by his weapon." In this way, they had doubt in some of his affairs.

Salama added: Then, The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the battle of) Khaibar. I said to him: "O Messenger of Allah! Allow me to recite some poetic verses to you." The Messenger of Allah "Allah's blessing and peace be upon him" allowed him. Umar Ibn Al-Khattab said: "I know what you are going to recite." I recited: "By Allah! Without Allah we would not have been guided on the right path, nor would we have given in charity, nor would we have prayed." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told the truth." (Salama resumed): "Send calmness Upon us, and make our feet firm When we meet our enemy. No doubt, the infidels have rebelled against us."

He (Salama) resumed: When I finished my poetic verses, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Who said this poetry?" I said: "My brother." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow His mercy upon him." I said: "O Messenger of Allah! There are some people who are reluctant to offer the funeral prayer for him, saying that he was a man, who was killed by his weapon." He said: "He (was martyred and) died as a persistent struggler (in Allah's cause)." Ibn Shihab said: I asked one of the sons of Salama Ibn Al-Akwa about that, and he narrated to me a similar Hadith except that he said: When I said that some people were reluctant in offering the funeral prayer for him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "They are mistaken. He (Amir) died as a persistent struggler (in Allah's cause), for whom there will be a double reward." He indicated to that by raising his two fingers together.

[44] The holy battle of the Confederates (or the Ditch)

125-(1803) Al-Bara "Allah be pleased with him" narrated: On the day of Al-Ahzab (The Confederates) The Prophet "Allah's blessing and peace be upon him" used to carry earth with us, and the earth was covering the whiteness of his Abdomen. He was reciting: "By Allah! Without You we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (those) people (or perhaps he said: the chieftains (of the tribes)) have refused to follow us (in accepting Islam); but never shall we give in if they try to bring affliction upon us." He used to raise his voice (while reciting that).

وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلاحِهِ. وَشَكُّوا فِي بَعْضِ أَمْرِهِ. قَالَ سَلَمَةُ: فَقَفَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي أَنْ أَرْجُزَ لَكَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ. قَالَ: فَقُلْتُ:

وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقْتَ».

وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا ... وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا

قَالَ: فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هٰذَا؟» قُلْتُ: قَالَهُ أَخِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهُ اللَّهُ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نَاساً لَيَهَابُونَ الصَّلاَةَ عَلَيْهِ. يَقُولُونَ: رَجُلٌ مَاتَ بِسِلاَحِهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِداً مُجَاهِداً».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْناً لِسَلَمَةَ بْنِ الأَكْوَعِ: فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذٰلِكَ. غَيْرَ أَنَّهُ قَالَ: ـ حِينَ قُلْتُ: إِنَّ نَاساً يَهَابُونَ الصَّلاَةَ عَلَيْهِ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا. مَاتَ جَاهِداً مُجَاهِداً. فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

٤٤ ـ باب غَزْوَةِ الأَحْزَابِ، وهي الخَنْدَق

١٢٥ ـ (١٨٠٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ الأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللَّهِ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا ... إِنَّ الأُلَى قَدْ أَبَوْا عَلَيْنَا»

قَالَ: وَرُبَّمَا قَالَ:

«إِنَّ الْمَلاَ قَدْ أَبَوْا عَلَيْنَا ... إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»

وَيَرْفَعُ بِهَا صَوْتَهُ.

[البخاري: كتاب الجهاد والسير، باب حفر الخندق، رقم: ٢٨٣٦].

(...)Abu Ishaq narrated: I heard Al-Bara saying the same, but here it was mentioned that he said: "These people (of Mecca) rebelled against us."

126-(1804) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were digging the ditch and carrying the earth on our shoulders. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! There is no (eternal) living except that of the hereafter. So, please forgive both the Emigrants and the Ansar."

127-(1805) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! There is no (eternal) life except that of the hereafter. So, please forgive both the Ansar and the Emigrants."

128-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! The only (eternal) life is that of the hereafter. (Shu'ba said: or he said: There is no (eternal) life except that of the hereafter). So, please dignify both the Ansar and the Emigrants."

129-(...) Anas Ibn Malik "Allah be pleased with him" narrated: They (the companions of The Prophet) used to recite the following poetic verses, and The Messenger of Allah "Allah's blessing and peace be upon him" was reciting with them: "O Allah! There is no goodness except that of the hereafter. So, please, support (or, according to the narration of Shaiban, forgive) both the Ansar and the Emigrants."

130-(...) Anas "Allah be pleased with him" narrated: The companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him" used to say on the day of the (holy battle of the) Ditch: "It is we, who gave the pledge of allegiance to Muhammad, to embrace Islam (or to strive ourselves in the cause of Allah, Hammad was in doubt) as long as we survive." On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" would say: "O Allah! The (real) goodness is that of the hereafter. So, please, O Allah, forgive both the Ansar and the Emigrants."

[45] The holy battle of Dhu-Qarad

131-(1806) Salama Ibn Al-Akwa "Allah be pleased with him" reported: Once I went out (from Medina towards Al-Ghaba) before the first Adhan of the Fajr Prayer. The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" used to graze at a place called Dhu-Qarad. A slave

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ... فَذَكَرَ مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: «إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا».

١٢٦ ـ (١٨٠٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَحْفِرُ الْخَنْدَقَ. وَنَنْقُلُ التُّرَابَ عَلَى أَكْتَافِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ، فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ».

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٧].

١٢٧ ـ (١٨٠٥) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٥].

١٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ». قَالَ شُعْبَةُ: أَوْ قَالَ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ»

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٥].

١٢٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

وَفِي حَدِيثِ شَيْبَانَ بَدَلَ فَانْصُرْ: فَاغْفِرْ.

١٣٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدَا

أَوْ قَالَ: عَلَى الْجِهَادِ. شَكَّ حَمَّادٌ. وَالنَّبِيُّ ﷺ يَقُولُ:

«اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

٤٥ باب غَزْوَة ذي قَرَد وغيرها

١٣١ ـ (١٨٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ. قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالأُولَى.

of Abd Ar-Rahman Ibn Awf met me (on the way) and said: "The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" had been taken away by force." I asked: "Who had taken them?" He replied: "(Those of) Ghatafan." I made three loud cries (to people of Medina) saying: "Come for help!" I made the people between the two huge rocks of Medina hear me.

Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying: "I am the son of Al-Akwa, and today there will perish the wicked people." I kept on saying like that till I restored the she-camels (of The Prophet). I also snatched thirty Burdas (Garments) from them. Then The Prophet "Allah's blessing and peace be upon him" and the other people came there, and I said: "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that The Prophet "Allah's blessing and peace be upon him" said: "O son of Al-Akwa! You have overpowered them, so forgive them." Then we all came back and Allah's Apostle "Allah's blessing and peace be upon him" seated me behind him on his she-camel till we entered Medina.

132-(1807) Iyas Ibn Salama narrated from his father: We reached Al-Hudaibiya with The Messenger of Allah "Allah's blessing and peace be upon him" and we were fourteen hundred in number. There were fifty goats for them, which could not be watered (in view of the shortage of water in the well). The Messenger of Allah "Allah's blessing and peace be upon him" sat on the edge of the well. Either he supplicated (Allah) or spat into the well after which The water gushed. We drank and watered (the animals). Then The Messenger of Allah "Allah's blessing and peace be upon him" called us to take the oath of fealty, as he was sitting at the base of a tree. I was the first man to take such an oath. Then other people took the oath. When half the people did so, he said to me: "Come to take the oath of fealty O Salama!" I said: "I was among the people who took the oath earlier." He said: "(You may do it) once again."

Then The Messenger of Allah "Allah's blessing and peace be upon him" saw that I had no arms. He gave me a big or a small shield. Then he resumed accepting oaths of fealty from the people until it was the last group of them when he said (to me): "Won't you swear fealty, O Salama?" I said: "O Messenger of Allah! I took the oath with the first group of the people

وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَىٰ بِذِي قَرَدٍ. قَالَ: فَلَقِيَنِي غُلاَمٌ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ. قَالَ: فَصَرَخْتُ ثَلاَثَ صَرَخَاتٍ: يَا صَبَاحَاهْ. قَالَ: فَأَسْمَعْتُ مَا بَيْنَ لاَبَتَي الْمَدِينَةِ. ثُمَّ انْدَفَعْتُ عَلَىٰ وَجْهِي حَتَّىٰ أَدْرَكْتُهُمْ بِذِي قَرَدٍ. وَقَدْ أَخَذُوا يَسْقُونَ مِنَ الْمَاءِ. فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِياً. وَأَقُولُ:

أَنَـــا ابْـــنُ الأَكْـــوَعِ وَالْـــيَـــوْمُ يَـــوْمُ الـــرُّضَّـــعِ

فَأَرْتَجِزُ. حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ. وَاسْتَلَبْتُ مِنْهُمْ ثَلاَثِينَ بُرْدَةً. قَالَ: وَجَاءَ النَّبِيُّ ﷺ وَالنَّاسُ. فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ. وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمُ السَّاعَةَ. فَقَالَ: «يَا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ». قَالَ: ثُمَّ رَجَعْنَا. وَيُرْدِفُنِي رَسُولُ اللَّهِ ﷺ عَلَىٰ نَاقَتِهِ حَتَّىٰ دَخَلْنَا الْمَدِينَةَ.

[البخاري: كتاب الجهاد والسير، باب من رأى العدو فنادى بأعلى صوته...، رقم: ٣٠٤١].

١٣٢ ـ (١٨٠٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. كِلاَهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ. وَهٰذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: قَدِمْنَا الْحُدَيْبِيَةَ مَعَ رَسُولِ اللَّهِ ﷺ. وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً. وَعَلَيْهَا خَمْسُونَ شَاةً لاَ تُرْوِيهَا.

قَالَ: فَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَىٰ جَبَا الرَّكِيَّةِ، فَإِمَّا دَعَا وَإِمَّا بَسَقَ فِيهَا. قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا. قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ. قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ. ثُمَّ بَايَعَ وَبَايَعَ. حَتَّىٰ إِذَا كَانَ فِي وَسَطٍ مِنَ النَّاسِ قَالَ: «بَايِعْ يَا سَلَمَةُ» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ. قَالَ: «وَأَيْضاً» قَالَ: وَرَآنِي رَسُولُ اللَّهِ ﷺ عَزِلاً ـ يَعْنِي لَيْسَ مَعَهُ سِلاَحٌ ـ.

and then (I swore fealty) once again in the middle of the people." He said: "(You may do so) again." In this way, I took the oath of fealty thrice. Then he said to me: "O Salama! Where is the shield I gave to you?" I said: "O Messenger of Allah! My uncle Amir met me and he had no weapons. So I gave the shield to him." The Messenger of Allah "Allah's blessing and peace be upon him" laughed and said: "You are like a person belonging to the ancient days who said: O Allah! I seek a friend who is dearer to me than myself." (When all the Companions had sworn fealty to The Prophet), the polytheists sent messages of peace, until people were able to move from one camp to the other. At last, the peace treaty was concluded.

I was a dependant of Talha Ibn Ubaidullah. I used to water his horse and rub its back. I also used to serve Talha (by doing many jobs for him) and eat from his food. I had left my family and my property as an emigrant in the cause of Allah and His Messenger. When we and the people of Mecca had concluded a peace treaty and the people of one side started mixing with those of the other, I came to a tree, swept away its thorns and lay down (in order to take rest) at its base. At the same time, four polytheists from the Meccans came to me and began to talk badly about The Messenger of Allah "Allah's blessing and peace be upon him". I became angry with them and moved to another tree. They hung their arms (to the tree) and lay down (in order to take rest).

Meanwhile, somebody from the lower part of the valley cried out: "Run up, O Emigrants! Ibn Zunaim has been murdered." I drew my sword and attacked those four while they were asleep. I seized their arms, which I gathered them in my hand and said: "By the One Who has bestowed honour upon Muhammad, none of you shall raise his head, else I will cut his face." I came driving them to The Prophet "Allah's blessing and peace be upon him". (At the same time) my uncle Amir came (to him) driving a man from Abalat called Mikraz. Amir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allah "Allah's blessing and peace be upon him" cast a glance at them and said: "Let them go so as to prove guilty of breach more than once (before we punish them)." In this way, The Messenger of Allah "Allah's blessing and peace be upon him" forgave them. It was on this occasion that Allah revealed the following verse: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He

قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ ﷺ حَجَفَةً أَوْ دَرَقَةً. ثُمَّ بَايَعَ. حَتَّىٰ إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: «أَلاَ تُبَايِعُنِي يَا سَلَمَةُ؟» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ. قَالَ: «وَأَيْضاً» قَالَ: فَبَايَعْتُهُ الثَّالِثَةَ. ثُمَّ قَالَ لِي: «يَا سَلَمَةُ، أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَقِيَنِي عَمِّي عَامِرٌ عَزِلاً، فَأَعْطَيْتُهُ إِيَّاهَا. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الأَوَّلُ: اللَّهُمَّ أَبْغِنِي حَبِيباً هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي».

ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ. حَتَّىٰ مَشَىٰ بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا. قَالَ: وَكُنْتُ تَبِيعاً لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَسْقِي فَرَسَهُ، وَأَحُسُّهُ، وَأَخْدُمُهُ. وَآكُلُ مِنْ طَعَامِهِ. وَتَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِراً إِلَى اللَّهِ وَرَسُولِهِ ﷺ. قَالَ: فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَتَيْتُ شَجَرَةً فَكَسَحْتُ شَوْكَهَا. فَاضْطَجَعْتُ فِي أَصْلِهَا. قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِن أَهْلِ مَكَّةَ، فَجَعَلُوا يَقَعُونَ فِي رَسُولِ اللَّهِ ﷺ، فَأَبْغَضْتُهُمْ. فَتَحَوَّلْتُ إِلَىٰ شَجَرَةٍ أُخْرَىٰ. وَعَلَّقُوا سِلاَحَهُمْ، وَاضْطَجَعُوا. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ نَادَىٰ مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لَلْمُهَاجِرِينَ، قُتِلَ ابْنُ زُنَيْمٍ. قَالَ: فَاخْتَرَطْتُ سَيْفِي. ثُمَّ شَدَدْتُ عَلَى أُولٰئِكَ الأَرْبَعَةِ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلاَحَهُمْ، فَجَعَلْتُهُ ضِغْثاً فِي يَدِي. قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ، لاَ يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلاَّ ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ. قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسُوقُهُمْ إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلاَتِ يُقَالُ لَهُ مِكْرَزٌ: يَقُودُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. عَلَىٰ فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ. فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُوهُمْ. يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»، فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ ﷺ. وَأَنْزَلَ اللَّهُ: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤] الآيَةَ كُلَّهَا.

gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

Then we proceeded returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan who were polytheists. The Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's forgiveness for one who would come up the mountain at night to act as a reconnoiterer for The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions. I came up (that mountain) twice or thrice that night. Then, we arrived in Medina. The Messenger of Allah "Allah's blessing and peace be upon him" sent his camels with his slave, Rabah, and I was with him. I went to the pasture with the horse of Talha along with the camels.

When it was the morning, Abd Ar-Rahman Al-Fazari raided and drove away all the camels of The Messenger of Allah "Allah's blessing and peace be upon him", and killed their shepherd. I said: "O Rabah! Ride this horse, convey it to Talha Ibn Ubaidullah and Inform The Messenger of Allah "Allah's blessing and peace be upon him" that the polytheists have raided on his camels." Then I stood upon a hillock, faced Medina, and cried out thrice: "Come to help!" I set out in pursuit of the raiders, shooting at them with arrows and reciting: "I am the son of Al-Akwa, and today is the day of defeat for the wicked people." I would overtake a man from them, shoot at him an arrow, which, piercing through the saddle, would reach his shoulder. I would say: "Take it, and I am the son of Al-Akwa, and today is the day of defeat for the wicked people."

By Allah! I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. Then, they entered a narrow mountain defile. I came up that mountain and held them at bay, throwing stones at them. I continued pursuing them in this way until I released all the camels of The Messenger of Allah "Allah's blessing and peace be upon him" and no camel was left with them. They left me. Then I followed them shooting at them until they dropped more than thirty garments and thirty lances, in order to lighten their burden. There was nothing they dropped except that I put a mark using (a piece of) stone so that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions would recognize it (as booty).

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ، فَنَزَلْنَا مَنْزِلاً. بَيْنَنَا وَبَيْنَ بَنِي لِحْيَانَ جَبَلٌ. وَهُمُ الْمُشْرِكُونَ. فَاسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ لِمَنْ رَقِيَ هٰذَا الْجَبَلَ اللَّيْلَةَ. كَأَنَّهُ طَلِيعَةٌ لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ. قَالَ سَلَمَةُ: فَرَقِيتُ تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلاثاً. ثُمَّ قَدِمْنَا الْمَدِينَةَ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهْرِهِ مَعَ رَبَاحٍ غُلاَمِ رَسُولِ اللَّهِ ﷺ، وَأَنَا مَعَهُ. وَخَرَجْتُ مَعَهُ بِفَرَسِ طَلْحَةَ. أُنَدِّيهِ مَعَ الظَّهْرِ، فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمٰنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَىٰ ظَهْرِ رَسُولِ اللَّهِ ﷺ. فَاسْتَاقَهُ أَجْمَعَ، وَقَتَلَ رَاعِيَهُ.

قَالَ: فَقُلْتُ: يَا رَبَاحُ! خُذْ هٰذَا الْفَرَسَ فَأَبْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، وَأَخْبِرْ رَسُولَ اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَىٰ سَرْحِهِ. قَالَ: ثُمَّ قُمْتُ عَلَىٰ أَكَمَةٍ فَاسْتَقْبَلْتُ الْمَدِينَةَ. فَنَادَيْتُ ثَلاثاً: يَا صَبَاحَاهُ، ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِمْ بِالنَّبْلِ، وَأَرْتَجِزُ أَقُولُ:

أَنَـــا ابْـــنُ الأَكْـــوَعِ وَالْـيَـوْمُ يَـوْمُ الـرُّضَّـعِ

فَأَلْحَقُ رَجُلاً مِنْهُمْ. فَأَصُكُّ سَهْماً فِي رَحْلِهِ، حَتَّىٰ خَلَصَ نَصْلُ السَّهْمِ إِلَىٰ كَتِفِهِ. قَالَ: قُلْتُ: خُذْهَا

وَأَنَـــا ابْـــنُ الأَكْـــوَعِ وَالْـيَـوْمُ يَـوْمُ الـرُّضَّـعِ

قَالَ: فَوَاللَّهِ، مَا زِلْتُ أَرْمِيهِمْ وَأَعْقِرُ بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةً فَجَلَسْتُ فِي أَصْلِهَا ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ بِهِ. حَتَّىٰ إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي تَضَايُقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أُرَدِّيهِمْ بِالْحِجَارَةِ. قَالَ: فَمَا زِلْتُ كَذٰلِكَ أَتْبَعُهُمْ حَتَّىٰ مَا خَلَقَ اللَّهُ مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ إِلاَّ خَلَّفْتُهُ وَرَاءَ ظَهْرِي، وَخَلَّوْا بَيْنِي وَبَيْنَهُ. ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ. حَتَّىٰ أَلْقَوْا أَكْثَرَ مِنْ ثَلاَثِينَ بُرْدَةً وَثَلاَثِينَ رُمْحاً. يَسْتَخِفُّونَ. وَلاَ يَطْرَحُونَ شَيْئاً إِلاَّ جَعَلْتُ عَلَيْهِ آرَاماً مِنَ الْحِجَارَةِ. يَعْرِفُهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ.

(They proceeded) until They came to a narrow valley when so and so, son of Badr Al-Fazari joined them. They sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: "Who is that person I am seeing?" They said: "This person has disturbed us. By God, he has not left us as of the dusk and has been shooting at us until he has seized everything from our hands." He said: "Let four of you get at him (and then kill him)." Four of them ascended the mountain and advanced towards me. When I was able to talk to them, I said: "Do you recognize me?" They said: "No. Who are you?" I said: "I am Salama Ibn Al-Akwa'. By the One Who has honoured the face of Muhammad "Allah's blessing and peace be upon him" I can kill whomever I like of you but none of you will be able to kill me." One of them said: "I think so." So they returned.

I did not move from my place until I saw the horsemen of The Messenger of Allah "Allah's blessing and peace be upon him", who came riding through the trees. behold! the first of them was Al-Akhram Al-Asadi. Behind him was Abu Quatada Al-Ansari and behind him was Al-Miqdad Ibn Al-Aswad Al-Kindi. I caught hold of the rein of Al-Akhram's horse (When the raiders saw this), they fled away. I said (to Al-Akhram): "O Akhram! Protect yourself against them until The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions join you." He said: "O Salama! If you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom." I let him go. Al-Akhram and Abd Ar-Rahman (Al-Fazari) fought each other. Al-Akhram hamstrung Abd Ar-Rahman's horse and the latter struck him to death. Abd Ar-Rahman turned and rode Al-Akhram's horse. Abu Quatada, a horseman of The Messenger of Allah "Allah's blessing and peace be upon him", overtook Abd Ar-Rahman and struck him to death.

By the One Who honoured the face of Muhammad "Allah's blessing and peace be upon him", I pursued them running on foot (so fast) that I couldn't see behind me the Companions of Muhammad "Allah's blessing and peace be upon him", nor could I observe any dust raised by their horses. (I kept pursuing them) until before sunset they reached a valley, which had a spring of water, which was called Dhu-Qarad, so that they could drink, for they were thirsty. They saw me running towards them. I drove them away from the valley before they could get a single drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: "Take

حَتَّىٰ أَتَوْا مُتَضَايِقاً مِنْ ثَنِيَّةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلاَنُ بْنُ بَدْرٍ الْفَزَارِيُّ، فَجَلَسُوا يَتَضَحَّوْنَ ـ يَعْنِي يَتَغَدَّوْنَ ـ. وَجَلَسْتُ عَلَىٰ رَأْسِ قَرْنٍ. قَالَ الْفَزَارِيُّ: مَا هٰذَا الَّذِي أَرَىٰ؟ قَالُوا: لَقِينَا، مِنْ هٰذَا الْبَرْحَ. وَاللَّهِ، مَا فَارَقَنَا مُنْذُ غَلَسٍ. يَرْمِينَا حَتَّى انْتَزَعَ كُلَّ شَيْءٍ فِي أَيْدِينَا. قَالَ: فَلْيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ، أَرْبَعَةٌ. قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي الْجَبَلِ. قَالَ: فَلَمَّا أَمْكَنُونِي مِنَ الْكَلاَمِ قَالَ: قُلْتُ: هَلْ تَعْرِفُونِي؟ قَالُوا: لاَ. وَمَنْ أَنْتَ؟ قَالَ: قُلْتُ: أَنَا سَلَمَةُ بْنُ الأَكْوَعِ. وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ، لاَ أَطْلُبُ رَجُلاً مِنْكُمْ إِلاَّ أَدْرَكْتُهُ. وَلاَ يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكَنِي. قَالَ أَحَدُهُمْ: أَنَا أَظُنُّ. قَالَ: فَرَجَعُوا. فَمَا بَرِحْتُ مَكَانِي حَتَّىٰ رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ. قَالَ: فَإِذَا أَوَّلُهُمُ الأَخْرَمُ الأَسَدِيُّ، عَلَىٰ إِثْرِهِ أَبُو قَتَادَةَ الأَنْصَارِيُّ، وَعَلَىٰ إِثْرِهِ الْمِقْدَادُ بْنُ الأَسْوَدِ الْكِنْدِيُّ.

قَالَ: فَأَخَذْتُ بِعِنَانِ الأَخْرَمِ. قَالَ: فَوَلَّوْا مُدْبِرِينَ. قُلْتُ: يَا أَخْرَمُ، احْذَرْهُمْ. لاَ يَقْتَطِعُوكَ حَتَّىٰ يَلْحَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. قَالَ: يَا سَلَمَةُ، إِنْ كُنْتَ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، فَلاَ تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ. قَالَ: فَخَلَّيْتُهُ، فَالْتَقَىٰ هُوَ وَعَبْدُ الرَّحْمٰنِ. قَالَ: فَعَقَرَ بِعَبْدِ الرَّحْمٰنِ فَرَسَهُ. وَطَعَنَهُ عَبْدُ الرَّحْمٰنِ فَقَتَلَهُ. وَتَحَوَّلَ عَلَىٰ فَرَسِهِ. وَلَحِقَ أَبُو قَتَادَةَ، فَارِسُ رَسُولِ اللَّهِ ﷺ بِعَبْدِ الرَّحْمٰنِ. فَطَعَنَهُ فَقَتَلَهُ. فَوَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ، لَتَبِعْتُهُمْ أَعْدُو عَلَىٰ رِجْلَيَّ. حَتَّىٰ مَا أَرَىٰ وَرَائِي، مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ وَلاَ غُبَارِهِمْ، شَيْئاً. حَتَّىٰ يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَىٰ شِعْبٍ فِيهِ مَاءٌ. يُقَالُ لَهُ: ذَا قَرَدٍ. لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ. قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو وَرَاءَهُمْ. فَحَلَّيْتُهُمْ عَنْهُ ـ يَعْنِي أَجْلَيْتُهُمْ عَنْهُ ـ فَمَا ذَاقُوا مِنْهُ قَطْرَةً. قَالَ: وَيَخْرُجُونَ فَيَشْتَدُّونَ فِي ثَنِيَّةٍ.

قَالَ: فَأَعْدُو فَأَلْحَقُ رَجُلاً مِنْهُمْ. فَأَصُكُّهُ بِسَهْمٍ فِي نُغْضِ كَتِفِهِ. قَالَ قُلْتُ:

this and I am the son of Al-Akwa'; and today is the day of the defeat for the wicked people." The man said: "May his mother be bereaved of him! Are you Al-Akwa who has been pursuing us since morning?" I said: "Yes, O enemy of yourself, (I'm) the same Akwa."

They left two horses dead tired on the hillock, which I came dragging to The Messenger of Allah "Allah's blessing and peace be upon him". I met Amir who had with him a container having milk and a container having water. I performed ablution with the water and drank the milk. Then I came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at the (same spring of) water from which I had driven them away. The Messenger of Allah "Allah's blessing and peace be upon him" had captured those camels and everything else I had captured and all the lances and garments I had seized from the polytheists. At the same time, Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for The Messenger of Allah "Allah's blessing and peace be upon him".

I said: "O Messenger of Allah! Let me choose from our people one hundred men in order that I would follow those raiders and I would destroy all of them to the extent that nobody would be left to report the news (of their destruction to their people)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" laughed so much that his premolar teeth could be visible in the light of the fire. Then he said: "O Salama! Do you think you can do this?" I said: "Yes, by the One Who has dignified you." He said: "Now they have reached the land of Ghatafan." Meanwhile, a man from the (tribe of) Ghatafan came and said: "So and so slaughtered a camel for them. When they exposed its skin, they saw dust (being raised far off). They said: "They (Al-Akwa and his companions) are coming." So they fled away.

When it was morning, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our best horseman today is Abu Quatada, and our best footman today is Salama." Then he gave me two shares of the booty: the share of a horseman and the share of a footman. He combined both of them for me. When he intended to return to Medina, he made me ride behind him on his she-camel called Al-Atba. While we were proceeding, a man from the Ansar who could not be defeated in a race said: "Is there anyone who could compete (with me) in race to Medina? Is there any competitor?" He kept repeating it. When I heard his talk, I said: "Don't

خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ. وَالْيَوْمُ يَوْمُ الرُّضَّعِ. قَالَ: يَا ثَكِلَتْهُ أُمُّهُ، أَكْوَعُهُ بُكْرَةَ. قَالَ: قُلْتُ: نَعَمْ. يَا عَدُوَّ نَفْسِهِ، أَكْوَعُكَ بُكْرَةَ.

قَالَ: وَأَرْدَوْا فَرَسَيْنِ عَلَىٰ ثَنِيَّةٍ. قَالَ: فَجِئْتُ بِهِمَا أَسُوقُهُمَا إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: وَلَحِقَنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذْقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ. فَتَوَضَّأْتُ وَشَرِبْتُ. ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي حَلَأْتُهُمْ عَنْهُ. فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ تِلْكَ الإِبِلَ، وَكُلَّ شَيْءٍ اسْتَنْقَذْتُهُ مِنَ الْمُشْرِكِينَ. وَكُلَّ رُمْحٍ وَبُرْدَةٍ. وَإِذَا بِلاَلٌ نَحَرَ نَاقَةً مِنَ الإِبِلِ الَّذِي اسْتَنْقَذْتُ مِنَ الْقَوْمِ. وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، خَلِّنِي فَأَنْتَخِبُ مِنَ الْقَوْمِ مِئَةَ رَجُلٍ. فَأَتَّبِعَ الْقَوْمَ فَلاَ يَبْقَىٰ مِنْهُمْ مُخْبِرٌ إِلاَّ قَتَلْتُهُ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ. فَقَالَ: «يَا سَلَمَةُ، أَتُرَاكَ كُنْتَ فَاعِلاً؟» قُلْتُ: نَعَمْ. وَالَّذِي أَكْرَمَكَ. فَقَالَ: «إِنَّهُمُ الآنَ لَيُقْرَوْنَ فِي أَرْضِ غَطَفَانَ». قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ. فَقَالَ: نَحَرَ لَهُمْ فُلاَنٌ جَزُوراً. فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَاراً. فَقَالُوا: أَتَاكُمُ الْقَوْمُ. فَخَرَجُوا هَارِبِينَ. فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ. وَخَيْرَ رَجَّالَتِنَا سَلَمَةُ».

قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ ﷺ سَهْمَيْنِ: سَهْمَ الْفَارِسِ وَسَهْمَ الرَّاجِلِ. فَجَمَعَهُمَا لِي جَمِيعاً. ثُمَّ أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ وَرَاءَهُ عَلَى الْعَضْبَاءِ. رَاجِعِينَ إِلَى الْمَدِينَةِ. قَالَ: فَبَيْنَمَا نَحْنُ نَسِيرُ. قَالَ: وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ لاَ يُسْبَقُ شَدًّا، قَالَ: فَجَعَلَ يَقُولُ: أَلاَ مُسَابِقٌ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ؟ فَجَعَلَ يُعِيدُ ذٰلِكَ. قَالَ: فَلَمَّا سَمِعْتُ كَلاَمَهُ قُلْتُ: أَمَا تُكْرِمُ كَرِيماً. وَلاَ تَهَابُ شَرِيفاً؟

you have any regard to a dignified person or respect for a noble man?" He said: "No, unless he is The Messenger of Allah "Allah's blessing and peace be upon him"." I said: "O Messenger of Allah! May my father and mother be sacrificed for you! Let me get down so that I may defeat this man." He said: "If you wish (you can do)."

I said (to the man): "I am coming to you." I turned my feet. sprang up. I gasped (for a while) when one or two elevated places were left and then followed his heel and again gasped (for a while) when one or two elevated places were left and again rushed until I joined him and gave him a blow between his shoulders. I said: "You have been defeated, by Allah." He said: "I think so." In this way, I reached Medina before him. By Allah! we had stayed there no more than three nights when we set out (in an expedition) to Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him". (On the way) my uncle Amir started reciting the following poetic verses for the people: "By Allah! Without Allah (Who has guided us aright) we would have got no guidance, nor would we have given in charity, nor would we have prayed. We could do nothing without Your favour. So please make firm our feet when we meet our enemies, and bless us with tranquility." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is this?" Amir said: "it is Amir." He said: "May your Lord forgive you!" he (the narrator) said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" asked forgiveness for a particular person, surely he would receive martyrdom. Umar Ibn Al-Khattab who was riding on his camel called out: "O Prophet of Allah! Would that you allowed us to enjoy of Amir."

He (the narrator) resumed: When we reached Khaibar, its king Marhab proceeded showing off with his sword and chanting: "Khaibar knows that I am Marhab, who is A fully armed well-tried warrior, when the war comes spreading its flames." My uncle Amir appeared to combat with him, saying: "Khaibar knows that I am Amir, a fully armed experienced person who plunges into wars." They exchanged two strikes. Marhab's sword struck the shield of Amir who bent to attack his opponent from below, but his sword returned against him and cut his medial arm vein, which caused him to die.

He added: I came out and heard some people among the Companions of the Prophet "Allah's blessing and peace be upon him" saying: "Amir's deeds have been lost since he killed himself." I came to the Prophet "Allah's blessing and peace be upon him" weeping and I said: "O

قَالَ: لاَ. إِلاَّ أَنْ يَكُونَ رَسُولَ اللَّهِ ﷺ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، بِأَبِي وَأُمِّي، ذَرْنِي فَلأُسَابِقَ الرَّجُلَ. قَالَ: «إِنْ شِئْتَ» قَالَ: قُلْتُ: اذْهَبْ إِلَيْكَ. وَثَنَيْتُ رِجْلَيَّ فَطَفَرْتُ فَعَدَوْتُ. قَالَ: فَرَبَطْتُ عَلَيْهِ شَرَفاً أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفَسِي. ثُمَّ عَدَوْتُ فِي إِثْرِهِ. فَرَبَطْتُ عَلَيْهِ شَرَفاً أَوْ شَرَفَيْنِ. ثُمَّ إِنِّي رَفَعْتُ حَتَّىٰ أَلْحَقَهُ. قَالَ: فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ. قَالَ: قُلْتُ: قَدْ سُبِقْتَ وَاللَّهِ. قَالَ: أَنَا أَظُنُّ. قَالَ: فَسَبَقْتُهُ إِلَى الْمَدِينَةِ. قَالَ: فَوَاللَّهِ، مَا لَبِثْنَا إِلاَّ ثَلاَثَ لَيَالٍ حَتَّىٰ خَرَجْنَا إِلَىٰ خَيْبَرَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ:

تَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا ... فَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هٰذَا؟» قَالَ: أَنَا عَامِرٌ. قَالَ: «غَفَرَ لَكَ رَبُّكَ» قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ لإِنْسَانٍ يَخُصُّهُ إِلا اسْتُشْهِدَ. قَالَ: فَنَادَىٰ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ عَلَىٰ جَمَلٍ لَهُ: يَا نَبِيَّ اللَّهِ، لَوْلاَ مَا مَتَّعْتَنَا بِعَامِرٍ. قَالَ: فَلَمَّا قَدِمْنَا خَيْبَرَ قَالَ: خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ وَيَقُولُ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ ... شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

قَالَ: وَبَرَزَ لَهُ عَمِّي عَامِرٌ، فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي عَامِرُ ... شَاكِي السِّلاَحِ بَطَلٌ مُغَامِرُ

قَالَ: فَاخْتَلَفَا ضَرْبَتَيْنِ، فَوَقَعَ سَيْفُ مَرْحَبٍ فِي تُرْسِ عَامِرٍ. وَذَهَبَ عَامِرٌ يَسْفُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَىٰ نَفْسِهِ. فَقَطَعَ أَكْحَلَهُ. فَكَانَتْ فِيهَا نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطَلَ عَمَلُ عَامِرٍ. قَتَلَ نَفْسَهُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا أَبْكِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَطَلَ عَمَلُ عَامِرٍ؟

Messenger of Allah! Amir's deeds have been lost." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who said this?" I said: "Some of your Companions." He said: "He has told a lie who said so. No doubt, Amir would receive a double reward."

Then he sent me to Ali who was suffering from sore eyes, and said: "I will give the banner to a man who loves Allah and His Messenger or whom Allah and His Messenger love." I went to Ali, brought him, and I was leading him for he had sore eyes until I took him to The Messenger of Allah "Allah's blessing and peace be upon him", who applied his saliva to his eyes and he recovered. The Messenger of Allah "Allah's blessing and peace be upon him" gave him the banner (and Ali went to combat Marhab). Marhab proceeded chanting: "Khaibar knows that I am Marhab, who is a fully armed well-tried warrior, when war comes spreading its flames." Ali chanted in reply: "I am the one whose mother named him Haidar (one of the names given to the lion), (who is) like a lion of a forest with a terror-striking face. I give my opponents the measure of Sandara in exchange for Sa (i.e. return their attack with one that is much stronger)." He (the narrator) added: Ali struck the head of Marhab and killed him, and the victory (conquest of Khaibar) was at his hands.

This long Hadith was narrated Through a different chain of transmitters.

(...) The same was narrated on the authority of Ikrima Ibn Ammar.

[46] Allah's saying: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

133-(1808) Anas Ibn Malik "Allah be pleased with him" narrated that eighty Persons from the people of Mecca came down upon The Messenger of Allah "Allah's blessing and peace be upon him" from the mountain of Tan'im. They were armed and they wanted to attack the Prophet "Allah's blessing and peace be upon him" and his Companions who were not ready. He (The Prophet) captured them but spared their lives. It was on this occasion that Allah "Exalted and Hallowed be He" revealed: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ ذٰلِكَ؟» قَالَ: قُلْتُ: نَاسٌ مِنْ أَصْحَابِكَ. قَالَ: «كَذَبَ مَنْ قَالَ ذٰلِكَ. بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ»، ثُمَّ أَرْسَلَنِي إِلَىٰ عَلِيٍّ، وَهُوَ أَرْمَدُ. فَقَالَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ»، أَوْ يُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلِيًّا فَجِئْتُ بِهِ أَقُودُهُ، وَهُوَ أَرْمَدُ، حَتَّىٰ أَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ. فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ. وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ ... شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ ... كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ
أُوفِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهْ

قَالَ: فَضَرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ، ثُمَّ كَانَ الْفَتْحُ عَلَىٰ يَدَيْهِ.

ـ قَالَ إِبْرَاهِيمُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهٰذَا الْحَدِيثِ بِطُولِهِ.

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهٰذَا.

٤٦ ـ باب قول الله تعالى:
﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ...﴾ الآية [الفتح: ٢٤]

١٣٣ ـ (١٨٠٨) ـ **حدّثني** عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ ثَمَانِينَ رَجُلاً مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ. يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ. فَأَخَذَهُمْ سِلْماً، فَاسْتَحْيَاهُمْ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤].

[47] The women's taking part with men in the holy battles

134-(1809) Anas "Allah be pleased with him" narrated that on the Day of (the holy battle of) Hunain Umm Sulaim took out a dagger she had. Abu Talha saw her and said: "O Messenger of Allah! This is Umm Sulaim. She is holding a dagger." The Messenger of Allah "Allah's blessing and peace be upon him" asked (her): "Why are you holding this dagger?" She said: "I took it so that I may split open the belly of any unbeliever who comes near me." The Messenger of Allah "Allah's blessing and peace be upon him" smiled. She said: "O Messenger of Allah! Kill those people-other than us-whom you set free (on the day of the Conquest of Mecca). They were defeated from you (and left you alone in the battlefield, because their Islam has not been reliable)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Sulaim! Allah is sufficient (against the enemies) and He has done well to us."

(...) The same was narrated on the authority of Ishaq Ibn Abdullah Ibn Abu Talha from Anas "Allah be pleased with him".

135-(1810) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to let Umm Sulaim and some other women of the Ansar accompany him when he went forth to Jihad. They would provide (the soldiers) with water and treat the wounded people.

136-(1811) Anas Ibn Malik "Allah be pleased with him" narrated: On the Day of (the holy battle of) Uhud some people, being defeated, left the Prophet "Allah's blessing and peace be upon him", but Abu Talha stood before him covering him with a shield. Abu Talha was a skillful archer. He broke two or three bows on that day. Whenever a man passed by carrying a quiver of arrows, he (The Messenger of Allah) would say: "Spare them for Abu Talha." Whenever the Prophet "Allah's blessing and peace be upon him" raised his head to look at the people, Abu Talha would say: "O Prophet of Allah! may my father and my mother sacrifice their lives for you! Do not raise your head lest you would be struck with an arrow shot by the enemy. Let my neck be before your neck." He (the narrator) said: I saw A'isha Bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, to the extent that the anklets on their feet were visible. They were carrying water-skins on their backs in order to pour water into the mouths of the people. They would return (to the well), fill them again and then come back to pour water into the mouths of the people. The sword of Abu Talha fell down from his hand twice or thrice because of drowsiness.

٤٧ ـ باب غَزْوَةِ النِّسَاء مَعَ الرِّجَال

١٣٤ ـ (١٨٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أُمَّ سُلَيْمٍ اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَراً. فَكَانَ مَعَهَا، فَرَآهَا أَبُو طَلْحَةَ. فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذِهِ أُمُّ سُلَيْمٍ مَعَهَا خِنْجَرٌ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا هٰذَا الْخِنْجَرُ؟» قَالَتِ: اتَّخَذْتُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْحَكُ. قَالَتْ: يَا رَسُولَ اللَّهِ، اقْتُلْ مَنْ بَعْدَنَا مِنَ الطُّلَقَاءِ انْهَزَمُوا بِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سُلَيْمٍ، إِنَّ اللَّهَ قَدْ كَفَى وَأَحْسَنَ».

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ ثَابِتٍ.

١٣٥ ـ (١٨١٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمِّ سُلَيْمٍ. وَنِسْوَةٍ مِنَ الأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى.

١٣٦ ـ (١٨١١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو ـ وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ ـ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ. وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ. قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ. وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاثاً. قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ. فَيَقُولُ: انْثُرْهَا لأَبِي طَلْحَةَ. قَالَ: وَيُشْرِفُ نَبِيُّ اللَّهِ ﷺ يَنْظُرُ إِلَى الْقَوْمِ. فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي! لاَ تُشْرِفْ لاَ يُصِبْكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا. تَنْقُلاَنِ الْقِرَبَ عَلَى مُتُونِهِمَا، ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِهِمْ، ثُمَّ تَرْجِعَانِ فَتَمْلآَنِهَا، ثُمَّ تَجِيئَانِ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثاً، مِنَ النُّعَاسِ.

[البخاري: كتاب الجهاد والسير، باب غزو النساء وقتالهن...، رقم: ١٨٨٠].

[48] Women participants in jihad might be given something (from the booty) but not a regular share, and prohibition of killing children of the enemy during the war

137-(1812) Yazid Ibn Hurmuz narrated that Najda wrote to Ibn Abbas to tell him about five things. Ibn Abbas said: "Had it not been for (fear that it might be said that) I conceal knowledge, I would not have written anything to him." Najda wrote to him: "Now and then: tell me whether The Messenger of Allah "Allah's blessing and peace be upon him" used to accompany the women in his holy battles, and whether he would fix shares for them from the war booty. (Tell me also) whether he used to kill the children in the war, and when the (time of the) orphanhood should end up. (Inform me) of the one-fifth of the war spoils: for whom it should be given)."

Ibn Abbas "Allah be pleased with both" wrote (in reply) to him: "You wrote to me asking whether The Messenger of Allah "Allah's blessing and peace be upon him" used to accompany the women in his holy battles; and, no doubt, he allowed them to come with him in order that they should treat the wounded persons, and they would get something from the booty, but he (The Prophet) did not fix certain shares for them (as those of the fighters). Moreover, The Messenger of Allah "Allah's blessing and peace be upon him" did not kill the children (in wars), so, do not kill them. You also wrote to me asking about the period at which the orphanhood should end up. By my life! if a man has become bearded but is still incapable of getting his rights from others as well as fulfilling his obligations towards them, (he would be treated as an orphan), but when he can look after his interests like grown-up people, he is no longer an orphan. You wrote to me asking about the one-fifth (of the booty) as to whom it should be given. We (the kinsmen of The Prophet) thought that it would be given to us, but those people (of Umayyads) denied it to us."

138-(...) Yazid Ibn Hurmuz reported that Najda wrote to Ibn Abbas, asking him about many things...and the rest is the same, with the following addition: "The Messenger of Allah "Allah's blessing and peace be upon him" did not kill the children in the wars, so, do not kill them, unless you know about them what Al-Khadir knew about the child he had killed." It was also added: "Moreover, you should be able to distinguish the believer from the unbeliever, in order that you would kill the unbeliever and let the believer."

٤٨ ـ بابُ النِّسَاءُ الغَازِيَاتُ يُرْضَخُ لَهُنَّ ولا يُسْهَمُ، والنَّهْيُ عن قَتْلِ صِبْيَانِ أَهْلِ الحَرْبِ

١٣٧ ـ (١٨١٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسِ خِلاَلٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلاَ أَنْ أَكْتُمَ عِلْماً مَا كَتَبْتُ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ؟ وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟

فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجَرْحَى وَيُحْذَيْنَ مِنَ الْغَنِيمَةِ. وَأَمَّا بِسَهْمٍ، فَلَمْ يَضْرِبْ لَهُنَّ. وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ. فَلاَ تَقْتُلِ الصِّبْيَانَ.

وَكَتَبْتَ تَسْأَلُنِي: مَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ؟ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَنْبُتُ لِحْيَتُهُ وَإِنَّهُ لَضَعِيفُ الأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيُتْمُ. وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَقُولُ: هُوَ لَنَا، فَأَبَى عَلَيْنَا قَوْمُنَا ذَاكَ.

١٣٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلاَلٍ ... بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ. غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ. فَلاَ تَقْتُلِ الصِّبْيَانَ. إِلاَّ أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَ.

وزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتُمَيِّزَ الْمُؤْمِنَ، فَتَقْتُلَ الْكَافِرَ وَتَدَعَ الْمُؤْمِنَ.

139-(...) Yazid Ibn Hurmuz narrated: Najda Ibn Amir Al-Haruri wrote to Ibn Abbas asking him about the slave and the woman as to whether they would get a share from the booty (in case they took part in Jihad) ; about the killing of children (of the enemy in war) ; about the orphan as to when his orphanhood should end up; about the kith and kin (of the Prophet) as to who they are. He said to Yazid: "Write to him. Had it not been for fear that he might fall into folly, I would not have written to him. Write: "You wrote asking about the woman and the slave whether they would get a share of the booty if they participated in Jihad, and there is no fixed shares for them (as those given to the fighting men) except that they might be given something as a reward. You have written asking me about the killing of the children of the enemy in war. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" did not kill them; and you should not kill them unless you know what (Al-Khadir) the companion of Moses knew about the child he had killed. You wrote asking me about the orphan as to when the period of his orphanhood would end up, so that the expression " orphan" should be removed from him. However, the word " orphan" will not be removed from him until he attains maturity of body and mind. You also wrote asking me about the kith and kin (of the Prophet) as to who they are. We think that it is we, but our people (from the Umayyads) denied us this (right with its resulting privileges)."

(...) Yazid Ibn Hurmuz narrated that Najda wrote to Ibn Abbas, asking him about...and the rest of the Hadith is the same.

140-(...) Yazid Ibn Hurmuz narrated: Najda wrote to Ibn Abbas. I was sitting with Ibn Abbas when he read his letter and wrote its reply. Ibn Abbas said: "Had it not been for preventing him from falling into wickedness, I would not have replied to his letter, may he never be joyful." He wrote in reply to him referring to the share of the kith and kin (of the Prophet from the booty) whom Allah mentioned: "We thought we were the kith and kin of The Messenger of Allah "Allah's blessing and peace be upon him", but our people denied us such a position. You asked about the orphan as to when his orphanhood would end up. When he comes to the age of marriage, attains maturity of mind, and his property is given to him, then he is no longer an orphan. You also asked whether The Messenger of Allah "Allah's blessing and peace be upon him" used to kill the children of the unbelievers in the war. The Messenger of Allah "Allah's blessing and peace be upon him" did not kill any one of their children, and you should not kill

١٣٩ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا؟ وَعَنْ قَتْلِ الْوِلْدَانِ؟ وَعَنِ الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ الْيُتْمُ؟ وَعَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ إِلَيْهِ، فَلَوْلاَ أَنْ يَقَعَ فِي أُحْمُوقَةٍ مَا كَتَبْتُ إِلَيْهِ. اكْتُبْ: إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ وَالْعَبْدِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ لَهُمَا شَيْءٌ، إِلاَّ أَنْ يُحْذَيَا. وَكَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمْ. وَأَنْتَ فَلاَ تَقْتُلْهُمْ. إِلاَّ أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْغُلاَمِ الَّذِي قَتَلَهُ. وَكَتَبْتَ تَسْأَلُنِي عَنِ الْيَتِيمِ، مَتَى يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ؟ وَإِنَّهُ لاَ يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ حَتَّى يَبْلُغَ وَيُؤْنَسَ مِنْهُ رُشْدٌ. وَكَتَبْتَ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَّا هُمْ. فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا.

(...) ـ وحدّثناه عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ. عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ. بِهٰذَا الْحَدِيثِ، بِطُولِهِ.

١٤٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنِي أَبِي. قَالَ: سَمِعْتُ قَيْساً يُحَدِّثُ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ. قَالَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ. قَالَ: فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ. وَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ، لَوْلاَ أَنْ أَرُدَّهُ عَنْ نَتْنٍ يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ. وَلاَ نُعْمَةَ عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ، مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ نَحْنُ. فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلْتَ عَنِ الْيَتِيمِ، مَتَى يَنْقَضِي يُتْمُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وَأُونِسَ مِنْهُ رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ، فَقَدِ انْقَضَى يُتْمُهُ.

any one of them, unless you know about them what Al-Khadir knew about the boy he had killed. You asked whether there is a fixed share of the booty for women and slaves in case they take part in a battle. There is no fixed share for them except that they might be given something as a reward from the war booty."

141-(...) Yazid Ibn Hurmuz narrated: Najda wrote to Ibn Abbas, and he mentioned a portion of the tradition, but he did not mention the Hadith in full as we narrated earlier.

142-(1812) Umm Atiyya Al-Ansariyya narrated: I took part with The Messenger of Allah "Allah's blessing and peace be upon him" in seven holy battles. I used to stay behind in the camp of men, cook their food, treat the wounded persons and nurse the patients.

(...) The same was narrated on the authority of Hisham Ibn Hassan, with the same chain of transmitters.

[49] The number of the holy battles of The Prophet "Allah's blessing and peace be upon him"

143-(1254) Abu Ishaq narrated: Abdullah Ibn Yazid got out in order to lead the prayer of asking Allah for rain. He offered two Rak'as, and then invoked Allah to provide them with rain. He (the narrator) added: On that day, I met Zaid Ibn Arqam, between him and me there was none but a man, (or there was a man between me and him). I asked him: "How many holy battles did The Messenger of Allah "Allah's blessing and peace be upon him" lead?" he said: "Nineteen." I said: "How many ones in which did you take part with him?" he said: "Seventeen." I asked: "Which holy battle was the first?" he said: "Dhat Al-Usair (or Dhat Al-Ushair)."

144-(...) Abu Ishaq narrated that he heard Zaid Ibn Arqam saying that The Messenger of Allah "Allah's blessing and peace be upon him" led nineteen holy battles, and he performed Hajj only once after he had emigrated, i.e. the Farewell Hajj.

145-(1813) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I took part with The Messenger of Allah "Allah's blessing and peace be upon him" in nineteen holy battles. Jabir said: I did neither attend the holy battle of Badr, nor did I take part in the holy battle of Uhud, from which my father prevented me (to take part in order to take care of my sisters). When Abdullah (my father) was martyred on the (holy battle of) Uhud, I never failed to take part in any holy battle with The Messenger of Allah "Allah's blessing and peace be upon him".

وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَداً؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَداً. وَأَنْتَ، فَلاَ تَقْتُلْ مِنْهُمْ أَحَداً، إِلاَّ أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلاَمِ حِينَ قَتَلَهُ. وَسَأَلْتَ عَنِ الْمَرْأَةِ وَالْعَبْدِ، هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ، إِذَا حَضَرُوا الْبَأْسَ؟ فَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ. إِلاَّ أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْقَوْمِ.

١٤١ ـ (...) ـ **وحدّثني** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنِ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ... فَذَكَرَ بَعْضَ الْحَدِيثِ. وَلَمْ يُتِمَّ الْقِصَّةَ. كَإِتْمَامِ مَنْ ذَكَرْنَا حَدِيثَهُمْ.

١٤٢ ـ (١٨١٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ. قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. أَخْلُفُهُمْ فِي رِحَالِهِمْ. فَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأُدَاوِي الْجَرْحَى، وَأَقُومُ عَلَى الْمَرْضَى.

(...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٤٩ ـ باب عَدَدِ غَزَوَاتِ النَّبِيِّ ﷺ

١٤٣ ـ (١٢٥٤) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ خَرَجَ يَسْتَسْقِي بِالنَّاسِ. فَصَلَّى رَكْعَتَيْنِ ثُمَّ اسْتَسْقَى. قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ. وَقَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ، أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ. قَالَ: فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ. فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزْوَةً. قَالَ: فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَاهَا؟ قَالَ: ذَاتُ الْعُسَيْرِ أَوِ الْعُشَيْرِ.

[البخاري: كتاب الاستسقاء، باب الدعاء في الاستسقاء قائماً، رقم: ١٠٢٣].

١٤٤ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً لَمْ يَحُجَّ غَيْرَهَا. حَجَّةَ الْوَدَاعِ.

١٤٥ ـ (١٨١٣) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

قَالَ جَابِرٌ: لَمْ أَشْهَدْ بَدْراً وَلاَ أُحُداً. مَنَعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللَّهِ يَوْمَ أُحُدٍ، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ قَطُّ.

146-(1814) Abdullah Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" led nineteen holy battles, in eight of which he fought himself.

147-(...) Abdullah Ibn Buraida narrated from his father that he took part with The Messenger of Allah "Allah's blessing and peace be upon him" in sixteen holy battles.

148-(1815) Yazid Ibn Abu Ubaid narrated: I heard Salama saying: I took part in seven holy battles with The Messenger of Allah "Allah's blessing and peace be upon him", and I took part in nine of his detachments which he dispatched, once led by Abu Bakr, and once led by Usama Ibn Zaid (and so on).

(...) The same was narrated on the authority of Hatim, with the same chain of transmitters, except that he mentioned that they were seven holy battles and seven detachments.

[50] The holy battle of Dhat Ar-Riqa

149-(1816) Abu Burda narrated from Abu Musa "Allah be pleased with him": "We went out in the company of The Prophet "Allah's blessing and peace be upon him" for a holy battle. Every six persons of us had (to ride) one camel alternately. So, (in view of excessive walking) our feet became thin. My feet became thin and my nail dropped. We used to wrap our feet with the pieces of cloth. For this reason, the holy battle was named the holy battle of The Pieces of Cloth (Dhat Ar-Riqa) as we wrapped our feet with those pieces of cloth." Abu Burda told: It is true that Abu Musa narrated this tradition, but later on, he disliked (narrating) it, as if it seemed that he disliked to disclose a good deed he had done. Abu Usama said: Others than Buraid added: "And Allah would give reward for it."

[51] Undesirability to seek for the help of an unbeliever in war

150-(1817) A'isha "Allah be pleased with her", the wife of the Prophet "Allah's blessing and peace be upon him", narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set out for Badr. When he reached Harrat Al-Wabara (a place four miles from Medina) a man met him, and he was famous for his bravery and courage. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" were happy to see him. He said (to The Prophet): "I came in order to follow you and get a share from the booty." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you believe in Allah and His Messenger?" He said: "No." The Messenger of Allah "Allah's blessing and

١٤٦ ـ (١٨١٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا أَبُو تُمَيْلَةَ. قَالاَ جَمِيعاً: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً. قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ.

وَلَمْ يَقُلْ أَبُو بَكْرٍ: مِنْهُنَّ. وَقَالَ فِي حَدِيثِهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ.

١٤٧ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّهُ قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

[البخاري: كتاب المغازي، باب كم غزا النبي ﷺ، رقم: ٤٤٧٣].

١٤٨ ـ (١٨١٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ أَبِي عُبَيْدٍ ـ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. وَخَرَجْتُ، فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ. مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ.

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ، فِي كِلْتَيْهِمَا: سَبْعَ غَزَوَاتٍ.

[البخاري: كتاب المغازي، باب بعث النبي ﷺ أسامة بن زيد...، رقم: ٤٢٧٠].

٥٠ ـ باب غَزْوَةِ ذَاتِ الرِّقَاعِ

١٤٩ ـ (١٨١٦) ـ حدّثنا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لأَبِي عَامِرٍ ـ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ. بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ. قَالَ: فَنَقِبَتْ أَقْدَامُنَا، فَنَقِبَتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلُفُّ عَلَىٰ أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نُعَصِّبُ عَلَىٰ أَرْجُلِنَا مِنَ الْخِرَقِ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثَ أَبُو مُوسَىٰ بِهٰذَا الْحَدِيثِ. ثُمَّ كَرِهَ ذٰلِكَ. قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئاً مِنْ عَمَلِهِ أَفْشَاهُ.

قَالَ أَبُو أُسَامَةَ: وَزَادَنِي غَيْرُ بُرَيْدٍ: وَاللَّهُ يُجْزِي بِهِ.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٢٨].

٥١ ـ بابُ كراهة الاسْتِعَانَةِ في الغَزْوِ بِكَافِرٍ

١٥٠ ـ (١٨١٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ الأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ

peace be upon him" said: "Go back, I will never seek for the help of a pagan." He went on until we reached Shajara, where the man met him once again and (offered the same suggestion). He (The Prophet) asked him the same and the man gave the same reply. He said: "Go back, I will never seek for the help of an infidel." The man returned and met him (for the third time) at Al-Baida where he (The Prophet) asked him the same he had asked earlier: "Do you believe in Allah and His Messenger?" The man said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then come along with us.

الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قِبَلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ. قَدْ كَانَ يُذْكَرُ مِنْهُ جُرْأَةٌ وَنَجْدَةٌ. فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لأَتَّبِعَكَ وَأُصِيبَ مَعَكَ. قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: لاَ. قَالَ: «فَارْجِعْ. فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ».

قَالَتْ: ثُمَّ مَضَى. حَتَّى إِذَا كُنَّا بِالشَّجَرَةِ أَدْرَكَهُ الرَّجُلُ. فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ. قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ». قَالَ: ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ. فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَانْطَلِقْ».

(33) The Book Of Ruling

[1] The people are subservient to Quraish and the caliphate is the right of those of Quraish

1-(1818) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the unbelievers among them being subservient to the unbelievers among them."

2-(...) Hammam Ibn Munabbih narrated: This is one of the traditions narrated by Abu Huraira "Allah be pleased with him" from The Messenger of Allah "Allah's blessing and peace be upon him" who said: "The people are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the unbelievers among them being subservient to the unbelievers among them."

3-(1819) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The People are subservient to Quraish in good as well as evil (i.e. in the conventions of Islamic as well as pre-Islamic period of ignorance)."

4-(1820) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of ruling) will remain among the Quraish even if only two persons survive (on the earth)."

5-(1821) Jabir Ibn Samura "Allah be pleased with him" narrated: I entered with my father upon The Prophet "Allah's blessing and peace be upon him" and I heard him saying: "This matter (of ruling) will not end until there have been twelve Caliphs among them." Then he (The Prophet) said something that I could not hear. I said to my father: "What did he say?" He said: "He said: "All of them will be from (the people of) Quraish.""

6-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The affairs of the people will continue to be conducted (well) until they have been governed by twelve men." Then The Prophet "Allah's blessing and peace be upon him" said something that I could not hear. I said to my father: "What did The Prophet "Allah's blessing and peace be upon him" say?" He said: "(He said☺ "All of them will be from (the people of) Quraish.""

٣٣ ـ كتاب الإِمَارَة

١ ـ باب: «النَّاسُ تَبَعٌ لِقُرَيْشٍ»، والخلافة في قريش

١ ـ (١٨١٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِيَانِ الْحِزَامِيَّ ـ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وَفِي حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَقَالَ عَمْرٌو: رِوَايَةً: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّأْنِ. مُسْلِمُهُمْ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ لِكَافِرِهِمْ».

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم...﴾، رقم: ٣٤٩٥].

٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّأْنِ. مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ».

٣ ـ (١٨١٩) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

٤ ـ (١٨٢٠) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ. قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَزَالُ هٰذَا الأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[البخاري: كتاب المناقب، باب مناقب قريش، رقم: ٣٥٠١].

٥ ـ (١٨٢١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ ـ عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هٰذَا الأَمْرَ لاَ يَنْقَضِي حَتَّى يَمْضِيَ فِيهِمُ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلاَمٍ خَفِيَ عَلَيَّ. قَالَ: فَقُلْتُ لأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٦ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِياً مَا وَلِيَهُمُ اثْنَا عَشَرَ رَجُلاً». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ، فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢٢٢].

(...) This Hadith was narrated on the authority of Jabir Ibn Samura through another chain of transmitters, without mentioning: "The affairs of the people will continue to be conducted (well)"

7-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Islam will continue to be triumphant until there have been twelve Caliphs." Then The Prophet "Allah's blessing and peace be upon him" said something that I could not hear. I said to my father: "What did The Prophet "Allah's blessing and peace be upon him" say?" He said: "(He said:) "All of them will be from (the people of) Quraish.""

8-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Islam will continue to be triumphant until there have been twelve Caliphs." Then he (The Prophet) said something that I could not hear. I said to my father: "What did he (The Prophet) say?" He said: "(He said:) "All of them will be from (the people of) Quraish.""

9-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I went with my father to The Messenger of Allah "Allah's blessing and peace be upon him" whom I heard saying: "This religion would continue to remain powerful and dominant until there have been twelve Caliphs." Then he said something, which I couldn't catch on account of the noise of the people. I asked my father: "What did he say?" My father said: "He said that all of them will be from (the people of) Quraish."

10-(1822) Amir Ibn Sa'd Ibn Abu Waqqas narrated: I wrote (a message) to Jabir Ibn Samura and sent it to him through my servant Nafi', asking him to tell me something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He wrote to me (in reply): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on Friday evening, the day on which Al-Aslami was stoned to death (for committing fornication): "The Islamic religion will continue until the Hour has been established, or you have been governed by twelve Caliphs, all of whom will be from (the people of) Quraish." I also heard him saying: "A small patch from the Muslims will capture the white palace, the headquarters of Khosrau or his descendants." I also heard him saying: "Before (the establishment of) the Day of Judgment there will appear many impostors. So, beware of them." I also heard him saying: "When Allah gives wealth to any one of you, he should first spend it on himself and his

(...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْحَدِيثِ. وَلَمْ يَذْكُرْ «لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِياً».

٧ ـ (...) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَزَالُ الإِسْلاَمُ عَزِيزاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا. فَقُلْتُ لأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَزَالُ هٰذَا الأَمْرُ عَزِيزاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٩ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: انْطَلَقْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَمَعِي أَبِي. فَسَمِعْتُهُ يَقُولُ: «لاَ يَزَالُ هَذَا الدِّينُ عَزِيزاً مَنِيعاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمَّنِيهَا النَّاسُ، فَقُلْتُ لأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

١٠ ـ (١٨٢٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَتَبْتُ إِلَىٰ جَابِرِ بْنِ سَمُرَةَ، مَعَ غُلاَمِي نَافِعٍ: أَنْ أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجِمَ الأَسْلَمِيُّ، يَقُولُ: «لاَ يَزَالُ الدِّينُ قَائِماً حَتَّىٰ تَقُومَ السَّاعَةُ. أَوْ يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ».

وَسَمِعْتُهُ يَقُولُ: «عُصَيْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الأَبْيَضَ، بَيْتَ كِسْرَىٰ. أَوْ آلِ كِسْرَىٰ».

وَسَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ».

وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْراً فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ».

family (and then give the rest in charity)." I heard him also saying: "I will be your forerunner at the Fount (waiting you to arrive)."

(...) Amir Ibn Sa'd was reported to have sent to Ibn Samura Al-Adawi to tell him something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying...and he then mentioned (the previous Hadith).

[2] Appointing anyone as one's successor or giving up the question of appointment

11-(1823) Abdullah Ibn Umar "Allah be pleased with both" narrated: I was present with my father when he was fatally wounded. People praised him and said: "May Allah greatly recompense you!" He said: "I am hopeful (of Allah's mercy) as well as afraid (of His wrath)." People said: "Appoint anyone as your successor." He said: "Should I carry the burden of conducting your affairs in my life as well as in my death? I wish I could acquit myself (before Allah) in a way that there is neither anything in my favour nor is there anything against me. If I would appoint my successor, then (I would do so because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, then (I would do so because) one better than me, i.e. The Messenger of Allah "Allah's blessing and peace be upon him" did so." Abdullah said: When he mentioned The Messenger of Allah "Allah's blessing and peace be upon him" I learnt that he would appoint none as Caliph.

12-(...) Ibn Umar "Allah be pleased with both" narrated: I entered the dwelling place of (my sister) Hafsa who said: "Do you know that your father will not appoint his successor?" I said: "He is not to do that." She said: "He is going to do that." I took an oath that I will talk to him about the matter. I kept quiet until the next morning, but I still did not talk to him, and I felt as if I were carrying a mountain on my right hand. At last I came and entered upon him. He began to ask me about the state of the people, and I informed him (about them). Then I said to him: "I heard something from the people which I took an oath that I should tell to you. They pretend that you will not nominate a successor. If a shepherd of camels and sheep you appointed comes back to you leaving the cattle, you will think that the cattle are lost. To look after the people is more serious and grave." He was impressed by my words. He bent his head thoughtfully for some time after which he raised it to me and said: "Allah will surely protect His religion. If I do not nominate a successor (I have a precedent), for The Messenger of

وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ؛ أَنَّهُ أَرْسَلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

٢ ـ بابُ الاستِخْلافِ وتَرْكِهِ

١١ ـ (١٨٢٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ. قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ. فَأَثْنَوْا عَلَيْهِ. وَقَالُوا: جَزَاكَ اللَّهُ خَيْراً. فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلِفْ. فَقَالَ: أَتَحَمَّلُ أَمْرَكُمْ حَيًّا وَمَيِّتاً؟ لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ. لاَ عَلَيَّ وَلاَ لِي، فَإِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي ـ يَعْنِي أَبَا بَكْرٍ ـ. وَإِنْ أَتْرُكْكُمْ فَقَدْ تَرَكَكُمْ. مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ اللَّهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ رَسُولَ اللَّهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢١٧].

١٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ إِسْحَاقُ وَعَبْدٌ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ. قَالَ: دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ: أَعَلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟ قَالَ: قُلْتُ: مَا كَانَ لِيَفْعَلَ. قَالَتْ: إِنَّهُ فَاعِلٌ. قَالَ: فَحَلَفْتُ أَنِّي أُكَلِّمُهُ فِي ذٰلِكَ، فَسَكَتُّ، حَتَّى غَدَوْتُ. وَلَمْ أُكَلِّمْهُ. قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلاً. حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ، فَسَأَلَنِي عَنْ حَالِ النَّاسِ. وَأَنَا أُخْبِرُهُ. قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً. فَآلَيْتُ أَنْ أَقُولَهَا لَكَ. زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ. وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ، فَرِعَايَةُ النَّاسِ أَشَدُّ. قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ. فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ. وَإِنِّي

Allah "Allah's blessing and peace be upon him" did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate one." By Allah, when he mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr, I (at once) learnt that he would not place anyone at a par with The Messenger of Allah "A[11]. 's blessing and peace be upon him" and would not nominate anyone.

[3] Forbiddance of demanding or being eager to become a ruler

13-(1652) Abd Ar-Rahman Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ar-Rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah)."

(...)The same tradition was narrated on the authority of Abd Ar-Rahman Ibn Samura, through another chain of transmitters.

14-(1824) Abu Musa "Allah be pleased with him" narrated: Two of my cousins and I entered upon the Prophet "Allah's blessing and peace be upon him". One of them said: "O Messenger of Allah! Appoint us as rulers of some territories which Allah "Exalted and Hallowed be He" has entrusted to you." The other said something similar. He said: "We do not appoint to this position one who asks for it nor anyone who is eager to it."

15-(...) Abu Musa "Allah be pleased with him" narrated: I went to the Prophet "Allah's blessing and peace be upon him" in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet "Allah's blessing and peace be upon him" was brushing his teeth with a tooth-stick. He said (to me): "O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?" I said: "By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position." Noticed as if I were looking at the tooth-stick of the Prophet "Allah's blessing and peace be upon him" between his lips.

He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)."

He sent him to Yemen as governor. then he sent Mu'adh Ibn Jabal after

لَئِنْ لاَ أَسْتَخلِفْ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ. وَإِنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ قَدِ اسْتَخْلَفَ.

قَالَ: فَوَاللَّهِ، مَا هُوَ إِلاَّ أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ ﷺ أَحَداً. وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

٣ ـ باب النَّهْيِ عن طَلَبِ الإِمَارَةِ والحرص عليها

١٣ ـ (١٦٥٢) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ! لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا، عَنْ مَسْأَلَةٍ، وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا، عَنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ بْنِ حَسَّانَ. كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ جَرِيرٍ.

١٤ ـ (١٨٢٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ. أَنَا وَرَجُلاَنِ مِنْ بَنِي عَمِّي. فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ، أَمِّرْنَا عَلَىٰ بَعْضِ مَا وَلاَّكَ اللَّهُ عَزَّ وَجَلَّ. وَقَالَ الآخَرُ مِثْلَ ذٰلِكَ. فَقَالَ: «إِنَّا، وَاللَّهِ، لاَ نُوَلِّي عَلَىٰ هٰذَا الْعَمَلِ أَحَداً سَأَلَهُ. وَلاَ أَحَداً حَرَصَ عَلَيْهِ».

[البخاري: كتاب الأحكام، باب ما يكره من الحرص على الإمارة، رقم: ٧١٤٩].

١٥ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لابْنِ حَاتِمٍ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ: حَدَّثَنِي أَبُو بُرْدَةَ. قَالَ: قَالَ أَبُو مُوسَىٰ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ. أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي. فَكِلاَهُمَا سَأَلَ الْعَمَلَ. وَالنَّبِيُّ ﷺ يَسْتَاكُ. فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ؟» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَطْلَعَانِي عَلَىٰ مَا فِي أَنْفُسِهِمَا. وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَىٰ سِوَاكِهِ تَحْتَ شَفَتِهِ، وَقَدْ قَلَصَتْ. فَقَالَ: «لَنْ، أَوْ لاَ نَسْتَعْمِلُ

him (to help him). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: "Please get yourself down." He spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: "Who is this?" Abu Musa said: "He was a Jew. He embraced Islam. Then he reverted to his religion and became a Jew once again." Mu'adh said: "I won't sit until he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." Abu Musa said: "Sit down. It will be done." He said: "I won't sit unless he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." He said it thrice. Then Abu Musa ordered him (the apostate to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i.e. Mu'adh, said: "I sleep (for a portion of the night) and stand in prayer (for a portion) expecting to get the same reward for sleeping as well as for standing (in prayer)."

[4] Undesirability of getting a position of authority without necessity

16-(1825) Abu Dharr "Allah be pleased with him" narrated: I said to the Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Will you not appoint me to a public office?" He hit my shoulder with his hand and said: "O Abu Dharr! You are weak, and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who rightly fulfils its obligations and (properly) discharges whatever duties (it requires from him)."

17-(1826) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr! I see you weak and I like for you what I like for myself. Do not be a ruler over (even) two persons and do not manage the property of an orphan."

[5] The merits of a just ruler and the demerits of a tyrant ruler

18-(1827) Abdullah Ibn Umar "Allah be pleased with both " narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! the Dispensers of justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful "Exalted and Glorified be He"; and both His sides are right. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that put under their custody."

19-(1828) Abd Ar-Rahman Ibn Shumasa narrated: I came to A'isha to ask her about something from her. She said: "From which people are you?"

عَلَىٰ عَمَلِنَا مَنْ أَرَادَهُ. وَلٰكِنِ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ».
فَبَعَثَهُ عَلَى الْيَمَنِ. ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: انْزِلْ. وَأَلْقَىٰ لَهُ وِسَادَةً. وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ. قَالَ: مَا هٰذَا؟ قَالَ: هٰذَا كَانَ يَهُودِيًّا فَأَسْلَمَ. ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوْءِ. فَتَهَوَّدَ. قَالَ: لاَ أَجْلِسُ حَتَّىٰ يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. فَقَالَ: اجْلِسْ. نَعَمْ. قَالَ: لاَ أَجْلِسُ حَتَّىٰ يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. ثَلاَثَ مَرَّاتٍ، فَأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ. فَقَالَ أَحَدُهُمَا، مُعَاذٌ: أَمَّا أَنَا فَأَنَامُ وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي. [البخاري: كتاب استتابة المرتدين، باب حكم المرتد والمرتدة...، رقم: ٦٩٢٣].

٤ ـ بابُ كَرَاهة الإمارة بغير ضَرُورَةٍ

١٦ ـ (١٨٢٥) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، شُعَيْبُ بْنُ اللَّيْثِ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الأَكْبَرِ، عَنْ أَبِي ذَرٍّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلاَ تَسْتَعْمِلُنِي؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلَىٰ مَنْكِبِي. ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ. وَإِنَّهَا أَمَانَةٌ. وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ. إِلاَّ مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

١٧ ـ (١٨٢٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنِ الْمُقْرِىءِ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ، إِنِّي أَرَاكَ ضَعِيفاً. وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي. لاَ تَأَمَّرَنَّ عَلَى اثْنَيْنِ. وَلاَ تَوَلَّيَنَّ مَالَ يَتِيمٍ».

٥ ـ باب فضيلة الإمام العادل وعقوبةِ الجائر، والحثّ على الرِّفقِ بالرعية، والنهي عن إدْخَالِ المشَقَّة عليهم

١٨ ـ (١٨٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو ـ يَعْنِي ابْنَ دِينَارٍ ـ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَىٰ مَنَابِرَ مِنْ نُورٍ. عَنْ يَمِينِ الرَّحْمٰنِ عَزَّ وَجَلَّ. وَكِلْتَا يَدَيْهِ يَمِينٌ؛ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا».

١٩ ـ (١٨٢٨) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِمَاسَةَ. قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ.

I said: "I am from the people of Egypt." She said: "What was the conduct of your ruler towards you in this war of yours?" I said: "We did not experience anything bad from him. If the camel of a man from us died, he would grant him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide him with provisions." She said: "Behold! the treatment that was meted out to my brother, Muhammad Ibn Abu Bakr, does not prevent me from telling you what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said in this house of mine: "O Allah! Whoever acquire some kind of control over the affairs of my people and is hard upon them, then be hard upon him, and whoever acquire some kind of control over the affairs of my people and is kind to them, then, bestow Your mercy upon him.""

(...) This Hadith was narrated on the authority of Abd Al-Rahman Ibn Shumasa through another chain of transmitters.

20-(1829) Ibn Umar "Allah be pleased with both " narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware. every one of you is a guardian and every one is responsible for his wards. The Caliph is a guardian over the people and shall be questioned about his subjects. A man is a guardian over the members of his family and shall be questioned about them. A woman is a guardian over the household of her husband and his children and shall be questioned about them. A slave is a guardian over the property of his master and shall be questioned about it. Beware, every one of you is a guardian and every one of you shall be questioned about his trust."

(...) This Hadith was narrated through many chains of transmitters.

(...) This Hadith has been narrated on the authority of Ibn Umar, but in the Hadith transmitted on the authority of Az-Zuhri he said: I think that he (the narrator) said: "The man is a guardian over the wealth of his father, and he would be responsible for what is in his custody."

(...) A Hadith like this was narrated on the authority of Abdullah Ibn Umar.

21-(142) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health) during his fatal illness. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him", and had I known I would live (after such an illness) I would not have narrated it to you.

فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ. فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هٰذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئاً. إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنَّا الْبَعِيرُ، فَيُعْطِيهِ الْبَعِيرَ. وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ. وَيَحْتَاجُ إِلَى النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ. فَقَالَتْ: أَمَا إِنَّهُ لاَ يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ فِي بَيْتِي هٰذَا: «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ. وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ».

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حَرْمَلَةَ الْمِصْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٠ ـ (١٨٢٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «أَلاَ كُلُّكُمْ رَاعٍ. وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْؤُولٌ عَنْهُمْ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ. وَهِيَ مَسْؤُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْؤُولٌ عَنْهُ. أَلاَ فَكُلُّكُمْ رَاعٍ. وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي الْقَطَّانَ ـ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ... مِثْلَ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ.

(...) ـ قَالَ أَبُو إِسْحَاقَ: وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

(...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَزَادَ فِي حَدِيثِ الزُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ قَالَ: «الرَّجُلُ رَاعٍ، فِي مَالِ أَبِيهِ، وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ».

(...) ـ **وحدّثني** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: أَخْبَرَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ. حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْمَعْنَى.

٢١ ـ (١٤٢) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ عَنِ الْحَسَنِ. قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ. فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ

Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him."

(...) Al-Hasan narrated: Ibn Ziyad visited Ma'qil Ibn Yasar who was fatally ill...and the rest is the same, with the addition that Ibn Ziyad said (to Ma'qil): "Didn't you narrate to me such a tradition before that day?" he replied: "I did not tell you, or I was not to narrate it to you."

22-(...) Abu Al-Malih narrated that Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yaser in his (fatal) illness. Ma'qil said to him: I am narrating to you a Hadith, and had I not been at the threshold of death, I would not have narrated it to you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no ruler, who acquired control over the affairs of the Muslims, does not do his best for their betterment and does not serve them sincerely but that he will not enter Paradise with them."

(...) Abu Al-Aswad narrated: My father told me that Ma'qil Ibn Yasar fell ill. Ubaidullah Ibn Ziyad visited him to inquire about his health...and the rest is the same as narrated by Al-Hasan from Ma'qil.

23-(1830) Al-Hasan narrated that A'idh Ibn Amr who was one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" visited Ubaidullah Ibn Ziyad and said (to him): "O my son! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst of guardians is the cruel ruler. Beware of being one of them."" Ubaidullah said: "Sit down. You are from the chaff of the Companions of Muhammad "Allah's blessing and peace be upon him"." A'idh said: "Was there worthless chaff among them? Such worthless chaff appeared after them and among other people."

[6] The grievous prohibition of misappropriation

24-(1831) Abu Huraira "Allah be pleased with him" narrated: One day the Messenger of Allah "Allah's blessing and peace be upon him" stood among us (to deliver a sermon). He talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin. Then he said: "I would not (like to) see any of you coming on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you." I would not (like to) see

حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

(...) ـ **وحدّثناه** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ. قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ... بِمِثْلِ حَدِيثِ أَبِي الأَشْهَبِ.

وَزَادَ: قَالَ: أَلاَّ كُنْتَ حَدَّثْتَنِي هٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ. أَوْ لَمْ أَكُنْ لأُحَدِّثَكَ.

٢٢ ـ (...) ـ **وحدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ دَخَلَ عَلَى مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ. فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلاَ أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَامِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلاَّ لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

(...) ـ **وحدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنِي أَبِي؛ أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضَ. فَأَتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُودُهُ، نَحْوَ حَدِيثِ الْحَسَنِ، عَنْ مَعْقِلٍ.

٢٣ ـ (١٨٣٠) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ؛ أَنَّ عَائِذَ بْنَ عَمْرٍو، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَقَالَ: أَيْ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ. فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ» فَقَالَ لَهُ: اجْلِسْ. فَإِنَّمَا أَنْتَ مِنْ نُخَالَةِ أَصْحَابِ مُحَمَّدٍ ﷺ. فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

٦ ـ باب غِلَظِ تَحْرِيمِ الْغُلُولِ

٢٤ ـ (١٨٣١) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ. فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ. ثُمَّ قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ. يَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ. فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ. يَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ نَفْسٌ لَهَا صِيَاحٌ.

any of you coming on the Day of Judgment with a whining horse mounted on his neck, and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see one of you coming on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with a person crying loudly mounted on his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you (Allah's warning)""

(...) The same was narrated on the authority of Abu Huraira, through different chains of transmitters.

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin...and the rest is the same.

(...) Abu Huraira narrated a Hadith similar to the previous Hadith.

[7] The prohibition of (accepting) the gifts of the employees

26-(1832) Abu Humaid As-Sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man from the tribe of Asad, called Ibn Al-Lutbiyya for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" stood on the pulpit, praised Allah, and extolled Him. Then, he said: "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him, in Whose Hands my life is, whoever takes something from those (resources of the obligatory charity unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then

فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ رِقَاعٌ تَخْفِقُ. فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ صَامِتٌ. فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ».

[البخاري: كتاب الجهاد، باب الغلول، رقم: ٣٠٧٣].

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَيَّانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي حَيَّانَ، وَعُمَارَةَ بْنِ الْقَعْقَاعِ. جَمِيعاً عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ، عَنْ أَبِي حَيَّانَ.

٢٥ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ؛ عَنْ أَبِي هُرَيْرَةَ. قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْغُلُولَ فَعَظَّمَهُ... وَاقْتَصَّ الْحَدِيثَ.

قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَىٰ بَعْدَ ذٰلِكَ يُحَدِّثُهُ. فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

(...) ـ **وحدّثني** أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ يَحْيَىٰ بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٧ ـ بَابُ تَحْرِيمِ هَدَايَا الْعُمَّالِ

٢٦ ـ (١٨٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنَ الأَسْدِ يُقَالُ لَهُ: ابْنُ اللُّتْبِيَّةِ ـ قَالَ عَمْرٌو وَابْنُ أَبِي عُمَرَ: عَلَى الصَّدَقَةِ ـ فَلَمَّا قَدِمَ قَالَ: هٰذَا لَكُمْ. وَهٰذَا لِي، أُهْدِيَ لِي. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ: هٰذَا لَكُمْ وَهٰذَا أُهْدِيَ لِي، أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّىٰ يَنْظُرَ أَيُهْدَىٰ إِلَيْهِ أَمْ لاَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لاَ يَنَالُ أَحَدٌ مِنْكُمْ

raised his hands till we saw the whiteness of his armpits, and said thrice: "O Allah! Haven't I reported Your Message (to them)?"

(...) Abu Humaid As-Sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed Ibn Al-Lutbiyya, a man from the Azd tribe, in charge of obligatory charity. He came with the charity objects, which he gave to the Prophet "Allah's blessing and peace be upon him" and said: "This (obligatory charity) is for you and this is a gift presented to me." The Prophet "Allah's blessing and peace be upon him" said to him: "Why didn't you remain in the house of your father and your mother to see whether gifts would be presented to you or not." Then he stood up to deliver a sermon...and the rest is the same as narrated by Sufyan.

27-(...) Abu Humaid As-Sa'idi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man from the Azd tribe called Ibn Al-Utbiyya, to collect the obligatory charity from Banu Sulaim. When he returned, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to render his account. He said: "This wealth is for you (i.e. for the treasury of Muslims) and this is a gift (presented to me)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth."

Then he addressed us. He praised Allah and extolled Him. afterwards he said: "I appoint a man from you to a responsible position sharing with the authority that Allah has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the treasury of Muslims) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he spoke the truth? By Allah, there is no one of you who will take anything from (the public funds) illegally, but that he will meet his Lord carrying it on himself on the Day of judgment. I will recognize any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating." Then he raised his hands so high that the whiteness of his armpits could be visible. Then he said: "O my Lord, I have conveyed (Your Commandments)." The narrator says: My eyes saw (the Prophet standing in that posture) and my ears heard (his statements).

28-(...) The same was narrated through a different chain of transmitters on the authority of Hisham with a slight variation of wording.

مِنْهَا شَيْئاً إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَىٰ عُنُقِهِ، بَعِيرٌ لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعِرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رَأَيْنَا عُفْرَتَيْ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ اللُّتْبِيَّةِ، رَجُلاً مِنَ الأَزْدِ، عَلَى الصَّدَقَةِ. فَجَاءَ بِالْمَالِ فَدَفَعَهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: هٰذَا مَالُكُمْ. وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُهْدَىٰ إِلَيْكَ أَمْ لاَ؟» ثُمَّ قَامَ النَّبِيُّ ﷺ خَطِيباً... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

٢٧ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنَ الأَزْدِ عَلَىٰ صَدَقَاتِ بَنِي سُلَيْمٍ. يُدْعَى ابْنَ الأُتْبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ. قَالَ: هٰذَا مَالُكُمْ. وَهٰذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلاَّ جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّىٰ تَأْتِيَكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقاً؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي فَيَقُولُ: هٰذَا مَالُكُمْ وَهٰذَا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلاَ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّىٰ تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقاً. وَاللَّهِ لاَ يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئاً بِغَيْرِ حَقِّهِ، إِلاَّ لَقِيَ اللَّهَ تَعَالَىٰ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلأَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيراً لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعِرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رُؤِيَ بَيَاضُ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

٢٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ عَبْدَةَ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسَبَهُ. كَمَا قَالَ أَبُو أُسَامَةَ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: «تَعْلَمُنَّ وَاللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئاً».

وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ. وَسَلُوا زَيْدَ بْنَ ثَابِتٍ. فَإِنَّهُ كَانَ حَاضِراً مَعِي.

29-(...) Abu Humaid As-Sa'idi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man in charge of the obligatory charity. He returned with a large number of things and started saying: "This is for you and this has been presented to me as a gift"...and the rest is the same, except that Urwa (Ibn Az-Zubair) asked Abu Humaid: "Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "My ears heard it from his mouth.

30-(1833) Adi Ibn Amira Al-Kindi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever among you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and he will (be required to) bring it on the Day of Judgment." A dark-complexioned man from the Ansar stood up-as if I am seeing him-and said: "O Messenger of Allah! Take back from me your appointment." He said: "What has happened to you?" The man said: "I heard you saying so and so." He said: "I say that (also) now: Whoever among you is appointed by as to a position of authority, he should bring everything, big or small it might be, and whatever he is given therefrom he should take, and he should keep himself from taking that which is forbidden."

(...) This Hadith was narrated on the authority of Isma'il with the same chain of transmitters.

(...) Adi Ibn Amira Al-Kindi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

[8] The obligation of obeying the rulers in whatever is not sinful, and prohibition of it in whatever is sinful

31-(1834) Ibn Juraij narrated: Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination" (The Women "An-Nisa" 59) was revealed in connection with Abdullah Ibn Hudhafa Ibn Qais Ibn Adi As-Sahmi who was dispatched by the Prophet "Allah's blessing and peace be upon him" as leader of a military expedition. The narrator said: He was informed of this fact by Ya'li Ibn Muslim who was told by Sa'id Ibn Jubair who was informed by Ibn Abbas.

٢٩ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ ـ وَهُوَ أَبُو الزِّنَادِ ـ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى الصَّدَقَةِ. فَجَاءَ بِسَوَادٍ كَثِيرٍ. فَجَعَلَ يَقُولُ: هٰذَا لَكُمْ. وَهٰذَا أُهْدِيَ إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لأَبِي حُمَيْدٍ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَىٰ أُذُنِي.

٣٠ ـ (١٨٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ، فَكَتَمَنَا مِخْيَطاً فَمَا فَوْقَهُ، كَانَ غُلُولاً يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ، مِنَ الأَنْصَارِ. كَأَنِّي أَنْظُرُ إِلَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، اقْبَلْ عَنِّي عَمَلَكَ. قَالَ: «وَمَالَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا. قَالَ: «وَأَنَا أَقُولُهُ الآنَ. مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ. فَمَا أُوتِيَ مِنْهُ أَخَذَ. وَمَا نُهِيَ عَنْهُ انْتَهَىٰ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهٰذَا الإِسْنَادِ ... بِمِثْلِهِ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... بِمِثْلِ حَدِيثِهِمْ.

٨ ـ باب وجوب طَاعَةِ الأُمَرَاءِ في غير معصية وتحريمها في المعصية

٣١ ـ (١٨٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: نَزَلَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ﴾ [النساء: ٥٩] فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ. بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ. أَخْبَرَنِيهِ يَعْلَى بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[البخاري: كتاب التفسير، باب: ﴿أطيعوا الله وأطيعوا الرسول...﴾، رقم: ٤٥٨٤].

32-(1835) Abu Huraira "Allah be pleased with him" narrated that the Prophet "Allah's blessing and peace be upon him" said: "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah. Whoever obeys the ruler obeys me, and whoever disobeys the ruler disobeys me."

(...) The same Hadith was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters, without mentioning: "And whoever disobeys the ruler disobeys me."

33-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah. Whoever obeys the ruler appointed by me obeys me, and whoever disobeys the ruler appointed by me disobeys me."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through more than one chain of transmitters.

(...) Hammam Ibn Munabbih has transmitted this Hadith on the authority of Abu Huraira.

34-(...) The same was narrated on the authority of Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him", and mentioned here: "Whoever obeyed the ruler" and not "my ruler".

35-(1836) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given preference over you."

36-(1837) Abu Dharr "Allah be pleased with him" narrated: My bosom friend (the Prophet) advised me to listen to and obey (the ruler) even if he were a maimed slave.

(...) The same was narrated by Abu Imran, with the following change of wording: "An Abyssinian slave maimed and disabled."

(...) Abu Imran narrated this Hadith with a slight change of wording.

37-(1838) Yahya Ibn Husain narrated that his grandmother told him that she heard the Prophet "Allah's blessing and peace be upon him" delivering his sermon in the Farewell Pilgrimage, saying: "If a slave is appointed as

٣٢ ـ (١٨٣٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ. وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي. وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

٣٣ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَهُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي. وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي». [البخاري: كتاب الأحكام، باب قول الله تعالى: ﴿أطيعوا الله وأطيعوا الرسول...﴾، رقم: ٧١٣٧].

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ زِيَادٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ. سَوَاءً.

(...) ـ وحدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ. قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَى فِيَّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ. سَمِعَ أَبَا عَلْقَمَةَ. سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

٣٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ؛ أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ. بِذٰلِكَ.

وَقَالَ: «مَنْ أَطَاعَ الأَمِيرَ» وَلَمْ يَقُلْ: «أَمِيرِي». وَكَذٰلِكَ فِي حَدِيثِ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ.

٣٥ ـ (١٨٣٦) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ. قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ. فِي عُسْرِكَ وَيُسْرِكَ. وَمَنْشَطِكَ وَمَكْرَهِكَ. وَأَثَرَةٍ عَلَيْكَ».

٣٦ ـ (١٨٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ. وَإِنْ كَانَ عَبْداً مُجَدَّعَ الأَطْرَافِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. جَمِيعاً عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهٰذَا الإِسْنَادِ.

وَقَالاَ فِي الْحَدِيثِ: عَبْداً حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ.

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، بِهٰذَا الإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْداً مُجَدَّعَ الأَطْرَافِ.

٣٧ ـ (١٨٣٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ

ruler over you, leading you according to the Book of Allah, you should listen to and obey him."

(...) This Hadith was transmitted on the authority of Shu'ba with the same chain of transmitters, and he said: "an Abyssinian slave".

(...) This Hadith was transmitted on the authority of Shu'ba with the same chain of transmitters, and he said: "a maimed Abyssinian slave".

(...) Shu'ba narrated the same, without mentioning "maimed" or "an Abyssinian" but mentioned that she heard the Prophet "Allah's blessing and peace be upon him" (saying this) at Mina or Arafat.

(...) Yahya Ibn Husain narrated that he heard his grandmother Umm Husain saying: I performed the Farewell Hajj in the company of The Messenger of Allah "Allah's blessing and peace be upon him". He said a lot of things (on this occasion). Then I heard him saying: "If a maimed slave is appointed a ruler over you (I think she said:" a black slave) leading you according to the Book of Allah, then listen to and obey him."

38-(1839) Ibn Umar "Allah be pleased with both" narrated that the Prophet "Allah's blessing and peace be upon him" said: "It is obligatory upon a Muslim that he should listen to and obey (the ruler appointed over him), whether he likes it or not, except that when he is ordered to do whatever is sinful. If one is ordered to do whatever is sinful, he should neither listen to him nor should he obey his orders."

(...) This Hadith was transmitted on the authority of Ubaidullah.

39-(1840) Abu Abd Ar-Rahman narrated from Ali that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and appointed somebody over them. He kindled a fire and said: "Enter it." Some people decided to enter it (the fire), (in implementation of the order of their leader), but the others said: "We fled from the fire (since we embraced Islam)." The matter was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". He said to those who decided to enter (the fire at the order of their leader): "If you had entered it, you would have remained there until the Day of Judgment." He lauded the act of the others and said: "There is no obedience in matters involving Allah's disobedience or displeasure. Obedience is obligatory only in what is good."

40-(...) Abu Abd Ar-Rahman narrated from Ali "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. They caused him to become angry for some reason.

يَحْيَىٰ بْنِ حُصَيْنٍ. قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ. وَهُوَ يَقُولُ: «وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

(...) ـ **وحدّثناه** ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «عَبْداً حَبَشِيًّا».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «عَبْداً حَبَشِيًّا مُجَدَّعاً».

(...) ـ **وحدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «حَبَشِيًّا مُجَدَّعاً».

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ بِمِنًى، أَوْ بِعَرَفَاتٍ.

(...) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَىٰ بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ. قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلاً كَثِيراً. ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ ـ حَسِبْتُهَا قَالَتْ ـ أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ. فَاسْمَعُوا لَهُ وَأَطِيعُوا».

٣٨ ـ (١٨٣٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ. فِيمَا أَحَبَّ وَكَرِهَ، إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلاَ سَمْعَ وَلاَ طَاعَةَ».

(...) ـ **وحدّثناه** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٩ ـ (١٨٤٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشاً وَأَمَّرَ عَلَيْهِمْ رَجُلاً، فَأَوْقَدَ نَاراً. وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا. وَقَالَ الآخَرُونَ: إِنَّا قَدْ فَرَرْنَا مِنْهَا. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ، لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ» وَقَالَ لِلآخَرِينَ قَوْلاً حَسَناً. وَقَالَ: «لاَ طَاعَةَ فِي مَعْصِيَةِ اللَّهِ. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[البخاري: كتاب المغازي، باب سرية عبد الله بن حذافة السهمي...، رقم: ٤٣٤٠].

٤٠ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. وَتَقَارَبُوا فِي اللَّفْظِ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،

He said: "Collect firewood." They did accordingly. He ordered them to make a fire, and then he said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Then, enter into it." They started looking at each other. Some of them said: "We fled from it (the Hell when we followed) The Prophet "Allah's blessing and peace be upon him" (then how should we enter into it?)" They remained in that state till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required only when he enjoins what is good."

(...) A Hadith like this was narrated by Al-A'mash.

41-(1709) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath of allegiance from us to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we be without fearing in the matter of Allah the reproach of the reproacher.

(...) This Hadith was narrated on the authority of Ubada Ibn Al-Walid with the same chain of transmitters.

(...) The same Hadith was narrated through many chains of transmitters.

42-(...) Junada Ibn Abu Umaiyya narrated: We visited Ubada Ibn As-Samit who was ill. We said to him: "May Allah give you health! Narrate to us a Hadith, which Allah may prove beneficial (to us) and which you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" called us and we took the oath of allegiance to him. Among the conditions he enjoined upon us was to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, and not to dispute over the matter (of ruling) with those who are more fitting for it, except when you have clear signs of their disbelief for which you have a proof from Allah.

[9] A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors)

43-(1841) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A

عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً. وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً مِنَ الأَنْصَارِ. وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا، فَأَغْضَبُوهُ فِي شَيْءٍ. فَقَالَ: اجْمَعُوا لِي حَطَباً، فَجَمَعُوا لَهُ. ثُمَّ قَالَ: أَوْقِدُوا نَاراً. فَأَوْقَدُوا. ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَىٰ. قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ. فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذٰلِكَ، وَسَكَنَ غَضَبُهُ. وَطُفِئَتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤١ ـ (١٧٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فِي الْعُسْرِ وَالْيُسْرِ. وَالْمَنْشَطِ وَالْمَكْرَهِ. وَعَلَىٰ أَثَرَةٍ عَلَيْنَا. وَعَلَىٰ أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. وَعَلَىٰ أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا. لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ.

[البخاري: كتاب الأحكام، باب يبايع الإمام الناس، رقم: ٧١٩٩].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ إِدْرِيسَ ـ: حَدَّثَنَا ابْنُ عَجْلاَنَ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ الْهَادِ ـ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ. حَدَّثَنِي أَبِي قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

٤٢ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبِ بْنِ مُسْلِمٍ: حَدَّثَنَا عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَىٰ عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ. فَقُلْنَا: حَدِّثْنَا ـ أَصْلَحَكَ اللَّهُ ـ بِحَدِيثٍ يَنْفَعُ اللَّهُ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعْنَاهُ. فَكَانَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا. وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. قَالَ: «إِلاَّ أَنْ تَرَوْا كُفْراً بَوَاحاً. عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «سترون بعدي أموراً تنكرونها»، رقم: ٧٠٥٥].

٩ ـ باب الإمامُ جُنَّةٌ يُقَاتَلُ به مِنْ ورائِهِ ويُتَّقَى بِهِ

٤٣ ـ (١٨٤١) ـ حدّثنا إِبْرَاهِيمُ، عَنْ مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِنَّمَا

commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he orders them to fear Allah "Exalted and Glorified be He", and does justice, he will receive a reward; and if he orders otherwise, it will redound on him."

[10] Fulfilling the pledge of allegiance given to the caliphs is obligatory; and the caliph to whom allegiance is sworn first has supremacy over him who assumes power later

44-(1842) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Banu Isra'il were ruled over by The Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be large in number." His Companions said: "What do you order us to do (in case we come to have more than a Caliph)?" He said: "The one to whom allegiance is sworn first has a supremacy over the others. Give them their due rights. Allah will question them about the subjects whom He entrusted to them."

(...) The same Hadith was transmitted by a different chain of narrators.

45-(1843) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me there will be favouritism and many things of which you will disapprove." They (the Companions) said: "O Messenger of Allah! What do you order anyone from among us to do in case he has joined such a time?" He said: "You should fulfill whatever right is upon you (towards your rulers), and ask Allah to give you whatever right you have (from them)."

46-(1844) Abd Ar-Rahman Ibn Abd Rabb Al-Ka'ba narrated: I entered the mosque when Abdullah Ibn Amr Ibn Al-As was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. Then, Abdullah said: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on a journey. We halted at a certain place. Some of us began to put up their tents, others began to compete with one another in shooting, and others began to graze their animals, when a proclaimer of The Messenger of Allah "Allah's blessing and peace be upon him" announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah "Allah's blessing and peace be upon him".

الإِمَامُ جُنَّةٌ. يُقَاتَلُ مِنْ وَرَائِهِ. وَيُتَّقَىٰ بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ، كَانَ لَهُ بِذَلِكَ أَجْرٌ. وَإِنْ يَأْمُرْ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ».

١٠ ـ باب وُجُوبِ الوَفَاءِ بِبَيْعَةِ الخُلَفَاءِ الأول فالأول

٤٤ ـ (١٨٤٢) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ. قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ. كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَإِنَّهُ لاَ نَبِيَّ بَعْدِي. وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ. وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٥].

ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٤٥ ـ (١٨٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ وَوَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذٰلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ. وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٣].

٤٦ ـ (١٨٤٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ. قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ ـ وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ ـ فَأَتَيْتُهُمْ. فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلاً، فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلاَةَ جَامِعَةً، فَاجْتَمَعْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

He said: "It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever bad for them he knew. But this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end.

Whoever wishes to be moved from the fire and be admitted in Paradise should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward (in order to claim to be Caliph), disputing his (the former's) authority, they (the Muslims) should behead the latter."

I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah, did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, Allah is Merciful to you." (The Women "An-Nisa" 29). He (Abdullah Ibn Amr) kept silent for a while after which he said: Obey him in so far as he is obedient to Allah, and disobey him in so far he is disobedient to Allah.

(...) This Hadith has been narrated on the authority of Al-A'mash with the same chain of transmitters.

47-(...) Abd Ar-Rahman Ibn Abd Rabb Al-Ka'ba As-Sa'idi narrated: I saw a group of people near the Ka'ba.... and the rest is the same.

[11] Patience at the tyranny of the governors and their undue preferences

48-(1845) Anas narrated from Usaid Ibn Hudair that a man from the Ansar took The Messenger of Allah "Allah's blessing and peace be upon him" aside and said to him: "Will you not appoint me governor as you have appointed so and so?" He (The Messenger of Allah) said: "You will see

فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَىٰ خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا. وَسَيُصِيبُ آخِرَهَا بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا. وَتَجِيءُ فِتْنَةٌ فَيُرَقِّقُ بَعْضُهَا بَعْضاً. وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ هٰذِهِ، فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَىٰ إِلَيْهِ. وَمَنْ بَايَعَ إِمَاماً، فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِنِ اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ».

فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ: أَنْشُدُكَ اللَّهَ، آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَىٰ إِلَىٰ أُذُنَيْهِ وَقَلْبِهِ بِيَدَيْهِ. وَقَالَ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقُلْتُ لَهُ: هٰذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ. وَنَقْتُلَ أَنْفُسَنَا. وَاللَّهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾﴾ [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِعْهُ فِي طَاعَةِ اللَّهِ. وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٧ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ الصَّائِدِيِّ، قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ... فَذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ.

١١ ـ بَابُ الأَمْرِ بِالصَّبْرِ عند ظُلْمِ الوُلاَةِ واستِئْثَارِهِمْ

٤٨ ـ (١٨٤٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ ﷺ. فَقَالَ: أَلاَ تَسْتَعْمِلُنِي

some who will be given preference over you after me, so you should be patient until you meet me at the Fount."

(...) This tradition was narrated on the authority of Quatada, from Anas.

(...) The same was narrated on the authority of Shu'ba without mentioning: "He took The Messenger of Allah "Allah's blessing and peace be upon him" aside."

[12] Obedience should be shown to the (rulers) even if they withhold the people's due rights

49-(1846) Alqama Ibn Wa'il Al-Hadrami narrated from his father: Salama Ibn Yazid Al-Ju'fi asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell us what you order us to do if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us." The Messenger of Allah "Allah's blessing and peace be upon him" avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked him once again. It was the second or the third time when Al-Ash'ath Ibn Qais pulled him aside and said: "Listen to and obey them, for on them shall he their burden and on you shall be your burden."

50-(...) The same was narrated on the authority of Simak who said: Al-Ash'ath Ibn Qais pulled him (Salama Ibn Yazid) aside when The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen to and obey them, for on them shall be their burden (of what they did) and on you shall be your burden (of what you did)."

[13] It is obligatory to stick to the group of Muslims at the time of afflictions and at any state, and it is impermissible to show disobedience or to deviate from the group (of Muslims)

51-(1847) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: The people used to ask Allah's Apostle "Allah's blessing and peace be upon him" about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with smoke (indicating metaphorically to some Little evil)." I asked: "What will its smoke be?" He said: "There will be some people who will lead (people)

كَمَا اسْتَعْمَلْتَ فُلاَناً؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[البخاري: كتاب مناقب الأنصار، باب قول النبي ﷺ للأنصار: «اصبروا حتى تلقوني على الحوض»، رقم: ٣٧٩٢].

(...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ. وَلَمْ يَقُلْ: خَلاَ بِرَسُولِ اللَّهِ ﷺ.

١٢ ـ بابٌ في طَاعَةِ الأُمَرَاءِ وإنْ مَنَعُوا الحُقُوقَ

٤٩ ـ (١٨٤٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ. قَالَ: سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ. وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

٥٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

وَقَالَ: فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

١٣ ـ بابُ وُجُوبِ مُلازمةِ جماعَةِ المُسْلِمين عند ظُهُورِ الفِتَنِ وفي كُلِّ حالٍ، وتَحْرِيمِ الخُرُوجِ على الطَّاعَةِ ومُفَارَقَةِ الجَمَاعَةِ

٥١ ـ (١٨٤٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ. وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ. مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هٰذَا الْخَيْرِ

according to principles other than my tradition. You will see their actions and disapprove of them." I said: "Will there be any evil after that good?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief." I asked: "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said: "Keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

52-(...) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: I said: "O Messenger of Allah! no doubt, we had an evil time (during the days of ignorance) and Allah brought us a good time (by virtue of Islam) through which we are now living. Will there be any evil after this good?" He (The Prophet) said: "Yes." I said: "Will there be good after this evil?" He said: "Yes." I said: "Will there be any evil after this good?" He said: "Yes." I said: "How?" He said: "There will be rulers who will not be led by my guidance and will not adopt my tradition. There will be among them men who will have the hearts of devils in the bodies of human beings." I said: "What should I do O Messenger of Allah, if such a time overtook me?" He said: "You will listen to the commander and carry out his orders, and even if your back is lashed and your wealth is seized (by force), you should listen and obey."

53-(1848) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows disobedience (to the ruler) and deviates from the group of Muslims and then dies in that state would die the death of one belonging to the days of ignorance (i.e. would die as an unbeliever). Whoever fights under the banner of a people who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, invites (people) to fight for their family honour, and supports his kith and kin (and does not fight in the cause of Allah but fights for the sake of this family) and then he is killed (in this fight), he dies as one belonging to the days of ignorance (i.e. as an unbeliever). Whoever attacks my (Muslim) nation (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those faithful and fulfilling not his

شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي، وَيَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَىٰ أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا. قَالَ: «نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَرَىٰ إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ عَلَىٰ أَصْلِ شَجَرَةٍ، حَتَّىٰ يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَىٰ ذٰلِكَ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٦].

٥٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ: حَدَّثَنَا زَيْدُ بْنُ سَلاَّمٍ، عَنْ أَبِي سَلاَّمٍ. قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا بِشَرٍّ. فَجَاءَ اللَّهُ بِخَيْرٍ. فَنَحْنُ فِيهِ. فَهَلْ مِنْ وَرَاءِ هٰذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذٰلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذٰلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَئِمَّةٌ لاَ يَهْتَدُونَ بِهُدَايَ، وَلاَ يَسْتَنُّونَ بِسُنَّتِي. وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ». قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذٰلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ لِلأَمِيرِ، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِعْ».

٥٣ ـ (١٨٤٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ أَبِي قَيْسِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِعَصَبَةٍ، أَوْ يَدْعُو إِلَى عَصَبَةٍ، أَوْ يَنْصُرُ عَصَبَةً، فَقُتِلَ، فَقِتْلَةٌ

promise made with those who have been given a pledge of protection, he has nothing to do with me and I have nothing to do with him."

(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same Hadith as narrated by Jarir with a slight variation in wording.

54-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows disobedience (to the ruler) and deviates from the group of Muslims and then dies in that state would die the death of one belonging to the days of ignorance (i.e. would die as an unbeliever). Whoever is killed under the banner of a people who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, and fights for the sake of his kith and kin (and does not fight in the cause of Allah), he will not belong to my (Muslim) nation. Whoever rebels against my (Muslim) nation killing the righteous and the wicked of them, sparing not (even) those faithful and fulfilling not his promise made with those who have been given a pledge of protection, will not be from me (i.e. he will not be of my followers)."

(...) This Hadith was narrated on the authority of Jarir with the same chain of transmitters with a slight variation in wording.

55-(1849) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever noticed in his ruler something of which he disapproved should be patient, for whoever separated from the group of Muslims even to the extent of a span and then he died would die the death of one belonging to the days of ignorance (i.e. as an unbeliever)."

56-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever disapproves of anything done by his commander should be patient over it, for whoever among the people deviated from the authority, even as little as a span and then died in that state, would die the death of one belonging to the days of ignorance."

57-(1850) Jundub Ibn Abdullah Al-Bajali narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed under the banner of people who are blind (to the cause for which they are fighting), raises up the claims of his kith and kin or supports (in such a fighting) his kith and kin (and does not fight in the cause of Allah), is killed the killing of one belonging to the days of ignorance."

جَاهِلِيَّةٌ. وَمَنْ خَرَجَ عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا. وَلاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلاَ يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

(...) ـ **وحدّثني** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِ جَرِيرٍ. وَقَالَ: «لاَ يَتَحَاشَىٰ مِنْ مُؤْمِنِهَا».

٥٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي. وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلاَ يَفِي بِذِي عَهْدِهَا، فَلَيْسَ مِنِّي».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْحَدِيثِ. وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٥٥ ـ (١٨٤٩) ـ **حدّثنا** حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، يَرْوِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَىٰ مِنْ أَمِيرِهِ شَيْئاً يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْراً، فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «سترون بعدي أموراً تنكرونها»، رقم: ٧٠٥٣].

٥٦ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْراً، فَمَاتَ عَلَيْهِ، إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً.

٥٧ ـ (١٨٥٠) ـ **حدّثنا** هُرَيْمُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي مِجْلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو عَصَبِيَّةً، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقِتْلَةٌ جَاهِلِيَّةٌ».

58-(1851) Nafi narrated that Abdullah Ibn Umar visited Abdullah Ibn Muti during the days of Harra (when there was fighting between the people of Medina and the people of Sham) in the time of Yazid Ibn Mu'awiya. Ibn Muti' said: Put a pillow for Abu Abd Ar-Rahman. But the latter said: I did not come to sit with you. But, I came to you to tell you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him". I heard him saying: "Whoever shows disobedience (to the ruler) will find no argument (in his defense) when he stands before Allah on the Day of Judgment; and whoever dies without having adhered to a pledge of allegiance (to a ruler) will die the death of one belonging to the days of ignorance (i.e. as an unbeliever)."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" visited Ibn Muti, and narrated the same from the Prophet "Allah's blessing and peace be upon him".

(...) The same Hadith was narrated by a different chain of transmitters.

[14] What about him, who tries to disrupt the unity of Muslims

59-(1852) Arfaja narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Different evils will appear in the near future. Whoever tries to disrupt the affairs of this (Muslim) nation while they are united, then, you should strike him with the sword no matter he might be.."

(...) The same was narrated on the authority of Arfaja, with the following words: "Kill him."

60-(...) Arfaja narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When you are holding to one single man as your ruler, and somebody comes in order to undermine your solidarity or disrupt your unity, you should kill him."

[15] When the pledge of allegiance is taken for two caliphs

61-(1853) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the pledge of allegiance is taken for two caliphs, kill the one for whom the pledge is taken later."

[16] Showing dislike to the rulers for violating the laws of the Shari'a, and abandoning fighting them as long as they perform prayers

62-(1854) Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the

٥٨ ـ (١٨٥١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ ـ عَنْ زَيْدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ. قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَىٰ عَبْدِ اللَّهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ. فَقَالَ: اطْرَحُوا لأَبِي عَبْدِ الرَّحْمٰنِ وِسَادَةً. فَقَالَ: إِنِّي لَمْ آتِكَ لأَجْلِسَ. أَتَيْتُكَ لأُحَدِّثَكَ حَدِيثاً سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَداً مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، لاَ حُجَّةَ لَهُ. وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ أَتَى ابْنَ مُطِيعٍ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

(...) ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. قَالاَ جَمِيعاً: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

١٤ ـ بابُ مَنْ فَرَّقَ أَمْرَ المسلمين وهو مُجْتَمِعٌ

٥٩ ـ (١٨٥٢) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. وَقَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، قَالَ: سَمِعْتُ عَرْفَجَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هٰذِهِ الأُمَّةِ، وَهِيَ جَمِيعٌ، فَاضْرِبُوهُ بِالسَّيْفِ، كَائِناً مَنْ كَانَ».

(...) ـ وحدّثنا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُصْعَبُ بْنُ الْمِقْدَامِ الْخَثْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ. (ح) وَحَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ وَرَجُلٌ سَمَّاهُ. كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَرْفَجَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً «فَاقْتُلُوهُ».

٦٠ ـ (...) ـ وحدّثني عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ، عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ، عَلَىٰ رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ».

١٥ ـ باب: «إذا بُويِعَ لخَلِيفَتَين»

٦١ ـ (١٨٥٣) ـ وحدّثني وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بُويِعَ لِخَلِيفَتَيْنِ، فَاقْتُلُوا الآخَرَ مِنْهُمَا».

١٦ ـ بابُ وُجُوبِ الإنكار على الأمراء فيما يُخَالِفُ الشَّرْعَ وتَرْكِ قِتَالِهِم ما صَلَّوْا ونحو ذلك

٦٢ ـ (١٨٥٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ،

near future there will be some rulers, and you will like their good deeds and disapprove of their bad deeds. Whoever sees their bad deeds (and tries to prevent them from repeating them by his hand or through his speech), will be free from being blamed, and whoever dislikes their bad deeds (only in the bottom of his heart) will be safe. But whoever approves of their bad deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers."

63-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the near future some commander will be appointed as rulers over you, and you will like their good deeds and disapprove of their bad deeds. Whoever dislikes their bad deeds will be free from being blamed, and whoever disapproves of their bad deeds will be safe. But whoever approves of their bad deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers." (Disliking and disapproving refer to liking and disliking from the heart.)

64-(...) Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with a slight variation of wording: "Whoever disapproves of their bad deeds will be free from being blamed, and whoever dislikes their bad deeds will be safe."

(...)Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same except the following: "But whoever approves of their bad deeds and imitates them will surely be spiritually ruined."

[17] The best and the worst of your rulers

65-(1855) Awf Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them. The worst of your rulers are those whom you dislike and who dislike you, and whom you curse and who curse you." It was asked: "Would we not overthrow them with the sword?" He said: "No, as long as they establish prayers among you. If you notice anything hateful in them, you should dislike their government, but do not retract from their obedience."

عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِئَ. وَمَنْ أَنْكَرَ سَلِمَ. وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلاَ نُقَاتِلُهُمْ؟ قَالَ: «لاَ، مَا صَلَّوْا».

٦٣ ـ (...) ـ **وحدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذٍ ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ، الدَّسْتَوَائِيُّ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِئَ. وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ. وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: يَا رَسُولَ اللَّهِ، أَلاَ نُقَاتِلُهُمْ؟ قَالَ: «لاَ، مَا صَلَّوْا».

أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

٦٤ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهِشَامٌ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ؛ قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ ذٰلِكَ. غَيْرَ أَنَّهُ قَالَ: «فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ. وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

(...) ـ **وحدّثناه** حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ مِثْلَهُ. إِلاَّ قَوْلَهُ: «وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.

١٧ ـ بَابُ خِيَارِ الأَئِمَّةِ وَشِرَارِهِمْ

٦٥ ـ (١٨٥٥) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ. وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلاَ نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: «لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. وَإِذَا رَأَيْتُمْ مِنْ وُلاَتِكُمْ شَيْئاً تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلاَ تَنْزِعُوا يَداً مِنْ طَاعَةٍ».

66-(...) Awf Ibn Malik narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them. The worst of your rulers are those whom you dislike and who dislike you, and whom you curse and who curse you." It was asked: "Would we not overthrow them?" He said: "No, as long as they establish prayers among you. No, as long as they establish prayers among you. If one has a ruler appointed over him and he notices that he indulges in an act of disobedience to Allah, he should condemn such an act, in disobedience to Allah, but do not retract from his (the ruler's) obedience." Ibn Jabir said: Ruzaiq narrated to me this Hadith. I asked him: O Abu Miqdam! Did you hear it from Muslim Ibn Qaraza or did he describe it to you and he had heard it from Awf Ibn Malik, who narrated this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"? Ruzaiq sat upon his knees and, facing the Qibla, said: By Allah, with Whom there is no God! I heard it from Muslim Ibn Qaraza and he said that he had heard it from Awf Ibn Malik who said that he had heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated through a different chain of transmitters.

[18] It is desirable for a leader to take the pledge of allegiance from the troops when intending to fight, and what about the allegiance of Allah's pleasure under the tree

67-(1856) Jabir "Allah be pleased with him" narrated: We were one thousand and four hundred on the Day of Hudaibiya. We swore fealty to him (The Prophet) while Umar was holding his hand (and he was sitting) under the Samura (huge) tree. We swore fealty that we would not flee (from the battlefield in case there was fighting), but we did not swear fealty to death.

68-(...) Jabir "Allah be pleased with him" narrated: We swore fealty to the Prophet "Allah's blessing and peace be upon him" not to death but (we swore) not to flee (from the battlefield).

69-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" being asked as to how many people were there on the Day of Hudaibiya. He said: We wore fourteen hundred. We swore fealty to him (The Prophet), and Umar was holding his hand while he was sitting Under a Samura tree. All of us swore fealty to him except Jadd Ibn Qais Al-Ansari who hid himself under the belly of his camel.

٦٦ ـ (...) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَىٰ بَنِي فَزَارَةَ ـ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ ـ: أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرَظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالُوا: قُلْنَا: يَا رَسُولَ اللَّهِ، أَفَلاَ نُنَابِذُهُمْ عِنْدَ ذٰلِكَ؟ قَالَ: لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. أَلاَ مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَآهُ يَأْتِي شَيْئاً مِنْ مَعْصِيَةِ اللَّهِ، فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلاَ يَنْزِعَنَّ يَداً مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقُلْتُ ـ يَعْنِي لِرُزَيْقٍ ـ، حِينَ حَدَّثَنِي بِهٰذَا الْحَدِيثِ: آللَّهِ، يَا أَبَا الْمِقْدَامِ، لَحَدَّثَكَ بِهٰذَا، أَوْ سَمِعْتَ هٰذَا، مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفاً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَجَثَا عَلَىٰ رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي وَاللَّهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: رُزَيْقٌ مَوْلَىٰ بَنِي فَزَارَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٨ ـ بَابُ اسْتِحْبَابِ مُبَايَعَةِ الإِمَامِ الْجَيْشَ عند إرادة الْقِتَالِ، وبَيَانِ بَيْعَةِ الرِّضْوَانِ تحت الشَّجَرَةِ

٦٧ ـ (١٨٥٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفاً وَأَرْبَعَ مِئَةٍ. فَبَايَعْنَاهُ وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ. وَهِيَ سَمُرَةٌ.

وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ. وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ.

٦٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: لَمْ نُبَايِعْ رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ. إِنَّمَا بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ.

٦٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ. سَمِعَ جَابِراً يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: كُنَّا أَرْبَعَ عَشْرَةَ مِئَةً. فَبَايَعْنَاهُ. وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ ـ وَهِيَ سَمُرَةٌ ـ فَبَايَعْنَاهُ. غَيْرَ جَدِّ بْنِ قَيْسٍ الأَنْصَارِيِّ. اخْتَبَأَ تَحْتَ بَطْنِ بَعِيرِهِ.

70-(...) Abu Az-Zubair narrated that he heard Jabir being asked as to whether the Prophet "Allah's blessing and peace be upon him" took the oath of fealty at Dhul-Hulaifa. He said: No! But he offered his prayers at that place, and he took the oath of fealty nowhere except near the tree in Al-Hudaibiya. Ibn Juraij said that he was told by Abu Az-Zubair who heard Jabir Ibn Abdullah saying: The Prophet "Allah's blessing and peace be upon him" invoked (Allah) over the well at Al-Hudaibiya.

71-(...) Jabir "Allah be pleased with him" narrated: We were one thousand and four hundred on the Day of Hudaibiya when the Prophet "Allah's blessing and peace be upon him" said to us: "Today you are the best people on the earth." Jabir said: Had I had the eyesight, I would have showed you the place of the tree.

72-(...) Salim Ibn Abu Al-Ja'd narrated: I asked Jabir Ibn Abdullah "Allah be pleased with both" about the number of the Companions (of the Prophet who swore fealty under) the tree. He said: If we were a hundred thousand, it (the water in the well at Hudaibiya) would have sufficed us, but we were one thousand and five hundred.

73-(...) Jabir "Allah be pleased with him" narrated: If we had been a hundred thousand in number, it (the water) would have sufficed us, but we were fifteen hundred.

74-(...) Salim Ibn Abu Al-Ja'd narrated: I asked Jabir "Allah be pleased with him": How many were you on that Day (of Hudaibiya)? He said: We were one thousand and four hundred.

75-(1857) Abdullah Ibn Abu Awfa "Allah be pleased with him" narrated: The Companions of the Tree (i.e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eighth of the Emigrants.

(...) The same was narrated on the authority of Shu'ba.

76-(1858) Ma'qil Ibn Yasar narrated: I remember when I was present on the Day of the Tree, and the Prophet "Allah's blessing and peace be upon him" was taking the pledge of allegiance from the people and I was holding a twig of the tree over his head. We were fourteen hundred (in number). We did not swear fealty to death, but (we swore) not to flee from the battlefield.

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

٧٠ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، مَوْلَىٰ سُلَيْمَانَ بْنِ مُجَالِدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِراً يُسْأَلُ: هَلْ بَايَعَ النَّبِيُّ ﷺ بِذِي الْحُلَيْفَةِ؟ فَقَالَ: لاَ. وَلَكِنْ صَلَّىٰ بِهَا. وَلَمْ يُبَايِعْ عِنْدَ شَجَرَةٍ، إِلاَّ الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا النَّبِيُّ ﷺ عَلَىٰ بِئْرِ الْحُدَيْبِيَةِ.

٧١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ ـ وَاللَّفْظُ لِسَعِيدٍ ـ، قَالَ سَعِيدٌ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ. قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفاً وَأَرْبَعَ مِئَةٍ. فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الأَرْضِ». [البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٥٤].

وَقَالَ جَابِرٌ: لَوْ كُنْتُ أُبْصِرُ لأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

٧٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ. قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفَانَا. كُنَّا أَلْفاً وَخَمْسَ مِئَةٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧٦].

٧٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ. كِلاَهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ. قَالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفَانَا. كُنَّا خَمْسَ عَشْرَةَ مِئَةً.

٧٤ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَال إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ. قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفاً وَأَرْبَعَمِئَةٍ.

٧٥ ـ (١٨٥٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو ـ يَعْنِي ابْنَ مُرَّةَ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَىٰ قَالَ: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفاً وَثَلاَثَ مِئَةٍ. وَكَانَتْ أَسْلَمُ ثُمْنَ الْمُهَاجِرِينَ. [البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٥٣].

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٧٦ ـ (١٨٥٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الأَعْرَجِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ. قَالَ: لَقَدْ رَأَيْتُنِي يَوْمَ الشَّجَرَةِ. وَالنَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا رَافِعٌ غُصْناً مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً. قَالَ: لَمْ نُبَايِعْهُ عَلَى الْمَوْتِ. وَلٰكِنْ بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ.

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، بِهٰذَا الإِسْنَادِ.

77-(1859) Sa'id Ibn Al-Musaiyyab narrated: My father was one of those who swore fealty to The Messenger of Allah "Allah's blessing and peace be upon him" near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden from us. If it was visible to you clearly, you would (surely) know better.

78-(...) Sa'id Ibn Al-Musaiyyab narrated from his father that they were with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of the Tree (in which they swore fealty of Allah's pleasure at Hudaibiya), but next year they forgot the location of the tree.

79-(...) Sa'id Ibn Al-Musaiyyab narrated from his father: I had seen the tree. When I came to the very location afterwards, I could not recognize it.

80-(1860) Yazid Ibn Abu Ubaid, the freed slave of Salama Ibn Al-Akwa, narrated: I asked Salama as to which thing he had sworn fealty to The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Hudaibiya. He said: (We did) to death (as fighting).

(...) The same was narrated through a different chain of transmitters.

81-(1861) Abdullah Ibn Zaid was reported to have told that a person came to him and said: Here is Ibn Hanzala, taking the pledge of allegiance from the people. He (Abdullah) asked: To which thing? He said: To death (for his sake). Abdullah said: I will never swear fealty to such a thing after The Messenger of Allah "Allah's blessing and peace be upon him".

[19] It is forbidden for an Emigrant to return to his native place to resettle there

82-(1862) Salama Ibn Al-Akwa was reported to have visited Al-Hajjaj who said to him: O son of Al-Akwa! You turned on your heels when you came to live again in the desert with the Bedouins (after your migration). He said: No, but The Messenger of Allah "Allah's blessing and peace be upon him" permitted me to live in the desert.

[20] No migration after the conquest of Mecca but the pledge of allegiance could be given (to a leader) on serving Islam, on fighting in the cause of Allah and on following the path of virtue

83-(1863) Mujashi Ibn Mas'ud As-Sulami narrated: I came to the Prophet "Allah's blessing and peace be upon him" to give him my pledge of allegiance for migration. He said: "The period of migration has gone. You may now give your pledge of allegiance to serve Islam, to strive in the cause of Allah and to follow the path of virtue."

٧٧ ـ (١٨٥٩) ـ وحدّثناه حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. قَالَ: كَانَ أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ عِنْدَ الشَّجَرَةِ. قَالَ: فَانْطَلَقْنَا فِي قَابِلٍ حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ تَبَيَّنَتْ لَكُمْ فَأَنْتُمْ أَعْلَمُ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٦٢].

٧٨ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: قَالَ: وَقَرَأْتُهُ عَلَى نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ. حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ ﷺ عَامَ الشَّجَرَةِ. قَالَ: فَنَسُوهَا مِنَ الْعَامِ الْمُقْبِلِ.

٧٩ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ. قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ. ثُمَّ أَتَيْتُهَا بَعْدُ. فَلَمْ أَعْرِفْهَا.

٨٠ ـ (١٨٦٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ. قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: عَلَى الْمَوْتِ.

[البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٦٠].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ... بِمِثْلِهِ.

٨١ ـ (١٨٦١) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ. قَالَ: أَتَاهُ آتٍ فَقَالَ: هٰذَاكَ ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ. فَقَالَ: عَلَى مَاذَا؟ قَالَ: عَلَى الْمَوْتِ. قَالَ: لاَ أُبَايِعُ عَلَى هٰذَا أَحَداً بَعْدَ رَسُولِ اللَّهِ ﷺ. [البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٥٩].

١٩ ـ بابُ تَحْرِيمِ رُجُوعِ الْمُهَاجِرِ إِلَى اسْتِيطَانِ وَطَنِهِ

٨٢ ـ (١٨٦٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الأَكْوَعِ! ارْتَدَدْتَ عَلَى عَقِبَيْكَ؟ تَعَرَّبْتَ؟ قَالَ: لاَ. وَلٰكِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

[البخاري: كتاب الفتن، باب التعرب في الفتنة، رقم: ٧٠٨٧].

٢٠ ـ بابُ الْمُبَايَعَةِ بعد فَتْحِ مَكَّةَ على الإسلام والجِهَادِ والخَيْرِ، وبيان معنى: «لا هِجْرَةَ بَعْدَ الفَتْحِ»

٨٣ ـ (١٨٦٣) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أُبَايِعُهُ عَلَى الْهِجْرَةِ. فَقَالَ: «إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لأَهْلِهَا. وَلٰكِنْ عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ». [البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٦٢].

84-(...) Mujashi Ibn Mas'ud As-Sulami narrated: I brought my brother Abu Ma'bad to The Messenger of Allah "Allah's blessing and peace be upon him" after the conquest of Mecca and said: "O Messenger of Allah! Take from him the pledge of allegiance for migration." He said: "The time of migration has gone with those who had done it." I said: "For which thing will you take from him the pledge of allegiance?" He said: "For serving Islam, for fighting in the cause of Allah and for fighting in the cause of virtue." Abu Uthman said: I met Abu Ma'bad and told him what I had heard from Mujashi. He said: He has told the truth.

(...) The same was narrated on the authority of Asim, in which he said: I met his brother (and told him what I had heard from Mujashi and) he said: Mujashi has told the truth. He did not mention Abu Ma'bad.

85-(1353) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the Conquest of Mecca: "There is no Migration now, but there remain (only) Jihad (fighting in the cause of Allah) and (sincerity of) intention (which will have great reward). Moreover, when you are called upon to go forth (for Jihad) you should do so."

(...) The same was narrated through a different chain of transmitters.

86-(1864) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Migration after the Conquest of Mecca, and he said: "There is no Migration now, but there remain (only) Jihad (fighting in the cause of Allah) and (sincerity of) intention (which will have great reward). Moreover, when you are called upon to go forth (for Jihad) you should do so."

87-(1865) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that a Bedouin asked The Messenger of Allah "Allah's blessing and peace be upon him" about Migration. He said: "Do you talk of Migration? No doubt, the affair of Migration is very difficult. But have you got camels?" The Bedouin said: "Yes." He asked: "Do you fulfill the obligatory charity due upon them?" He said: "Yes." He said: "Go on doing good deeds across the villages, for surely Allah will not leave any of your deeds without reward."

(...)This tradition was narrated through a different chain of transmitters with the following addition at the end: "Do you milk them on the day they arrive at the water?" He replied in the affirmative.

٨٤ ـ (...) ـ **وحدّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ. قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ. قَالَ: جِئْتُ بِأَخِي، أَبِي مَعْبَدٍ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَايِعْهُ عَلَى الْهِجْرَةِ. قَالَ: «قَدْ مَضَتِ الْهِجْرَةُ بِأَهْلِهَا» قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايِعُهُ؟ قَالَ: «عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُثْمَانَ: فَلَقِيتُ أَبَا مَعْبَدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ. فَقَالَ: صَدَقَ مُجَاشِعٌ. وَلَمْ يَذْكُرْ: أَبَا مَعْبَدٍ.

٨٥ ـ (١٣٥٣) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ «لاَ هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ: حَدَّثَنَا مُفَضَّلٌ ـ يَعْنِي ابْنَ مُهَلْهِلٍ ـ (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ. كُلُّهُمْ عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٨٦ ـ (١٨٦٤) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ. قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لاَ هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

٨٧ ـ (١٨٦٥) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «وَيْحَكَ، إِنَّ شَأْنَ الْهِجْرَةِ لَشَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

[البخاري: كتاب الزكاة، باب زكاة الإبل، رقم: ١٤٥٢].

(...) ـ **وحدّثناه** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْلُبُهَا يَوْمَ وِرْدِهَا؟» قَالَ: نَعَمْ.

[21] How the women swore fealty (to The Prophet)

88-(1866) A'isha "Allah be pleased with her", the wife of the Prophet, narrated: Whenever the believing women migrated (to Medina) and came to the Messenger of Allah "Allah's blessing and peace be upon him", they would be tested in accordance with the following words of Allah, the Almighty and Exalted: " O Prophet, when believing women come to you to take the oath of fealty to you that they will not associate in worship anything with Allah, that they will not steal, that they will not commit adultery.....) to the end of the verse (Al-Mumtahina 12).

A'isha said: Whoever from among the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolution to do so, the Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "You may go. I have accepted your fealty." By Allah, the hand of the Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. A'isha further said: By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" never took any vow from women except that which Allah had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.

89-(...) Urwa narrated that A'isha "Allah be pleased with her" told him how the Prophet "Allah's blessing and peace be upon him" took the oath of fealty from women. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never touched a woman with his hand. He would only take a vow from her and when he had taken the vow (from her orally), he would say: "You may go. I have accepted your fealty."

[22] Swearing fealty for listening to and obeying the orders of the leader as far as possible

90-(1867) Abdullah Ibn Umar "Allah be pleased with both" narrated: We used to swear fealty to The Messenger of Allah "Allah's blessing and peace be upon him" that we would listen to and obey his orders. He would tell us (to say in the oath): As far as I could.

[23] The age of puberty

91-(1868) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" inspected me

٢١ ـ باب كيفية بَيْعَةِ النِّسَاء

٨٨ ـ (١٨٦٦) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ﴾ [الممتحنة: ١٢] إِلَى آخِرِ الآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهٰذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمِحْنَةِ.

وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «انْطَلِقْنَ. فَقَدْ بَايَعْتُكُنَّ» وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلاَمِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلاَّ بِمَا أَمَرَهُ اللَّهُ تَعَالَى. وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ. وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «قَدْ بَايَعْتُكُنَّ»، كَلاَماً.

[البخاري: كتاب الطلاق، باب إذا أسلمت المشركة أو النصرانية تحت الذمي...، رقم: ٥٢٨٨].

٨٩ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولُ اللَّهِ ﷺ بِيَدِهِ امْرَأَةً قَطُّ. إِلاَّ أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ: «اذْهَبِي فَقَدْ بَايَعْتُكِ».

٢٢ ـ باب البَيْعَة على السَّمْع والطَّاعَة فيما اسْتَطَاع

٩٠ ـ (١٨٦٧) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ وَاللَّفْظُ لابْنِ أَيُّوبَ ـ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ».

٢٣ ـ باب بيانِ سِنّ البُلوغ

٩١ ـ (١٨٦٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: قَالَ: عَرَضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي الْقِتَالِ.

on the battlefield on the Day of Uhud, and I was fourteen years old. He did not permit me (to take part in the battle). He inspected me on the Day of the Trench when I was fifteen years old, and he permitted me (to fight). Nafi' said: I came to Umar Ibn Abd Al-Aziz who was then Caliph, and narrated this Hadith to him. He said: "No doubt, this is really a limit between a minor and a major." He wrote to his governors that they should fix subsistence allowance to one who was fifteen years old, but should treat those of lesser age as children.

(...)This Hadith was narrated through a different chain Of transmitters with the following change: "I was fourteen years old and he regarded me as too young (to take part in the battle)."

[24] It is forbidden to take the Qur'an to the land of the infidels when it is feared that it might fall into their hands

92-(1869) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should travel to the land of the enemy taking the Qur'an with him.

93-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid that one should travel to the land of the enemy taking the Qur'an with him for fear that it might fall into the hands of the enemy.

94-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take the Qur'an on a journey with you, for I am afraid it might fall into the hands of the enemy. Aiyyub (a sub-narrator) said: The enemy may seize it and may quarrel with you over it.

(...) The same was narrated through a different chain of transmitters, with a slight variation of wording.

[25] Race between horses and their training for the competition

95-(1870) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya and Thaniyat Al-Wada (two places, five or six miles far from one another); and the horses which had not been made lean from Ath-Thaniya to (the mosque of) Banu Zuraiq (a mile far from one another). Ibn Umar was also amongst those who took part in that horse race.

وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ. فَحَدَّثْتُهُ هٰذَا الْحَدِيثَ. فَقَالَ: إِنَّ هٰذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ. فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنَ خَمْسَ عَشْرَةَ سَنَةً. وَمَنْ كَانَ دُونَ ذٰلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَاسْتَصْغَرَنِي.

٢٤ ـ باب النَّهْيِ أَنْ يُسَافَرَ بالمصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم

٩٢ ـ (١٨٦٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

[البخاري: كتاب الجهاد والسير، باب كراهية السفر بالمصاحف إلى أرض العدو، رقم: ٢٩٩٠].

٩٣ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

٩٤ ـ **وحدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لاَ آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ».

قَالَ أَيُّوبُ: فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصَمُوكُمْ بِهِ.

(...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَالثَّقَفِيُّ. كُلُّهُمْ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. جَمِيعاً عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. فِي حَدِيثِ ابْنِ عُلَيَّةَ وَالثَّقَفِيِّ: «فَإِنِّي أَخَافُ». وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الضَّحَّاكِ بْنِ عُثْمَانَ: «مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ».

٢٥ ـ باب الْمُسَابَقَةِ بين الخَيْلِ وتضميرها

٩٥ ـ (١٨٧٠) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ. وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ، مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[البخاري: كتاب الصلاة، باب هل يقال: مسجد بني فلان، رقم: ٤٢٠].

(...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ بْنُ عَبْدَةَ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ ـ يَعْنِي ابْنَ زَيْدٍ ـ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ،

(...) The same was narrated through another chain of transmitters with the following addition from Abdullah Ibn Umar: "I came first in the race and my horse jumped into the mosque with me."

[26] There is great benefit in the forelocks of the horses until the Day of Judgement

96-(1871) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is great benefit in the forelocks of the horses until the Day of judgment."

(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same through another chain of transmitters.

97-(1872) Jarir Ibn Abdullah narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" twisting the forelock of a horse with his fingers, saying: "Goodness resulting from reward (for rearing the horses for Jihad) and spoils of war are tied to the forelocks of horses until the Day of Judgment."

(...) The same was narrated on the authority of Yunus with the same chain of transmitters.

98-(1873) Urwa Al-Bariqi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness resulting from reward (because of rearing the horses for Jihad) and spoils of war are tied to the forelocks of horses until the Day of Judgment."

99-(...) Urwa Al-Bariqi reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness is tied to the forelocks of the horses." It Was said to him: "O Messenger of Allah! Why is this?" He said: "For reward and spoils of war until the Day of Judgment."

(...) This Hadith was narrated with the same chain of transmitters mentioning here Urwa Ibn Al-Ja'd instead of Al-Bariqi.

(...) The same was narrated on the authority of Urwa Al-Bariqi without mentioning: "reward and spoils of war".

(...) The same was narrated on the authority of Urwa Ibn Al-Ja'd without mentioning: "reward and spoils of war".

100-(1874) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a blessing in the forelocks of the horses."

عَنِ ابْنِ عُمَرَ... بِمَعْنَىٰ حَدِيثِ مَالِكٍ، عَنْ نَافِعٍ. وَزَادَ فِي حَدِيثِ أَيُّوبَ، مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ عُلَيَّةَ: قَالَ عَبْدُ اللَّهِ: فَجِئْتُ سَابِقاً. فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

[البخاري: كتاب الجهاد والسير، باب إضمار الخيل للسبق، رقم: ٢٨٦٩].

٢٦ ـ بابٌ: «الخَيْلُ فِي نَوَاصِيها الخَيْرُ إلى يَوْمِ القِيَامَةِ»

٩٦ ـ (١٨٧١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٤٩].

(...) ـ وحدّثنا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

٩٧ ـ (١٨٧٢) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ. جَمِيعاً عَنْ يَزِيدَ. قَالَ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ. عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ، وَهُوَ يَقُولُ: «الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْغَنِيمَةُ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ يُونُسَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩٨ ـ (١٨٧٣) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْمَغْنَمُ». [البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٥٠].

٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ وَابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُوصٌ بِنَوَاصِي الْخَيْلِ» قَالَ فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، بِمَ ذَاكَ؟ قَالَ: «الأَجْرُ وَالْمَغْنَمُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: عُرْوَةُ بْنُ الْجَعْدِ.

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ أَبِي الأَحْوَصِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ سُفْيَانَ. جَمِيعاً عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرِ «الأَجْرَ وَالْمَغْنَمَ». وَفِي حَدِيثِ سُفْيَانَ: سَمِعَ عُرْوَةَ الْبَارِقِيَّ. سَمِعَ النَّبِيَّ ﷺ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا. وَلَمْ يَذْكُرِ «الأَجْرَ وَالْمَغْنَمَ».

[البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٥١].

١٠٠ ـ (١٨٧٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ

(...) A Hadith like this was narrated on the authority of Anas through another chain of transmitters.

[27] The undesirable qualities of horses

101-(1875) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to dislike the horse whose right back foot and left front foot or left back foot and right front foot are white.

102-(...) This Hadith was narrated on the authority of Sufyan with the following addition from Abd Ar-Razzaq: Meaning the horse whose right back foot and left front foot or left back foot and right front foot are white.

(...) The same was narrated through a different chain of transmitters.

[28] The merit of jihad and campaigning in the way of Allah

103-(1876) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By Him in Whose Hand is the life of Mohammad, if a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted: its color being the color of blood but its smell being the smell of musk. By Him in Whose Hand is the life of Muhammad, had it not been too hard upon the Muslims, I would not have lagged behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means (of conveyance) to provide them (the fighters) with mounts, nor have they abundant means (to provide themselves with what they need for Jihad), and it is hard upon them to be left behind. By Him in Whose Hand is Mohammad's life, I love to fight in the cause of Allah and be killed, to fight and again be killed and to fight again and be killed."

(...) The same tradition was narrated through another chain of transmitters.

104-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who leaves his home (only)

وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. سَمِعَ أَنَساً يُحَدِّثُ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٧ ـ بابُ ما يُكْرَهُ من صِفَاتِ الخَيْلِ

١٠١ ـ (١٨٧٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ الشُّكَالَ مِنَ الْخَيْلِ.

١٠٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ: وَالشُّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَىٰ بَيَاضٌ وَفِي يَدِهِ الْيُسْرَىٰ. أَوْ فِي يَدِهِ الْيُمْنَىٰ وَرِجْلِهِ الْيُسْرَىٰ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. جَمِيعاً عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ وَكِيعٍ.

وَفِي رِوَايَةِ وَهْبٍ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ. وَلَمْ يَذْكُرِ النَّخَعِيَّ.

٢٨ ـ باب فَضْلِ الجِهَادِ والخروج في سبيل الله

١٠٣ ـ (١٨٧٦) ـ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ جِهَاداً فِي سَبِيلِي، وَإِيمَاناً بِي، وَتَصْدِيقاً بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ. أَوْ أَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ. نَائِلاً مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللَّهِ، إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كُلِمَ، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْلاَ أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَداً. وَلٰكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً. وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوَدِدْتُ أَنِّي أُغْزَو فِي سَبِيلِ اللَّهِ فَأُقْتَلُ. ثُمَّ أُغْزَو فَأُقْتَلُ. ثُمَّ أُغْزَو فَأُقْتَلُ».

[البخاري: كتاب الإيمان، باب الجهاد من الإيمان، رقم: ٣٦].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، بِهٰذَا الإِسْنَادِ.

١٠٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي

to fight for His cause and to affirm the truth of His word. Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and (his share of) booty."

105-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None is wounded in the way of Allah-and Allah knows better who is wounded in His way-but that he will come on the Day of Judgment with his wound bleeding: The colour (of his wound) will be the colour of blood, but its smell will be the smell of musk."

106-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every wound received by a Muslim in the cause of Allah will appear on the Day of Judgment in the same condition as it was when it was inflicted, and would be bleeding abundantly: The colour will be the colour of blood, but its smell will be the smell of musk. By Him in Whose Hand is Muhammad's life, had it not been hard upon the Muslims, I would not have lagged behind any expedition setting out for Jihad, but neither I have abundant means to provide the fighters with mounts, nor do they have abundant means (to provide themselves with what they need for Jihad) to follow me; and they would not be pleased to lag behind me."

(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I would not lag behind any expedition (for Jihad) were it not too hard upon the believers".... and the rest is the same, with the following end: "By Him in Whose Hand is my life, I like to be killed in the cause of Allah, then to be brought back to life..."

(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been hard upon my nation, I would not have lagged behind any expedition...and the rest is the same.

107-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who goes out to fight in His way"...up to his saying: "I would not have lagged behind any expedition which is going to fight in the cause of Allah Almighty."

سَبِيلِهِ. لاَ يُخْرِجُهُ مِنْ بَيْتِهِ إِلاَّ جِهَادٌ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ. بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

١٠٥ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ ـ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ، اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ».

١٠٦ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ. ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَماً. اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرْفُ الْمِسْكِ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ، لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ. وَلٰكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً فَيَتَّبِعُونِي وَلاَ تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي».

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ» بِمِثْلِ حَدِيثِهِمْ.

وَبِهٰذَا الإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ، لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَىٰ» بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ أَنْ أَشُقَّ عَلَىٰ أُمَّتِي لأَحْبَبْتُ أَنْ لاَ أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ...» نَحْوَ حَدِيثِهِمْ.

[البخاري: كتاب الجهاد والسير، باب الجعائل والحمائل في السبيل، رقم: ٢٩٧٢].

١٠٧ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ» إِلَىٰ قَوْلِهِ: «مَا تَخَلَّفْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ تَعَالَىٰ».

[29] The merit of martyrdom in the cause of Allah

108-(1877) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in it (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen."

109-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him."

110-(1878) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "What deed could be an equivalent to Jihad in the way of Allah "Exalted and Hallowed be He"?" He answered: "You do not have the power to do that deed." They repeated the question twice or thrice. Every time he answered: "You do not have the power to do it." When the question was asked for the third time, he said: "The example of the one who goes out for Jihad is like a person who keeps Fast, stands in the Prayer (constantly), (obeying) Allah's (behest's contained in) the verses (of the Qur'an), and does not exhibit any lassitude in Fasting and the Prayer until the Mujahid returns from Jihad in the way of Allah, the Exalted."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters.

111-(1879) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: While I was (sitting) near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him", a man said: "I do not care if, after embracing Islam, I do not do any good deed except providing the pilgrims with water." Another said: "I do not care if, after embracing Islam, I do not do any good deed more than maintenance service to the Sacred Mosque." A third one said: "Jihad in the cause of Allah is better than what you said." Umar reproached them and said: "Don't raise your voices near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon

٢٩ ـ بابُ فَضْلِ الشَّهَادَةِ في سبيل الله تعالى

١٠٨ ـ (١٨٧٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ؛ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ ـ لَهَا عِنْدَ اللَّهِ خَيْرٌ ـ يَسُرُّهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا. وَلاَ أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا. إِلاَّ الشَّهِيدُ. فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا. لِمَا يَرَىٰ مِنْ فَضْلِ الشَّهَادَةِ».

١٠٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ. يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا ـ وَأَنَّ لَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ ـ غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ. لِمَا يَرَىٰ مِنَ الْكَرَامَةِ».

[البخاري: كتاب الجهاد والسير، باب تمني المجاهد أن يرجع إلى الدنيا، رقم: ٢٨١٧].

١١٠ ـ (١٨٧٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «لاَ تَسْتَطِيعُونَهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثاً. كُلُّ ذٰلِكَ يَقُولُ: «لاَ تَسْتَطِيعُونَهُ». وَقَالَ فِي الثَّالِثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ. لاَ يَفْتُرُ مِنْ صِيَامٍ وَلاَ صَلاَةٍ. حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَىٰ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

١١١ ـ (١٨٧٩) ـ حدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ زَيْدِ بْنِ سَلاَّمٍ؛ أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ الإِسْلاَمِ. إِلاَّ أَنْ أَسْقِيَ الْحَاجَّ. وَقَالَ آخَرُ: مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ

him" on Friday. After the prayer, I entered (the dwelling place of the Prophet) and asked for his verdict about that in which they had differed. (It was on this occasion) Allah "Exalted and Hallowed be He" revealed: "Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? they are not comparable in the sight of Allah: and Allah guides not those who do wrong." (At-Tawba 19)

(...) An-Nu'man Ibn Bashir narrated: While I was (sitting) near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[30] The merit of setting out in the cause of Allah in the morning and evening

112-(1880) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Setting out in the cause of Allah in the morning or in the evening is better (in reward) than the world and all that is in it."

113-(1881) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey undertaken by a person in the morning in the cause of Allah is better (in reward) than the world and all that is in it."

114-(...) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey undertaken by a person in the morning or in the evening in the cause of Allah is better (in reward) than the world and all that is in it."

114-(1882) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were it not for the fact that some people of my nation (could not undertake the difficulties of Jihad)..."and the rest is the same, with the following end: "A journey undertaken in the cause of Allah in the evening or in the morning is better (in reward) than the world and all that is in it."

115-(1883) Abu Aiyyub "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A journey undertaken in the morning or in the evening in the cause of Allah is better (in reward) than (every thing) on which the sun rises or sets."

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

الإِسْلاَمِ. إِلاَّ أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ. وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لاَ تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ ـ وَهُوَ يَوْمُ الْجُمُعَةِ ـ وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: ١٩] الآيَةَ إِلَى آخِرِهَا.

(...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْدٌ؛ أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ. قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ.

٣٠ ـ باب فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللهِ

١١٢ ـ (١٨٨٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

١١٣ ـ (١٨٨١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْغَدْوَةُ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[البخاري: كتاب الرقاق، باب مثل الدنيا في الآخرة، رقم: ٦٤١٥].

١١٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[البخاري: كتاب الجهاد والسير، باب الغدوة والروحة في سبيل الله، رقم: ٢٧٩٤].

١١٤م ـ (١٨٨٢) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ أَنَّ رِجَالاً مِنْ أُمَّتِي...» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

١١٥ ـ (١٨٨٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَإِسْحَاقَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا الْمُقْرِئُ: عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ. قَالَ: سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

(...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيْوَةُ بْنُ شُرَيْحٍ. قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ سَوَاءً.

[31] The high position prepared by Allah for fighters in Allah's way in paradise

116-(1884) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "O Abu Sa'id! Whoever is pleased to accept Allah as his Lord, Islam as his religion and Muhammad as his Messenger is surely entitled to be admitted in Paradise." He (Abu Sa'id) wondered at it and said: "O Messenger of Allah! Repeat it for me." He (The Messenger of Allah) did that and added: "There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth." He (Abu Sa'id) asked: "What is that act?" He said: "It is Jihad in the cause of Allah. It is Jihad in the cause of Allah."

[32] The one who is killed in the way of Allah will have all his sins obliterated except debt

117-(1885) Abu Quatada "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stood up among them (his Companions) to deliver a sermon in which he told them that Jihad in the cause of Allah and belief in Allah are the best of acts (in reward). A man stood up and said: "O Messenger of Allah! Do you think that if I am killed in the way of Allah, my sins will be removed from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, in case you are killed in the way of Allah while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, never turning your back upon him." Then he asked: "What have you said? Do you think if I am killed in the way of Allah, all my sins will be obliterated from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, in case you are steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning your back upon him, (all your sins would be removed) except debt. Gabriel has told me this."

(...) Abdullah Ibn Abu Quatada narrated from his father: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was on the pulpit and said: "Do you think if I am killed in the way of Allah...and the rest is the same.

118-(...) Abdullah Ibn Abu Quatada narrated from his father: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting on the pulpit. He said: "What do you think if I strike with my sword?"...and the rest is the same.

٣١ ـ بابُ بيان ما أعدَّه الله تعالى للمُجَاهِدِ في الجَنَّةِ من الدَّرَجَاتِ

١١٦ ـ (١٨٨٤) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ، مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعِدْهَا عَلَيَّ. يَا رَسُولَ اللَّهِ، فَفَعَلَ. ثُمَّ قَالَ: «وَأُخْرَىٰ يُرْفَعُ بِهَا الْعَبْدُ مِئَةَ دَرَجَةٍ فِي الْجَنَّةِ. مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ. الْجِهَادُ فِي سَبِيلِ اللَّهِ».

٣٢ ـ باب مَنْ قُتِلَ في سبيلِ الله كُفِّرَتْ خَطَايَاه إلا الدَّين

١١٧ ـ (١٨٨٥) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ: «أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ الأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ. إِلاَّ الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلاَمُ، قَالَ لِي ذٰلِكَ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؟... بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

١١٨ ـ (...) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ يَزِيدُ أَحَدُهُمَا عَلَىٰ صَاحِبِهِ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ. فَقَالَ: أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي... بِمَعْنَىٰ حَدِيثِ الْمَقْبُرِيِّ.

119-(1886) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the sins of a martyr would be forgiven except debt."

120-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's being killed in the way of Allah obliterates everything except debt."

[33] The souls of the martyrs are in paradise; they are alive and find their sustenance from their lord

121-(1887) Masruq narrated: We asked Abdullah (Ibn Mas'ud) about Allah's saying: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." (Al Imran 169) He said: We asked (The Prophet) about that and he said: "The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do you want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will remain to be asked without being left (without answering His question), they said: O Lord, we wish that You might return our souls to our bodies so that we may be slain in Your cause once again. When He saw that they had no desire, they were left (to their pleasure in Paradise)."

[34] The merit of Jihad and keeping vigilance (over the enemy)

122-(1888) Abu Sa id Al-Khudri "Allah be pleased with him" reported: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Who is the best of men?" He replied: "A man who fights in the way of Allah, striving with his wealth and life." The man then asked: "Who is next to him (in excellence)?" He said: "Next to him is a believer who lives in a mountain path worshipping his Lord and saving men from his mischief."

123-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man asked the Prophet "Allah's blessing and peace be upon him": "Who is the best of men?" He replied: "A believer who fights in the way of Allah, striving with his wealth and life." The man then asked: "Who is next to him (in excellence)?" He said: "Next to him is a man who lives in a mountain path worshipping his Lord and saving men from his mischief."

١١٩ ـ (١٨٨٦) ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيَىٰ بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ عَنْ عَيَّاشٍ ـ وَهُوَ ابْنُ عَبَّاسٍ الْقِتْبَانِيُّ ـ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلاَّ الدَّيْنَ».

١٢٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلاَّ الدَّيْنَ».

٣٣ ـ باب في بيان أن أرْوَاحَ الشُّهدَاء في الجَنَّة وأنهم أحياء عند ربهم يرزقون

١٢١ ـ (١٨٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. جَمِيعاً عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَسْبَاطٌ وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ. قَالَ: سَأَلْنَا عَبْدَ اللَّهِ عَنْ هٰذِهِ الآيَةِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾ [آل عمران: ١٦٩] قَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذٰلِكَ. فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ. لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ. تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ. ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ. فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلاَعَةً. فَقَالَ: هَلْ تَشْتَهُونَ شَيْئاً؟ قَالُوا: أَيَّ شَيْءٍ نَشْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذٰلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ، نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّىٰ نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَىٰ، فَلَمَّا رَأَىٰ أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا».

٣٤ ـ بابُ فَضْلِ الجِهَادِ والرِّبَاطِ

١٢٢ ـ (١٨٨٨) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللَّهَ رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

[البخاري: كتاب الجهاد والسير، باب أفضل الناس مؤمن مجاهد بنفسه...، رقم: ٢٧٨٦].

١٢٣ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ. يَعْبُدُ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

124-(...) The same was narrated on the authority of Ibn Shihab with following slight change of wording: "A man in a mountain valley." but did not mention" next to him a man."

125-(1889) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "From among the men the best is he, who holds the reins of his horse (getting himself ever ready to proceed) in the way of Allah, (runs as fast as if he seems to) fly on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking for death at places where it can be expected. Next to him is a man who lives with his sheep at a hill-top or in a valley, performs (obligatory) prayers regularly, gives obligatory charity and worships his Lord until death comes to him. There is no better one among men except those two."

126-(...) This Hadith was transmitted on the authority of Abu Huraira with a slight variation of wording.

127-(...) This Hadith was transmitted on the authority of Abu Huraira through another chain of transmitters, with a slight variation of wording.

[35] The two men, both of whom will enter paradise though one of them kills the other

128-(1890) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men, both of whom will enter Paradise (though) one of them kills the other." They said: "O Messenger of Allah! How is it?" He said: "One of them fights in the way of Allah "Exalted and Hallowed be He", and dies as a martyr. Then Allah turns in mercy to the murderer who embraces Islam, fights in the way of Allah "Exalted and Hallowed be He", and dies as a martyr."

(...) The same was narrated on the authority of Abu Az-Zinad with the same chain of transmitters.

129-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men one of whom kills the other, though both of them will enter Paradise." They (the Companions) said: "How is it O Messenger of Allah?" He said: "One is killed (as a martyr in the cause of Allah) and enters Paradise. Then Allah forgives the other and guides him to Islam. Then he fights in the cause of Allah and dies as a martyr."

١٢٤ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ. فَقَالَ: «وَرَجُلٌ فِي شِعْبٍ» وَلَمْ يَقُلْ: «ثُمَّ رَجُلٌ».

١٢٥ ـ (١٨٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ. يَطِيرُ عَلَىٰ مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ. يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ. أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَفِ. أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ. يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ. وَيَعْبُدُ رَبَّهُ حَتَّىٰ يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ».

١٢٦ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، وَيَعْقُوبَ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ كِلاَهُمَا عَنْ أَبِي حَازِمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ. وَقَالَ: «فِي شِعْبَةٍ مِنْ هٰذِهِ الشِّعَابِ» خِلاَفَ رِوَايَةِ يَحْيَىٰ.

١٢٧ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ. وَقَالَ: «فِي شِعْبٍ مِنَ الشِّعَابِ».

٣٥ ـ باب بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلاَنِ الْجَنَّةَ

١٢٨ ـ (١٨٩٠) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَضْحَكُ اللَّهُ إِلَىٰ رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الآخَرَ. كِلاَهُمَا يَدْخُلُ الْجَنَّةَ» فَقَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُقَاتِلُ هٰذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ. ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٢٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَضْحَكُ اللَّهُ لِرَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الآخَرَ. كِلاَهُمَا يَدْخُلُ الْجَنَّةَ». قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُقْتَلُ هٰذَا فَيَلِجُ الْجَنَّةَ. ثُمَّ يَتُوبُ اللَّهُ عَلَى الآخَرِ فَيَهْدِيهِ إِلَى الإِسْلاَمِ. ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ».

[36] What about a man who killed a disbeliever and embraced Islam

130-(1891) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "An unbeliever and his killer (a believer) will never be gathered together in the fire (of Hell)."

131-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two persons the presence of one of whom hurts the other shall never be gathered together in Hell." It was asked: "O Messenger of Allah! Who are they?" He said: "A believer who killed an unbeliever and (then) held fast to the straight path."

[37] The merit of charity in the way of Allah and its manifold reward

132-(1892) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A man brought a muzzled she-camel and said: "It is (to be given) in the cause of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "For it, you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled."

(...) The same was narrated on the authority of Al-A'mash.

[38] The merit of helping the warrior (fighting in the way of Allah) with a mount to ride and looking after his family in his absence

133-(1893) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mount has been killed, so give me a mount to ride." He said: "I have none." A man said: "O Messenger of Allah! I can guide him to one who will provide him with a mount." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever guides to something good has a reward similar to that of its doer."

(...) The same was narrated on the authority of Al-A'mash.

134-(1894) Anas Ibn Malik "Allah be pleased with him" reported that a young man from Aslam tribe said: "O Messenger of Allah! I wish to fight (in the cause of Allah) but I don't have anything to equip myself with for fighting." He (The Prophet) said: "Go to so and so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah "Allah's blessing and peace be upon

٣٦ ـ بابُ مَنْ قَتَلَ كافراً ثم أَسْلَمَ

١٣٠ ـ (١٨٩١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبداً».

١٣١ ـ (..) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ. إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعاً يَضُرُّ أَحَدُهُمَا الآخَرَ» قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ قَتَلَ كَافِراً ثُمَّ سَدَّدَ».

٣٧ ـ باب فَضْلِ الصَّدَقَةِ في سبيلِ الله وتضعيفها

١٣٢ ـ (١٨٩٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ. فَقَالَ: هٰذِهِ فِي سَبِيلِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا ـ يَوْمَ الْقِيَامَةِ ـ سَبْعُ مِئَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٣٨ ـ بابُ فَضْلِ إعانة الغازي في سبيل الله بمَرْكُوبٍ وغيره وخِلافَتِهِ في أَهْلِهِ بِخَيْرٍ

١٣٣ ـ (١٨٩٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَدُلُّهُ عَلَىٰ مَنْ يَحْمِلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

١٣٤ ـ (١٨٩٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ:

him" sends you his greetings and says that you should give me whatever you equipped yourself with." The man said (to his wife or his maid servant): "O So and so! Give him whatever I have collected to equip myself and do not withhold anything from him. By Allah! You should not withhold anything from him so that you may be blessed therein."

135-(1895) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever equips a warrior (fighting) in the way of Allah (will have a reward similar to the one who) fights. And anybody who looks well after his family in his absence (will have a reward similar to the one who) fights."

136-(...) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever equips a warrior (fighting) in the way of Allah (will have a reward similar to the one who) fights. And anybody who looks well after his family in his absence (will have a reward similar to the one who) fights."

137-(1896) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment to Banu Lihyan who were from Banu Hudhail, and said: "Let one man from every two set out and the reward (will be divided) between the two."

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment...and the rest is the same.

(...) The same was narrated through another chain of transmitters.

138-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment to Banu Lihyan, (and said): "Let one man from every two set out." Then he said to those who stayed behind: "Those of you who will look well after the family and wealth of those who are going on the expedition will receive half the reward of the warriors."

[39] The sacredness of the warriors' wives and the sin of him who betrays such a trust

139-(1897) Sulaiman Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sanctity of the wives of the warriors is like the sanctity of their mothers for those who sit at home (and do not set out for Jihad). Whoever stays behind,

يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِي مَا أَتَجَهَّزُ. قَالَ: «ائْتِ فُلاَناً فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ، فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يُقْرِئُكَ السَّلاَمَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ. قَالَ: يَا فُلاَنَةُ، أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ. وَلاَ تَحْبِسِي عَنْهُ شَيْئاً، فَوَاللَّهِ لاَ تَحْبِسِي مِنْهُ شَيْئاً فَيُبَارَكَ لَكِ فِيهِ.

١٣٥ ـ (١٨٩٥) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. وَقَالَ سَعِيدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

[البخاري: كتاب الجهاد والسير، باب فضل من جهز غازياً أو خلفه بخير، رقم: ٢٨٤٣].

١٣٦ ـ (...) ـ **حدّثنا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِياً فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِياً فِي أَهْلِهِ فَقَدْ غَزَا».

١٣٧ ـ (١٨٩٦) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً إِلَىٰ بَنِي لَحْيَانَ، مِنْ هُذَيْلٍ. فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا. وَالأَجْرُ بَيْنَهُمَا».

١٣٨ ـ (...) ـ **وَحَدَّثَنِيهِ** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ ـ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ ـ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَعِيدٍ ـ مَوْلَى الْمَهْرِيِّ ـ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً... بِمَعْنَاهُ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ مُوسَىٰ ـ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَىٰ بَنِي لِحْيَانَ: «لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ» ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

٣٩ ـ باب حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ وإثم من خانهم فيهن

١٣٩ ـ (١٨٩٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ

looking after the family of a warrior and betrays his trust will be made to stand on the Day of judgment before the such a warrior who will take away from his good deeds whatever he likes. So what do you think (will he leave anything from those good deeds for him)?"

(...) The same was narrated through another chain of transmitters.

140-(...) Alqama Ibn Marthad narrated the same with the following end: It will be said to the Mujahid: "Take from his good deeds whatever you like." Then The Messenger of Allah "Allah's blessing and peace be upon him" turned to us and asked: "What do you think (will he leave anything of his good deeds for him)?"

[40] Jihad is not obligatory for those who have a genuine excuse

141-(1898) Abu Ishaq narrated that he heard Al-Bara talking about Allah's saying: " Not equal are Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah." (An-Nisa 95). The Messenger of Allah "Allah's blessing and peace be upon him" ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) on which he wrote it (the verse). The son of Umm Maktum complained of his blindness to the Prophet "Allah's blessing and peace be upon him". (It was on this occasion that) it was revealed: "Not equal are those of the believers who sit (at home) without any trouble (such as illness, incapacity, disability etc.)." (An-Nisa 95).

The tradition was narrated through two other chains of transmitters.

142-(...) Abu Ishaq narrated from Al-Bara: When the following Verse was revealed: " Not equal are Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah." (An-Nisa 95), the son of Umm Maktum complained of his blindness to him (the Prophet). (It was on this occasion that) it was revealed: "Not equal are those of the believers who sit (at home) without any trouble (such as illness, incapacity, disability etc.)." (An-Nisa 95).

[41] The proof that the martyr would attain paradise

143-(1899) Jabir "Allah be pleased with him" reported that a man said: "O Messenger of Allah! Where shall I be if I am killed?" He said: "In Paradise." The man threw away the dates he had in his hand and fought until he was killed. According to the narration of Suwaid: A man said to the Prophet "Allah's blessing and peace be upon him" on the day of Uhud.

الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ. وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلاً مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلاَّ وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ ـ يَعْنِي النَّبِيَّ ﷺ ـ بِمَعْنَى حَدِيثِ الثَّوْرِيِّ.

١٤٠ ـ (...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهٰذَا الإِسْنَادِ «فَقَالَ: فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ». فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

٤٠ ـ بابُ سُقُوطِ فَرْضِ الجِهَادِ عن المَعْذُورِينَ

١٤١ ـ (١٨٩٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ سَمِعَ الْبَرَاءَ يَقُولُ فِي هٰذِهِ الآيَةِ: ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَٰهِدُونَ فِى سَبِيلِ اللَّهِ﴾ [النساء: ٩٥] فَأَمَرَ رَسُولُ اللَّهِ ﷺ زَيْداً فَجَاءَ بِكَتِفٍ يَكْتُبُهَا. فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ. فَنَزَلَتْ: ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِى الضَّرَرِ﴾ [النساء: ٩٥].

[البخاري: كتاب الجهاد والسير، باب قول الله عز وجل: ﴿لا يستوي القاعدون من المؤمنين...﴾، رقم: ٢٨٣١].

ـ قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي هٰذِهِ الآيَةِ: ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ [النساء: ٩٥]... بِمِثْلِ حَدِيثِ الْبَرَاءِ.

وَقَالَ ابْنُ بَشَّارٍ فِي رِوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

١٤٢ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: لَمَّا نَزَلَتْ: ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ [النساء: ٩٥]. كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ. فَنَزَلَتْ: ﴿غَيْرُ أُولِى الضَّرَرِ﴾ [النساء: ٩٥].

٤١ ـ باب ثُبُوتِ الجَنَّة للشهيد

١٤٣ ـ (١٨٩٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِسَعِيدٍ ـ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو. سَمِعَ جَابِراً يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا يَا رَسُولَ اللَّهِ، إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ. ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ.

[البخاري: كتاب المغازي، باب غزوة أحد، رقم: ٤٠٤٦].

144-(1900) Al- Bara "Allah be pleased with him" reported: A man from Banu Nabit (one of the Ansar tribes) came to the Holy Prophet "Allah's blessing and peace be upon him" and said: "I testify that there is no god but Allah and that you are His Slave and Messenger." Then he went forward and fought until he was killed. The Prophet "Allah's blessing and peace be upon him" said: "He has done a little but shall be given a great reward."

145-(1901) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent Busaisa as a spy to see what the caravan of Abu Sufyan was doing. He returned (and met the Prophet in his house) where there was nobody except The Messenger of Allah and me. I do not remember whether he (Anas) made an exception of some wives of the Prophet "Allah's blessing and peace be upon him" or not. He (Busaisa) told him the news of the caravan, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" came out (hurriedly), spoke to the people and said: "We are in need (of men), so, whoever has a mount to ride ready with him should ride with us." People began to ask him permission for bringing their mounts, which were grazing on the hillocks near Medina. He said: "No. (I want) only those who have their mounts ready."

So The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions proceeded towards Badr and preceded the infidels (of Mecca). When the infidels (also) reached there, The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should step forward for (doing) anything unless I am ahead of him." The infidels advanced (towards us), and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up to enter Paradise which is equal in width to the heavens and the earth." Umair Ibn Al-Humam Al-Ansari said: "O Messenger of Allah! Is Paradise equal in width to the heavens and the earth?" He said: "Yes." Umair said: "Bravo!"

The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What led you to say bravo?" He said: "O Messenger of Allah! Nothing but the desire to be among its residents." He said: "You are one of its residents." He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." He threw away all the dates he had with him. Then he fought the enemies until he was killed.

١٤٤ ـ (١٩٠٠) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبو أُسَامَةَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَى النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ ـ قَبِيلٍ مِنَ الأَنْصَارِ ـ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ. فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هٰذَا يَسِيراً، وَأُجِرَ كَثِيراً».

١٤٥ ـ (١٩٠١) ـ حدّثنا أَبو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ ـ وَهُوَ ابْنُ الْمُغِيرَةِ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ، عَيْناً يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ. فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ ـ قَالَ: لاَ أَدْرِي مَا اسْتَثْنَىٰ بَعْضَ نِسَائِهِ ـ قَالَ: فَحَدَّثَهُ الْحَدِيثَ. قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَكَلَّمَ. فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِراً فَلْيَرْكَبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهْرَانِهِمْ فِي عُلْوِ الْمَدِينَةِ. فَقَالَ: «لاَ، إِلاَّ مَنْ كَانَ ظَهْرُهُ حَاضِراً» فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. حَتَّىٰ سَبَقُوا الْمُشْرِكِينَ إِلَىٰ بَدْرٍ. وَجَاءَ الْمُشْرِكُونَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَىٰ شَيْءٍ حَتَّىٰ أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَىٰ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ» قَالَ: لاَ. وَاللَّهِ، يَا رَسُولَ اللَّهِ، إِلاَّ رَجَاءَةَ أَنْ أَكُونَ مِنْ أَهْلِهَا. قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ. فَجَعَلَ يَأْكُلُ مِنْهُنَّ. ثُمَّ قَالَ: لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هٰذِهِ، إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ. قَالَ: فَرَمَىٰ بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ. ثُمَّ قَاتَلَهُمْ حَتَّىٰ قُتِلَ.

146-(1902) Abdullah Ibn Qais narrated from his father that while he was facing the enemy, he reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, , the gates of Paradise are under the shadows of the swords." A man in a shabby condition got up and said: "O Abu Musa! Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" saying this? He said: Yes. He returned to his friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was killed.

147-(677) Anas Ibn Malik "Allah be pleased with him" narrated that some people came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: Send with us some men who may teach us the Qur'an and the Sunna. Accordingly, he sent seventy men from the Ansar. They were called the Reciters and among them was my maternal uncle Haram. They used to recite the Qur'an, discuss and study its meaning at night. In the day they used to bring water and pour it (in pitchers) in the mosque, collect wood and sell it, and with the earnings they would buy food for the people of the Suffa and the needy. The Prophet "Allah's blessing and peace be upon him" sent the Reciters with these people, who fell upon them and killed them before they reached their destination. (At their last breaths), they said: O Allah, convey from us the news to our Prophet that we met You and we are pleased with You as well as You are pleased with us. A man attacked Haram from behind and pierced him with a spear, which killed him. (At his last breaths), Haram said: By the Lord of the Ka'ba, I met with success. The Messenger of Allah "Allah's blessing and peace be upon him" said to his Companions: Your brothers have been killed and they were saying: O Allah, convey from us the news to our Prophet that we met You and we are pleased with You as well as You are pleased with us.

148-(1903) Anas "Allah be pleased with him" related: My uncle, after whom I have been named, was not present with the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Badr. He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah "Allah's blessing and peace be upon him", and if Allah now gives me an opportunity to see a battlefield with the Messenger of Allah "Allah's blessing and peace be upon him", Allah will see what I do

١٤٦ ـ (١٩٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ، قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي، وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلاَلِ السُّيُوفِ».

فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ. فَقَالَ: يَا أَبَا مُوسَىٰ، آنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا؟ قَالَ: نَعَمْ. قَالَ: فَرَجَعَ إِلَىٰ أَصْحَابِهِ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلاَمَ. ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ. ثُمَّ مَشَىٰ بِسَيْفِهِ إِلَى الْعَدُوِّ. فَضَرَبَ بِهِ حَتَّىٰ قُتِلَ.

١٤٧ ـ (٦٧٧) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ فَقَالُوا: أَنِ ابْعَثْ مَعَنَا رِجَالاً يُعَلِّمُونَا الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلاً مِنَ الأَنْصَارِ. يُقَالُ لَهُمْ: الْقُرَّاءُ ـ فِيهِمْ خَالِي حَرَامٌ ـ يَقْرَؤُونَ الْقُرْآنَ. وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ. وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ. وَيَحْتَطِبُونَ فَيَبِيعُونَهُ. وَيَشْتَرُونَ بِهِ الطَّعَامَ لأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ إِلَيْهِمْ. فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ. قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ. فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا؛ أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ. وَرَضِيتَ عَنَّا. قَالَ: وَأَتَىٰ رَجُلٌ حَرَاماً ـ خَالَ أَنَسٍ ـ مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّىٰ أَنْفَذَهُ. فَقَالَ حَرَامٌ: فُزْتُ، وَرَبِّ الْكَعْبَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا. وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا؛ أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ. وَرَضِيتَ عَنَّا».

١٤٨ ـ (١٩٠٣) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ: قَالَ أَنَسٌ: عَمِّيَ الَّذِي سُمِّيتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ ﷺ بَدْراً. قَالَ: فَشَقَّ عَلَيْهِ. قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غُيِّبْتُ عَنْهُ. وَإِنْ أَرَانِيَ اللَّهُ مَشْهَداً، فِيمَا بَعْدُ، مَعَ رَسُولِ اللَّهِ ﷺ، لَيَرَانِيَ اللَّهُ مَا أَصْنَعُ. قَالَ: فَهَابَ أَنْ

therein. He was afraid to say more than this (lest he be unable to keep his word with Allah). He was present with the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Uhud. He met Sa'd Ibn Mu'adh (who was retreating). Anas said to him: O Abu Amr, where (are you going)? Woe (to you)! I find the smell of Paradise beside the Uhud mountain. He went forward and fought them (the enemy) until he was killed. More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, Ar-Rubaiy Bint An-Nadr said: I could not recognize my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse: " Men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some still wait: but they have never changed (their determination) in the least." (Al-Ahzab 23) It was said that this verse was revealed about him and his companions.

[42] One who fights that the word of Allah should be exalted fights in the cause of Allah

149-(1904) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: A desert Arab came to the Prophet "Allah's blessing and peace be upon him" and said: Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" said: One who fights with the aim of exalting the word of Allah is a fighter in the way of Allah.

150-(...) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked which of the men fights in the way of Allah: (one who fights) for displaying his courage; (a man who) fights out of his family pride and (a man who) fights for showing off, who amongst these fights in the way of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who fights that the word of Allah be exalted fights in the way of Allah."

(...) Abu Musa "Allah be pleased with him" reported: We came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, one of us fights to display his courage...and the rest of the Hadith is the same.

يَقُولَ غَيْرَهَا. قَالَ: فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ. قَالَ: فَاسْتَقْبَلَ سَعْدُ بْنُ مُعَاذٍ. فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو، أَيْنَ؟ فَقَالَ: وَاهاً لِرِيحِ الْجَنَّةِ. أَجِدُهُ دُونَ أُحُدٍ. قَالَ: فَقَاتَلَهُمْ حَتَّىٰ قُتِلَ.

قَالَ: فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمْيَةٍ. قَالَ: فَقَالَتْ أُخْتُهُ ـ عَمَّتِي الرُّبَيِّعُ بِنْتُ النَّضْرِ ـ: فَمَا عَرَفْتُ أَخِي إِلاَّ بِبَنَانِهِ. وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ [الأحزاب: ٢٣] قَالَ: فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ.

٤٢ ـ باب: «مَنْ قَاتَلَ لتكونَ كلمةُ الله هي العُلْيَا فهو في سبيل الله»

١٤٩ ـ (١٩٠٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ؛ أَنَّ رَجُلاً أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَىٰ مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ أَعْلَىٰ، فَهُوَ فِي سَبِيلِ اللَّهِ».

[البخاري: كتاب الجهاد والسير، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٨١٠].

١٥٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذٰلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

151-(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about fighting in the way of Allah, the Exalted and Majestic, a man who fights out of rage or out of family pride. He raised his head towards him, and he did so only because the man was standing and said: "Who fights that the word of Allah be exalted fights in the way of Allah."

[43] Whoever fights for showing off and gaining reputation would be doomed to the fire (of Hell)

152-(1905) Sulaiman Ibn Yasar narrated: People dispersed from around Abu Huraira, and Natil (Ibn Qais Al-Hizami Ash-Shami), who was from Sham said to him: O Sheikh, narrate (to us) a Hadith you heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said: Yes. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought and Allah will make him recount His blessings (which He had bestowed upon him) and he will recount them. Then Allah will say: What did you do (to requite these blessings)? He will say: I fought for You until I died as a martyr. Allah will say: You have told a lie. You fought so that you might be called "a brave warrior"; and you were called so. Then judgements will be passed against him and he will be dragged with his face downward and thrown into Hell. Then there will be brought a man who acquired knowledge which he taught (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them. Then Allah will ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and spread it and recited the Qur'an seeking for Your pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar" and you recited the Qur'an so that it might be said: "He is a reciter" and it was said. Then judgements will be passed against him and he shall be dragged with his face downward and thrown into the Fire. Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them. Allah will then ask: What did you do (to requite these blessings)? He will say: I spent money in every cause in which You wished that it should be spent. Allah will say: You have told a lie. You did so that it might be said about You: "He is a generous man" and it was said.

١٥١ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً... فَذَكَرَ مِثْلَهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ غَضَباً وَيُقَاتِلُ حَمِيَّةً. قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ. وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلاَّ أَنَّهُ كَانَ قَائِماً. فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

٤٣ ـ باب مَنْ قَاتَلَ للرِّيَاء والسُّمْعَة استحق النار

١٥٢ ـ (١٩٠٥) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ. قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ، حَدِّثْنَا حَدِيثاً سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّىٰ اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ. ثُمَّ أُمِرَ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِىءٌ، فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ. ثُمَّ أُلْقِيَ فِي النَّارِ.

(...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا الْحَجَّاجُ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ. قَالَ: تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلٌ الشَّامِيُّ... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ.

Then judgements will be passed against him, and he will be dragged with his face downward and thrown into Hell."

(...) Sulaiman Ibn Yasar narrated: People dispersed from around Abu Huraira...and the rest is the same.

[44] The reward of the one who fights and gets his share of the booty and of the one (who fights) but does not get any booty

153-(1906) Abdullah Ibn Amr "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no troop of soldiers who fight in the cause of Allah and get their share of the booty but that they will receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (for them). If they do not receive any booty, they will get their reward in full."

154-(...) Abdullah Ibn Amr "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no troop of soldiers who fight in the cause of Allah, get their share of the booty and then return safe but that they will receive in advance two-thirds of their reward in the Hereafter; and no troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, but that they will receive their reward in full (in the Hereafter)."

[45] The Prophet's saying: "A man's deeds are considered as true by his intentions."

155-(1907) Umar Ibn Al-Khattab "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

(...)Sufyan narrated that he heard Umar Ibn Al-Khattab narrating (this Hadith) from the Prophet "Allah's blessing and peace be upon him" while he was delivering a sermon from the pulpit.

[46] Desirability of seeking for martyrdom in the cause of Allah Almighty

156-(1908) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever seeks for martyrdom with sincerity shall get its reward, though he may not accomplish it."

157-(1909) Sahl Ibn Abu Umama Ibn Sahl Ibn Hunaif narrated from his father from his grandfather that The Messenger of Allah "Allah's blessing

٤٤ ـ باب بيان قدر ثَوَابِ من غَزَا فَغَنِمَ ومَنْ لم يَغْنَم

١٥٣ ـ (١٩٠٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَبُو عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَامِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيمَةَ، إِلاَّ تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ مِنَ الآخِرَةِ. وَيَبْقَىٰ لَهُمُ الثُّلُثُ. وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

١٥٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو هَانِيءٍ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَغْنَمُ وَتَسْلَمُ إِلاَّ كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورِهِمْ. وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلاَّ تَمَّ أُجُورُهُمْ».

٤٥ ـ باب قوله ﷺ «إنَّما الأعمالُ بالنِّيَّةِ» وأنه يدخل فيه الغزو وغيره من الأعمال

١٥٥ ـ (١٩٠٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ. وَإِنَّمَا لامْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ».

[البخاري: كتاب بدء الوحي، باب كيف كان بدء الوحي...، رقم: ١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ. وَيَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِإِسْنَادِ مَالِكٍ؛ وَمَعْنَىٰ حَدِيثِهِ.

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلَى الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ ﷺ.

٤٦ ـ بابُ اسْتِحْبَابِ طَلَبِ الشَّهَادة في سبيل الله تعالى

١٥٦ ـ (١٩٠٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقاً، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ».

١٥٧ ـ (١٩٠٩) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ حَرْمَلَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ

and peace be upon him" said: "Whoever seeks for martyrdom with sincerity will be elevated by Allah among the martyrs even if he died on his bed." Abu Tahir did not mention in his narration the words: "with sincerity".

[47] Condemnation of the one who died but never fought in the way of Allah nor did he ever hope or decide to set out for jihad

158-(1910) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever died but did not fight in the way of Allah nor did he hope (or decide to set out) for Jihad would be considered to have died the death of a hypocrite."

Abdullah Ibn Al-Mubarak said: We think the Hadith applied to the time of The Messenger of Allah "Allah's blessing and peace be upon him".

[48] The reward of those who could not join a jihad expedition because of illness or some other excuse

159-(1911) Jabir "Allah be pleased with him" narrated: We were with the Prophet "Allah's blessing and peace be upon him" on an expedition, when he said: "There are some people in Medina. Never you cover a distance or cross a valley except that they are with you. They have been detained by illness."

(...) The same was narrated on the authority of Al-A'mash, with the following change: "They will share with you the reward (of Jihad)."

[49] The merit of joining a naval expedition for jihad

160-(1912) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit Umm Haram Bint Milhan, who presented food to him. Umm Haram was the wife of Ubada Ibn As-Samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him and started looking for lice in his head. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Umm Haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea. They were as kings on the thrones (or like kings on the thrones)." (He is in doubt as to which expression was used). Umm Haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Umm Haram asked: "What makes you smile, O

أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَىٰ فِرَاشِهِ».

وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ «بِصِدْقٍ».

٤٧ ـ باب ذَمِّ مَنْ مَاتَ ولم يَغْزُ ولم يُحَدِّثْ نَفْسَهُ بالغَزْوِ

١٥٨ ـ (١٩١٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ وُهَيْبٍ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَىٰ شُعْبَةٍ مِنْ نِفَاقٍ».

قَالَ ابْنُ سَهْمٍ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: فَنُرَى أَنَّ ذٰلِكَ كَانَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

٤٨ ـ باب ثوابِ من حَبَسَه عن الغزو مَرَضٌ أو عُذْرٌ آخر

١٥٩ ـ (١٩١١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ. فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيراً وَلاَ قَطَعْتُمْ وَادِياً، إِلاَّ كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: «إِلاَّ شَرِكُوكُمْ فِي الأَجْرِ».

٤٩ ـ باب فَضْلِ الغَزْوِ في البَحْرِ

١٦٠ ـ (١٩١٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَىٰ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ. وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْماً فَأَطْعَمَتْهُ. ثُمَّ جَلَسَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ. يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ. مُلُوكاً عَلَى الأَسِرَّةِ. أَوْ مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ» ـ يَشُكُّ أَيَّهُمَا قَالَ ـ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا. ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ. ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ» كَمَا

Allah's Apostle?" He replied: "Some of my followers were presented to me as fighters in Allah's Cause." He repeated the same dream. Umm Haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea in the time when Mu'awiya Ibn Abu Sufyan was the governor (of Sham during the caliphate of Uthman). After she had disembarked, she fell down from her riding animal and died.

161-(...) Umm Haram (who was the aunt of Anas) narrated: The Prophet "Allah's blessing and peace be upon him" came to us one day and had a nap in our house. When he woke up, he was laughing. I said: "O Messenger of Allah! What makes you laugh?" He said: "I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He said: "You will be among them." He had another nap, after which he woke up and was laughing. I asked him about that, and he gave the same reply. I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." Anas said: Ubada Ibn As-Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While she was mounting it she fell down, with her neck broken (and she died).

162-(...) Umm Haram Bint Milhan narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" slept (at a place) near me. He woke up smiling. She said: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing amidst this green sea...and the rest is the same.

(...) Anas "Allah be pleased with him" narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" visited the daughter of Milhan, the maternal aunt of Anas and placed his head near her...and the rest is the same.

[50] The merit of keeping vigilance in the way of Allah "exalted and Hallowed be He"

163-(1913) Salman "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Keeping vigilance for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while keeping vigilance), this (good) act of his will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave."

قَالَ فِي الأُولَىٰ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ».

فَرَكِبَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ. فَهَلَكَتْ.

[البخاري: كتاب الجهاد والسير، باب الدعاء في الجهاد والشهادة للرجال والنساء، رقم: ٢٧٨٨].

١٦١ ـ (...) ـ **حدّثنا** خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ ـ وَهِيَ خَالَةُ أَنَسٍ ـ قَالَتْ: أَتَانَا النَّبِيُّ ﷺ يَوْماً ـ فَقَالَ عِنْدَنَا ـ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي؟ قَالَ: «أُرِيتُ قَوْماً مِنْ أُمَّتِي يَرْكَبُونَ ظَهْرَ الْبَحْرِ. كَالْمُلُوكِ عَلَى الأَسِرَّةِ» فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «فَإِنَّكِ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضاً وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَقَالَتِهِ. فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ».

قَالَ: فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ، بَعْدُ. فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا أَنْ جَاءَتْ قُرِّبَتْ لَهَا بَغْلَةٌ، فَرَكِبَتْهَا، فَصَرَعَتْهَا، فَانْدَقَّتْ عُنُقُهَا.

[البخاري: كتاب الجهاد والسير، باب فضل من يصرع في سبيل الله...، رقم: ٢٧٩٩].

١٦٢ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَيَحْيَىٰ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ. عَنِ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ؛ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْماً قَرِيباً مِنِّي. ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا أَضْحَكَكَ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ. يَرْكَبُونَ ظَهْرَ هٰذَا الْبَحْرِ الأَخْضَرِ...» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

(...) ـ **وحدّثني** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَتَىٰ رَسُولُ اللَّهِ ﷺ ابْنَةَ مِلْحَانَ ـ خَالَةَ أَنَسٍ ـ فَوَضَعَ رَأْسَهُ عِنْدَهَا. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ.

٥٠ ـ باب فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللهِ عزّ وجلّ

١٦٣ ـ (١٩١٣) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ. حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ. وَإِنْ مَاتَ، جَرَىٰ عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ».

(...) This Hadith was narrated on the authority of Salman Al-Khair through another chain of transmitters.

[51] The martyrdoms

164-(1914) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him." The Prophet "Allah's blessing and peace be upon him" said: "The martyrs are of five kinds: one who dies of plague; one who dies of diarrhea (or cholera); one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah, the Great and Almighty."

165-(1915) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whom do you consider to be a martyr among you?" They (the Companions) said: "O Messenger of Allah! Whoever is killed in the way of Allah is a martyr." He said: "Then (if this is only so) the martyrs of my nation will be small in number." They asked: "O Messenger of Allah! who are they?" He said: "One who is killed in the way of Allah is a martyr, one who dies in the way of Allah is a martyr, one who dies of plague is a martyr, and one who dies of the abdominal disease is a martyr." Ibn Miqsam said: I testify the truth of what your father narrated old that the Prophet "Allah's blessing and peace be upon him" said: "One who is drowned is a martyr."

(...) The same was narrated on the authority of Suhail, with the following change: Ibn Miqsam said: I testify the truth of what your brother narrated that the Prophet "Allah's blessing and peace be upon him" said: "One who is drowned is a martyr."

(...) The same was narrated on the authority of Suhail, in which he added: Ibn Miqsam said: "One who is drowned is a martyr."

166-(1916) Hafsa Bint Sirin narrated: Anas Ibn Malik asked me: What was the reason of the death of Yahya Ibn Abu Amra? I said: (He died) of plague. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Death by plague is martyrdom for every Muslim (who dies because of it)."

(...) This Hadith was narrated on the authority of Asim through the same chain of transmitters.

(...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ.

٥١ ـ باب بَيَانِ الشُّهَدَاءِ

١٦٤ ـ (١٩١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

وَقَالَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

[البخاري: كتاب الأذان، باب فضل التهجير إلى الظهر، رقم: ٦٥٢].

١٦٥ ـ (١٩١٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ» قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ».

قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَبِيكَ، فِي هٰذَا الْحَدِيثِ؛ أَنَّهُ قَالَ: «وَالْغَرِيقُ شَهِيدٌ».

(...) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِهِ: قَالَ سُهَيْلٌ: قَالَ عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَخِيكَ أَنَّهُ زَادَ فِي هٰذَا الْحَدِيثِ: «وَمَنْ غَرِقَ فَهُوَ شَهِيدٌ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، عَنْ أَبِي صَالِحٍ. وَزَادَ فِيهِ: «وَالْغَرِقُ شَهِيدٌ».

١٦٦ ـ (١٩١٦) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ. قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَىٰ بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونِ. قَالَتْ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٣٢].

(...) ـ وحدّثناه الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، فِي هٰذَا الإِسْنَادِ... بِمِثْلِهِ.

[52] The merit of archery and inducing others to learn it and condemnation of one who learnt it and then neglected it

167-(1917) Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while delivering a sermon from the pulpit: "Prepare to meet them (the enemies) with as much power as you can afford. Beware, power consists in archery. Beware, power consists in archery. Beware, power consists in archery."

168-(1918) Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The territories shall be opened to you and Allah will suffice you (against your enemies), but none of you should fail to play with his arrows."

(...)Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

169-(1919) Abd Ar-Rahman Ibn Shumasa narrated that Fuqaim Al-Lakhmi said to Uqba Ibn Amir: You spend time at (throwing arrows) between these two targets and you are an old man, so it will be very hard upon you. Uqba said: Had it not been for what I heard from the Prophet "Allah's blessing and peace be upon him", I would not have strained myself. Al-Harith (a sub-narrator) said: I asked Ibn Shumasa: What was that? He said that he (The Prophet) said: "Whoever learnt archery and then abandoned it is not from us, or he is guilty of disobedience."

[53] The prophet's saying: "A group of people from my nation will remain on the right path and continue to be triumphant; their opponents shall not be able to cause any harm to them"

170-(1920) Thawban narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of people from my nation will remain victorious on the right path and continue to be triumphant (against their enemies). He who opposes them shall not be able to cause any harm to them. They will remain in this state until Allah's Command is executed." In the narration of Qutaiba, the following is not mentioned: "They will remain in this state."

171-(1921) Al- Mughira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to be triumphant over the people until the Command of Allah overtakes them while they are still victorious."

(...) The same was narrated through another chain of transmitters.

٥٢ ـ باب فضل الرَّمْي والحثّ عليه، وذم من عَلِمَه ثم نَسِيَه

١٦٧ ـ (١٩١٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شُفَيٍّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ [الأنفال: ٦٠]. أَلاَ إِنَّ الْقُوَّةَ الرَّمْيُ. أَلاَ إِنَّ الْقُوَّةَ الرَّمْيُ. أَلا إِنَّ الْقُوَّةَ الرَّمْيُ».

١٦٨ ـ (١٩١٨) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ. وَيَكْفِيكُمُ اللَّهُ، فَلاَ يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

وحدّثناه دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ. قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٦٩ ـ (١٩١٩) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شَمَاسَةَ؛ أَنَّ فُقَيْمًا اللَّخْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ: تَخْتَلِفُ بَيْنَ هٰذَيْنِ الْغَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ. قَالَ عُقْبَةُ: لَوْلاَ كَلاَمٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أُعَانِيهِ. قَالَ الْحَارِثُ: فَقُلْتُ لابْنِ شَمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَىٰ».

٥٣ ـ باب قوله ﷺ: «لا تَزَالُ طائفةٌ من أُمتي ظَاهِرِين على الحَقِّ، لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ»

١٧٠ ـ (١٩٢٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ. لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ. حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذٰلِكَ».

وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ: «وَهُمْ كَذٰلِكَ».

١٧١ ـ (١٩٢١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ. كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، حَتَّىٰ يَأْتِيَهُمْ أَمْرُ اللَّهِ، وَهُمْ ظَاهِرُونَ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب قول النبي ﷺ: «لا تزال طائفة من أمتي ظاهرين...»، رقم: ٧٣١١].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ قَيْسٍ. قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ مَرْوَانَ سَوَاءً.

172-(1922) Jabir Ibn Samura "Allah be pleased with him" reported that the Prophet "Allah's blessing and peace be upon him" said: "This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."

173-(1923) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to fight In defense of truth and remain victorious until the Day of judgment."

174-(1037) Umair Ibn Umm Hani narrated: I heard Mu'awiya saying while delivering a speech from the pulpit that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to obey Allah's Command, and those who disappoint or oppose them shall not be able to cause any harm to them. They will be dominating the people until Allah's Command is carried out, while they are victorious over the people."

175-(...) Yazid Ibn Al-Asamm narrated that he heard Mu'awiya Ibn Abu Sufyan relating a tradition from the Prophet "Allah's blessing and peace be upon him" other than which he did not hear from the Prophet "Allah's blessing and peace be upon him" from the pulpit: "Whomever Allah wants to do a favour, He enables him to understand (the principles of) religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to be victorious over those who oppose them."

176-(1924) Abd Ar-Rahman Ibn Shumasa Al- Mahri narrated: I was in the company of Maslama Ibn Mukhallad, and Abdullah Ibn Amr Ibn Al-As was with him. Abdullah said: "The Hour shall not be established but when the worst of people are left on the earth. They will be worse than the people of pre-Islamic period of ignorance. They will get whatever they ask of Allah." We were still sitting when Uqba Ibn Amir came, to whom Maslama said: O Uqba! Listen to what Abdullah says. Uqba said: He knows better. As for me, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not cause any harm to them. They will remain in this state until the Hour overtakes them." Abdullah said: "Yes. Then Allah will raise a wind, which will be fragrant like musk, whose touch will be (as smooth) as the touch of silk. It will not leave a single person in whose heart there is faith (as little) as a grain but that it will cause him to die. Only the worst of men will remain whom the Hour shall overwhelm."

١٧٢ ـ (١٩٢٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَنْ يَبْرَحَ هٰذَا الدِّينُ قَائِماً، يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، حَتَّىٰ تَقُومَ السَّاعَةُ».

١٧٣ ـ (١٩٢٣) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ، ظَاهِرِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٧٤ ـ (١٠٣٧) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ؛ أَنَّ عُمَيْرَ بْنَ هَانِىءٍ حَدَّثَهُ. قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللَّهِ، لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ ـ أَوْ خَالَفَهُمْ ـ، حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ».
[البخاري: كتاب المناقب، باب حدثني محمد بن المثنى...، رقم: ٣٦٤١].

١٧٥ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرٌ ـ وَهُوَ ابْنُ بُرْقَانَ ـ حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ. قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثاً رَوَاهُ، عَنِ النَّبِيِّ ﷺ. لَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ عَلَىٰ مِنْبَرِهِ حَدِيثاً غَيْرَهُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ. وَلاَ تَزَالُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَىٰ مَنْ نَاوَأَهُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٧٦ ـ (١٩٢٤) ـ حدّثني أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ شَمَاسَةَ الْمَهْرِيُّ. قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخَلَّدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ. فَقَالَ عَبْدُ اللَّهِ: لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَىٰ شِرَارِ الْخَلْقِ. هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ. لاَ يَدْعُونَ اللَّهَ بِشَيْءٍ إِلاَّ رَدَّهُ عَلَيْهِمْ.

فَبَيْنَمَا هُمْ عَلَىٰ ذٰلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ. فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ، اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ، فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ. وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَىٰ أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ، وَهُمْ عَلَىٰ ذٰلِكَ».

فَقَالَ عَبْدُ اللَّهِ: أَجَلْ. ثُمَّ يَبْعَثُ اللَّهُ رِيحاً كَرِيحِ الْمِسْكِ. مَسُّهَا مَسُّ الْحَرِيرِ، فَلاَ تَتْرُكُ نَفْساً فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنَ الإِيمَانِ إِلاَّ قَبَضَتْهُ. ثُمَّ يَبْقَىٰ شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ.

177-(1925) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of the West will remain to victoriously follow the truth until the Hour is established."

[54] Keeping the benefit of the animals in view during a journey and forbiddance of halting for the night on the track

178-(1926) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are on journey through a fertile land, you should (go slow and) give the camels an opportunity to graze in the land. When your journey is In an barren (land) where there is scarcity of vegetation, you should proceed fast (lest your camels would become exhausted). When you halt for the night, keep yourselves from (putting up your tents on) the road, for it is the abode of noxious little animals at night."

(...)Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are on journey through a fertile land, you should (go slow and) give the camels an opportunity to benefit from the (fertility of) the earth. When your journey is In an barren (land) where there is scarcity of vegetation, you should proceed fast (lest your camels would become exhausted). When you halt for the night, keep yourselves from (putting up your tents on) the road, for the tracks are the pathways of wild beasts and the abode of noxious little animals at night."

[55] Travelling is a tortuous experience; and desirability of a traveller's hastening to return to his family after accomplishing his purpose

179-(1927) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Traveling is a tortuous experience. It deprives a person of his sleep, his food and drink. When one of you has accomplished his purpose, he should hasten his return **to his family."**

[56] Undesirability to return from journey to one's family at night

180-(1928) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" would not come (back) to his family by night. He would come to them in the morning or in the evening.

(...) The same was narrated on the authority of Anas, with a slight variation of wording.

١٧٧ ـ (١٩٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّىٰ تَقُومَ السَّاعَةُ».

٥٤ ـ بابُ مُرَاعَاةِ مَصْلَحَةِ الدَّوَابِّ في السَّيْرِ والنَّهْيِ عن التَّعْرِيسِ في الطَّرِيقِ

١٧٨ ـ (١٩٢٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ. وَإِذَا عَرَّسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نِقْيَهَا. وَإِذَا عَرَّسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ».

٥٥ ـ بابٌ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ»
واسْتِحْبابُ تَعْجِيلِ المُسَافِرِ إلى أهله بعد قَضَاءِ شُغْلِهِ

١٧٩ ـ (١٩٢٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، وَأَبُو مُصْعَبٍ الزُّهْرِيُّ، وَمَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ ـ وَاللَّفْظُ لَهُ ـ. قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ سُمَيٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ. يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعَجِّلْ إِلَىٰ أَهْلِهِ؟» قَالَ: نَعَمْ.

[البخاري: كتاب العمرة، باب السفر قطعة من العذاب، رقم: ١٨٠٤].

٥٦ ـ بابُ كَرَاهَةِ الطُّرُوقِ؛ وهو الدُّخُولُ ليلاً، لمن وَرَدَ مِنْ سَفَرٍ

١٨٠ ـ (١٩٢٨) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَطْرُقُ أَهْلَهُ لَيْلاً. وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً.

[البخاري: كتاب العمرة، باب الدخول بالعشي، رقم: ١٨٠٠].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: كَانَ لاَ يَدْخُلُ.

181-(715) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition. When we returned to Medina and were going to enter our houses, he said: "Wait and enter (your houses) in the later part of the evening so that a woman with dishevelled hair may have (enough time to) comb (her hair), and a woman whose husband has been absent would remove the hair from her pubic area."

182-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one of you returns (from a journey) at night, he should not enter his house as a night visitor but (he should wait) until a woman whose husband has been absent would remove the hair from her pubic area and a woman with dishevelled hair would comb her hair."

(...) The same was narrated through another chain of transmitters.

183-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should come to his family after being away from the house for a long time like (an unexpected) night visitor.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

184-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.

(...) The same was narrated on the same authority, but here Sufyan said: I do not know whether the following statement is a part of the Hadith: "doubting their fidelity and spying into their lapses."

185-(...) Jabir "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" the undesirability of coming to one's house like a night visitor, but without mentioning: "Doubting their fidelity or spying into their lapses."

١٨١ ـ (٧١٥) ـ حدّثني إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهِلُوا حَتَّىٰ نَدْخُلَ لَيْلاً ـ أَيْ عِشَاءً ـ كَيْ تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ الْمُغِيبَةُ».

١٨٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلاً فَلاَ يَأْتِيَنَّ أَهْلَهُ طُرُوقاً. حَتَّىٰ تَسْتَحِدَّ الْمُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ».

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٨٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقاً.

[البخاري: كتاب النكاح، باب لا يطرق أهله ليلاً إذا أطال الغيبة...، رقم: ٥٢٤٤].

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

١٨٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلاً، يَتَخَوَّنُهُمْ، أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ.

[البخاري: كتاب العمرة، باب لا يطرق أهله إذا بلغ المدينة، رقم: ١٨٠١].

١٨٥ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ. قَالَ عَبْدُ الرَّحْمٰنِ: قَالَ سُفْيَانُ: لاَ أَدْرِي هٰذَا فِي الْحَدِيثِ أَمْ لاَ. يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. بِكَرَاهَةِ الطُّرُوقِ. وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ.

(34) The Book Of Games and Slaughtered Animals That Could Be Eaten

[1] Hunting with the help of the trained dogs

1-(1929) Adi Ibn Hatim "Allah be pleased with him" reported: I said: "O Messenger of Allah! I set off trained dogs and they catch for me (the game), on which I recite the name of Allah." He said: "When you set off your trained dogs and you recite the name of Allah (while setting them off), then eat (the game)." I said: "Even if these (trained dogs) kill that (the game)?" He (the Prophet) said: "Even if these kill, but (on the condition) that no other dog, which you did not set off (along with your dogs), participates, (in catching the game)." I said to him: "I throw a heavy featherless blunt arrow, for hunting and killing (the game)." He said: "When you throw such a featherless blunt arrow , and it pierces, then eat, but if it falls flatly (and beats the game to death), then do not eat that."

2-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "We are people who hunt with these (trained) dogs, then (what should we do)?" He (The Prophet) said: "When you set off your trained dogs having recited the name of Allah, then eat what they catch for you, even if it (the game) is killed, on the condition that (the hunting dog) has not eaten (any portion of the game). If it has eaten (the game), then don't eat it since I fear that it might have caught it for its own self; and do not eat if other dogs take part with your trained dogs."

3-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow. He said: "If it strikes (the game) with its sharp end, then eat, but if it strikes flatly and it dies, that is an animal which is beaten to death, which you should not eat." I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) dogs, and he said: "When you set off your dog (for hunting) reciting the name of Allah, then eat (the game), but if a portion of it is eaten (by the dog), then do not eat that, for it (your dog) has caught such (a game) for itself." I said: "If I find along with my dog another dog, and do not know which (of the dogs) has caught (the game, then what should I do)?" He (The Prophet) said: "Don't eat that, for you recited the name of Allah only on your dog and not on the other one."

٣٤ ـ كِتَابُ الصَّيْدِ والذَّبَائِحِ وما يُؤْكَلُ مِنَ الحَيَوانِ

١ ـ باب الصَّيْدِ بالكلاب المعلَّمة

١ ـ (١٩٢٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ. فَيُمْسِكْنَ عَلَيَّ. وَأَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ. فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ، فَكُلْ» قلتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ. مَالَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا» قُلْتُ لَهُ: فَإِنِّي أَرْمِي بِالْمِعْرَاضِ الصَّيْدَ، فَأُصِيبُ. فَقَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ، فَكُلْهُ. وَإِنْ أَصَابَهُ بِعَرْضِهِ، فَلاَ تَأْكُلْهُ».

[البخاري: كتاب الذبائح والصيد، باب ما أصاب المعراض بعرضه، رقم: ٥٤٧٧].

٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلاَبِ. فَقَالَ: «إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ، وَإِنْ قَتَلْنَ. إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلاَ تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ. وَإِنْ خَالَطَهَا كِلاَبٌ مِنْ غَيْرِهَا، فَلاَ تَأْكُلْ».

[البخاري: كتاب الذبائح والصيد، باب إذا أكل الكلب، رقم: ٥٤٨٣].

٣ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ. وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ، فَإِنَّهُ وَقِيذٌ، فَلاَ تَأْكُلْ». وَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ، فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كَلْبِي كَلْباً آخَرَ، فَلاَ أَدْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلاَ تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ. وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

[البخاري: كتاب الوضوء، باب الماء الذي يغسل به شعر الإنسان، رقم: ١٧٥].

(...) Ash-Sha'bi narrated from Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow...and the rest is the same.

(...) Ash-Sha'bi narrated from Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow...and the rest is the same.

4-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow, and he said: "If it strikes (the game) with its sharp edge, then eat it, but if it strikes flatly, that is (the game which is) beaten (to death, which you should not eat)." Adi said: I asked him about hunting with the help of a dog, whereupon he said: "If that (dog) catches it (the game) for you and does not eat out of it, then you might eat (the game) for slaughtering it is its being caught by such (a dog). But if you find another dog besides it, and you fear that the other dog had caught it (the game) along with that (your dog) and killed it, then don't eat, for you recited the name of Allah only on your dog and not on the other one (which took part with your dog)."

(...) The same was narrated on the authority of Zakariya Ibn Abu Za'ida with the same chain of transmitters.

5-(...) Ash- Sha'bi reported: I heard Adi Ibn Hatim "Allah be pleased with him", who was our neighbour, and our partner and co worker at Nahrain, asking The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I let off my dog and find another dog along with mine, with the result that (any one of them) might catch it (the game), but I do not know which one caught it." He (The Prophet) said: "Don't eat it, for you recited the name of Allah while letting off your dog and did not recite on the other."

(...)Ash- Sha'bi reported from Adi Ibn Hatim from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

6-(...) Adi Ibn Hatim "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you let off your dog, recite the name of Allah, and if it catches (game for you) and you find it alive, then slaughter it; and if you find it killed and that (your dog) has eaten nothing out of it, you might eat it; but if you find along with your dog another dog, and it (the game) has been

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنِي شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ. قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ... فَذَكَرَ مِثْلَهُ.

(...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ. وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ... بِمِثْلِ ذٰلِكَ.

٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ. وَمَا أَصَابَ بِعَرْضِهِ، فَهُوَ وَقِيذٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كَلْباً آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلاَ تَأْكُلْ. إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَىٰ كَلْبِكَ. وَلَمْ تَذْكُرْهُ عَلَىٰ غَيْرِهِ».

[البخاري: كتاب الذبائح والصيد، باب التسمية على الصيد، رقم: ٥٤٧٥].

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، بِهٰذَا الإِسْنَادِ.

٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ ـ وَكَانَ لَنَا جَاراً وَدَخِيلاً وَرَبِيطاً بِالنَّهْرَيْنِ ـ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْباً قَدْ أَخَذَ. لاَ أَدْرِي أَيُّهُمَا أَخَذَ. قَالَ: «فَلاَ تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ، وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنِ النَّبِيِّ ﷺ...، مِثْلَ ذٰلِكَ.

٦ ـ (...) ـ **حدّثني** الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا، فَاذْبَحْهُ. وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ

killed, then don't eat, for you do not know which of the two has killed it. If you shoot your arrow, recite the name of Allah, but if it (the game) goes out of your sight for a day and you do not find on it but the mark of your arrow, then eat it if you wish, but if you find it drowned in water, then don't eat it."

7-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting. He said: "When you shoot your arrow, recite the name of Allah, and if you find that it (the arrow) killed (the game), then eat, except when you find it fallen into water, for you do not know whether the water caused it to die or your arrow."

8-(1930) Abu Tha'laba Al-Khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. As for what you've mentioned that you live In land where there is plenty of game, if you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

(...)This Hadith was narrated on the authority of Haiwa with the same chain of transmitters, but with a slight variation of words.

[2] When the game goes out of one's sight and then he finds it later

9-(1931) Abu Tha'laba reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you shoot with your arrow and (the game) goes out of your sight and then you find it (some time later), you might eat it if it has not gone rotten."

10-(...)Abu Tha'laba reported: The Messenger of Allah "Allah's blessing and peace be upon him" said about him who finds his game three days later: "You might eat it if it has not gone rotten."

11-(...) This Hadith was narrated on the authority of Abu Tha'laba Al-Khushani with the following slight variation: He (The Prophet) said pertaining the game killed by (a trained) dog: "You might eat after three days on the condition that it has not gone rotten."

وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ. وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْباً غَيْرَهُ وَقَدْ قَتَلَ فَلاَ تَأْكُلْ، فَإِنَّكَ لاَ تَدْرِي أَيُّهُمَا قَتَلَهُ. وَإِنْ رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ غَابَ عَنْكَ يَوْماً فَلَمْ تَجِدْ فِيهِ إِلاَّ أَثَرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ. وَإِنْ وَجَدْتَهُ غَرِيقاً فِي الْمَاءِ، فَلاَ تَأْكُلْ».

[البخاري: كتاب الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، رقم: ٥٤٨٤].

٧ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: «إِذَا رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ. إِلاَّ أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ، فَإِنَّكَ لاَ تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

٨ ـ (١٩٣٠) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ. قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ. نَأْكُلُ فِي آنِيَتِهِمْ. وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ. أَوْ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ. فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنَّكُمْ بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي آنِيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ، فَلاَ تَأْكُلُوا فِيهَا. وَإِنْ لَمْ تَجِدُوا، فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ. وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ. وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ». [البخاري: كتاب الذبائح والصيد، باب صيد القوس، رقم: ٥٤٧٨].

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ. كِلاَهُمَا عَنْ حَيْوَةَ، بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ. غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

٢ ـ باب إذا غَابَ عنه الصَّيْدُ ثُمَّ وَجَدَهُ

٩ ـ (١٩٣١) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ، فَغَابَ عَنْكَ، فَأَدْرَكْتَهُ، فَكُلْهُ. مَا لَمْ يُنْتِنْ».

١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنِي مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ ﷺ. فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلاَثٍ: «فَكُلْهُ مَا لَمْ يُنْتِنْ».

١١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، عَنِ النَّبِيِّ ﷺ. حَدِيثَهُ فِي الصَّيْدِ.

ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، وَأَبِي الزَّاهِرِيَّةِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، بِمِثْلِ حَدِيثِ الْعَلاَءِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ نُتُونَتَهُ. وَقَالَ، فِي الْكَلْبِ: «كُلْهُ بَعْدَ ثَلاَثٍ إِلاَّ أَنْ يُنْتِنَ، فَدَعْهُ».

[3] Prohibition of eating fanged beasts of prey and birds with talons

12-(1932) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey. Az-Zuhri added: We did not learn it until we came to Sham.

13-(...) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey. Ibn Shihab said: I did not learn this from our religious scholars in Hijaz until Abu Idris narrated that to me and he was one of the jurists of Sham.

14-(...) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey.

(...)This Hadith was narrated through another chain of transmitters, but with a slight variation of words.

15-(1933) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eating every fanged beast of prey is unlawful."

(...) This Hadith was narrated through another chain of transmitters.

16-(1934) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating all fanged beasts of prey, and all the birds having talons.

(...)This Hadith was transmitted on the authority of Shu'ba.

(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating all fanged beasts of prey, and all the birds having talons.

(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited...and the rest is the same through another chain of transmitters.

[4] It is permissible to eat the dead animals of water

17-(1935) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition) under the leadership of Abu Ubaida so that we might intercept a caravan of Quraish, and he (The Prophet) provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us a single date (every day). I (Abu Az-Zubair, a sub-narrator) said: What did you do with

٣ ـ باب تحريم أكلِ كلِّ ذِي نابٍ من السِّبَاعِ وكُلِّ ذِي مخلَبٍ من الطَّيْرِ

١٢ ـ (١٩٣٢) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ. قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. زَادَ إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: قَالَ الزُّهْرِيُّ: وَلَمْ نَسْمَعْ بِهٰذَا حَتَّى قَدِمْنَا الشَّامَ. [البخاري: كتاب الذبائح والصيد، باب اكل كل ذي ناب من السباع، رقم: ٥٥٣٠].

١٣ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ؛ أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ ذٰلِكَ مِنْ عُلَمَائِنَا بِالْحِجَازِ. حَتَّى حَدَّثَنِي أَبُو إِدْرِيسَ. وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ.

١٤ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو ـ يَعْنِي ابْنَ الْحَارِثِ ـ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ وَغَيْرُهُمْ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ وَعَمْرٍو. كُلُّهُمْ ذَكَرَ الأَكْلَ. إِلاَّ صَالِحاً وَيُوسُفَ. فَإِنَّ حَدِيثَهُمَا: نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ.

١٥ ـ (١٩٣٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ عَنْ مَالِكٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ، فَأَكْلُهُ حَرَامٌ».

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٦ ـ (١٩٣٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ. قَالَ: أَبُو بِشْرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى. (ح) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ شُعْبَةَ، عَنِ الْحَكَمِ.

٤ ـ بابُ إِبَاحَةِ مَيْتَاتِ الْبَحْرِ

١٧ ـ (١٩٣٥) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ.

that? He said: We sucked it just as a baby sucks and then drank water over it, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called Al-Anbar (spermaceti whale).

Abu Ubaida said: It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allah "Allah's blessing and peace be upon him" in the way of Allah and you are hard pressed (on account of the scarcity of food), so you might eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull.

Abu Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib). Moreover, we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him, whereupon he said: "That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you would give it to us?" He (Jabir) said: We sent to The Messenger of Allah "Allah's blessing and peace be upon him" some of it, which he ate.

18-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition). We were three hundred riders and our chief (leader) was Abu Ubaida Ibn Al-Jarrah. We were to watch a caravan belonging to Quraish. So we stayed on the coast for half a month, and were so much afflicted by extreme hunger that we (were forced) to eat leaves. That is why it (such an expedition) was called the Detachment of Leaves. The sea cast out for us an animal, which was called Al-Anbar (spermaceti whale). We ate of that for half of the month and rubbed its fat on our (bodies) until our bodies became stout. Abu Ubaida caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. Then he made him ride over it, and that man passed beneath it (the rib), and many men could sit in its eye cavity, and we extracted many

(ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ. نَتَلَقَّىٰ عِيراً لِقُرَيْشٍ. وَزَوَّدَنَا جِرَاباً مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ. فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً. قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ. ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ. فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ. وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ. ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ.

قَالَ: وَانْطَلَقْنَا عَلَىٰ سَاحِلِ الْبَحْرِ، فَرُفِعَ لَنَا عَلَىٰ سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ. فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرُ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ. ثُمَّ قَالَ: لاَ. بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ. وَفِي سَبِيلِ اللَّهِ. وَقَدِ اضْطُرِرْتُمْ فَكُلُوا. قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْراً. وَنَحْنُ ثَلاَثُ مِئَةٍ حَتَّىٰ سَمِنَّا. قَالَ: وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقِلاَلِ، الدُّهْنَ. وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ ـ أَوْ كَقَدْرِ الثَّوْرِ ـ فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلاَثَةَ عَشَرَ رَجُلاً. فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ. وَأَخَذَ ضِلْعاً مِنْ أَضْلاَعِهِ، فَأَقَامَهَا.

ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا، فَمَرَّ مِنْ تَحْتِهَا. وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ اللَّهِ ﷺ. فَذَكَرْنَا ذٰلِكَ لَهُ. فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟» فَأَرْسَلْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْهُ. فَأَكَلَهُ.

١٨ ـ (...) ـ **حدّثنا** عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ ثَلاَثُ مِئَةٍ رَاكِبٍ. وَأَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. نَرْصُدُ عِيراً لِقُرَيْشٍ. فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُوعٌ شَدِيدٌ. حَتَّىٰ أَكَلْنَا الْخَبَطَ، فَسُمِّيَ: جَيْشُ الْخَبَطِ. فَأَلْقَىٰ لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ. فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ. وَادَّهَنَّا مِنْ وَدَكِهَا حَتَّىٰ ثَابَتْ أَجْسَامُنَا. قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعاً مِنْ أَضْلاَعِهِ فَنَصَبَهُ. ثُمَّ نَظَرَ إِلَىٰ أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَمَلٍ

pitchers of fat from the cavity of its eye. We had small bags containing dates with us (before finding that whale). Abu Ubaida gave every person amongst us a handful of dates (everyday, and when the food ran short), he then gave each one of us no more than a single date (daily). When that (stock) was exhausted, we felt its loss.

19-(...) Amr reported on the authority of Jabir that in the expedition of Leaves a person slaughtered three camels, then three, then three, then Abu Ubaida forbade him (to do so for fear that the mounts might become short).

20-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition), and we were three hundred in number, and we were carrying our bags of provisions around our necks.

21-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent on in expedition a detachment consisting of three hundred (persons) under the leadership of Abu Ubaida Ibn Al-Jarrah. Their provisions ran short. Abu Ubaida collected their provisions in the provision bag, and he fed us (for some time). Later on when the provisions ran short he gave us only a single date every day.

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition to the sea coast and I was one among them. The rest of the Hadith is the same with the following slight variation of wording: i.e. in the Hadith transmitted on the authority of Wahb Ibn Kaisan (it was mentioned): "The army ate out of that (whale) for eighteen days."

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition to the land of the tribe of Juhaina, and appointed a person as a chief over them.

[5] The prohibition of eating the meat of donkeys

22-(1407) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (contracting temporary marriage with) women and the eating of the meat of donkeys.

(...) The same was narrated on the authority of Az-Zuhri.

23-(1936) Abu Tha'laba narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys.

فَحَمَلَهُ عَلَيْهِ، فَمَرَّ تَحْتَهُ. قَالَ: وَجَلَسَ فِي حِجَاجِ عَيْنِهِ نَفَرٌ. قَالَ: وَأَخْرَجْنَا مِنْ وَقْبِ عَيْنِهِ كَذَا وَكَذَا قُلَّةَ وَدَكٍ. قَالَ: وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ. فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِنَّا قَبْضَةً قَبْضَةً. ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً. فَلَمَّا فَنِيَ وَجَدْنَا فَقْدَهُ.

[البخاري: كتاب المغازي، باب غزوة سيف البحر، رقم: ٤٣٦١].

١٩ ـ (...) ـ وحدّثنا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ، فِي جَيْشِ الْخَبَطِ: إِنَّ رَجُلاً نَحَرَ ثَلاَثَ جَزَائِرَ. ثُمَّ ثَلاَثاً. ثُمَّ ثَلاَثاً. ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

٢٠ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلاَثُ مِئَةٍ. نَحْمِلُ أَزْوَادَنَا عَلَىٰ رِقَابِنَا. [البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض، رقم: ٢٤٨٣].

٢١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، ثَلاَثَ مِئَةٍ. وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ. فَفَنِيَ زَادُهُمْ، فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مِزْوَدٍ، فَكَانَ يُقَوِّتُنَا. حَتَّىٰ كَانَ يُصِيبُنَا، كُلَّ يَوْمٍ، تَمْرَةٌ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ كَثِيرٍ ـ. قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَىٰ سِيفِ الْبَحْرِ. وَسَاقُوا جَمِيعاً بَقِيَّةَ الْحَدِيثِ. كَنَحْوِ حَدِيثِ عَمْرِو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِيَ عَشْرَةَ لَيْلَةً.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ. كِلاَهُمَا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً إِلَىٰ أَرْضِ جُهَيْنَةَ. وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

٥ ـ بَابُ تَحْرِيمِ أَكْلِ لَحْمِ الْحُمُرِ الإِنْسِيَّةِ

٢٢ ـ (١٤٠٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٢٣ ـ (١٩٣٦) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ كِلاَهُمَا عَنْ

24-(561) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys.

25-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys on the day of (the holy battle of) Khaibar, when the people were in need of it.

26-(1937) Ash- Shaibani reported: I asked Abdullah Ibn Abu Awfa about (the command of) the meat of donkeys. He said: We suffered from hunger on the Day of (the holy battle of) Khaibar while we were with The Messenger of Allah "Allah's blessing and peace be upon him". We found donkeys in the exterior of Medina. We slaughtered them and our earthen pots were boiling when the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed that the earthen pots should be turned upside down and nothing of the meat of the donkeys should be eaten. I (Ash-Shaibani) said: What kind of prohibition is it, which he (The Prophet) made? He said: We discussed the matter among ourselves. Some of us said that it was made unlawful for ever, (whereas others said) it was made unlawful because its one-fifth was not given (to the treasury).

27-(...) Ash-Shaibani narrated: I heard Abdullah Ibn Abu Awfa saying: We suffered from hunger during the nights of Khaibar. On the Day of (the holy battle of) Khaibar, we fell upon donkeys which we slaughtered, and when our earthen pots boiled with them, the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down, and nothing should be eaten of the meat of the donkeys. Some of the people said that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating this meat) for one-fifth (due to the State) had not been paid, while others said that he prohibited it for ever.

28-(1938) Adi (Ibn Thabit) narrated : I heard Al-Bara and Abdullah Ibn Abu Awfa saying: We found some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down.

29-(...) Al-Bara narrated: On the day of (the holy battle of) Khaibar, we got some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down.

يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب الذبائح والصيد، باب: لحوم الحمر الإنسية، رقم: ٥٥٢٧].

٢٤ ـ (٥٦١) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٥].

٢٥ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي وَمَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الأَهْلِيِّ يَوْمَ خَيْبَرَ. وَكَانَ النَّاسُ احْتَاجُوا إِلَيْهَا.

٢٦ ـ (١٩٣٧) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ. وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُراً خَارِجَةً مِنَ الْمَدِينَةِ، فَنَحَرْنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ؛ أَنِ اكْفِئُوا الْقُدُورَ وَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً، فَقُلْتُ: حَرَّمَهَا تَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثَنَا بَيْنَنَا فَقُلْنَا: حَرَّمَهَا أَلْبَتَّةَ، وَحَرَّمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ.

[البخاري: كتاب فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، رقم: ٣١٥٥].

٢٧ ـ (...) ـ **وحدّثنا** أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ. فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا غَلَتْ بِهَا الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنِ اكْفِئُوا الْقُدُورَ، وَلاَ تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَى عَنْهَا رَسُولُ اللَّهِ ﷺ لأَنَّهَا لَمْ تُخَمَّسْ، وَقَالَ آخَرُونَ: نَهَى عَنْهَا أَلْبَتَّةَ.

٢٨ ـ (١٩٣٨) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ. قَالَ: سَمِعْتُ الْبَرَاءَ وَعَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولاَنِ: أَصَبْنَا حُمُراً، فَطَبَخْنَاهَا. فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: اكْفِئُوا الْقُدُورَ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢١].

٢٩ ـ (...) ـ **وحدّثنا** ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ الْبَرَاءُ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمُراً، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ؛ أَنِ اكْفِئُوا الْقُدُورَ.

30-(...) Thabit Ibn Ubaid narrated: I heard Al-Bara saying: We were forbidden (to eat) the meat of the domestic asses.

31-(...) Al-Bara Ibn Azib reported: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to throw away the meat of domestic asses whether uncooked or cooked, but he never ordered us to eat it.

(...) This Hadith was narrated on the authority of Asim with the same chain of transmitters.

32-(1939) Ibn Abbas "Allah be pleased with both" reported: I do not know whether The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (eating the meat of donkeys) because they were the beasts of burden for the people, so he (The Prophet) did not like their beasts of burden to be used up (in view of convenience), or he prohibited (eating) the meat of domestic asses (as something essential in Islamic law) on the Day of (the holy battle of) Khaibar.

33-(1802) Salama Ibn Al-Akwa "Allah be pleased with him" reported: We went to Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him". Then Allah granted (us) victory over them. On that very evening of the day of their (Muslims') victory, they lit many fires. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What are those fires and for what they have been lit?" They said: "For (cooking) the meat ." He said: "What kind of meat is it?" They said: "It is the meat of the donkeys." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Throw it away and break those (cooking earthen pots)." A man said: "O Messenger of Allah! Should we throw it away and wash those (earthen pots)?" He said: "You may do so."

(...)This Hadith was narrated on the authority of Yazid Ibn Abu Ubaid.

34-(1940) Anas "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, we got some donkeys outside the village, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed: "Behold! Allah and His Messenger prohibited you (to eat) their (meat), for it is an abomination of Satan's doing." Then the earthen pots were turned upside down with what they contained, at the time they were boiling.

٣٠ ـ (...) ـ وحدّثنا أَبو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: نُهِينَا عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

٣١ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ، نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢٦].

(...) ـ وَحَدَّثَنِيهِ أَبو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٢ ـ (١٩٣٩) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لاَ أَدْرِي، إِنَّمَا نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ. فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ، لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢٧].

٣٣ ـ (١٨٠٢) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ خَيْبَرَ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ، الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَاناً كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ تُوقِدُونَ؟» قَالُوا: عَلَىٰ لَحْمٍ. قَالَ: «عَلَىٰ أَيِّ لَحْمٍ؟» قَالُوا: عَلَىٰ لَحْمِ حُمُرٍ إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا. قَالَ: «أَوْ ذَاكَ».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ وَصَفْوَانُ بْنُ عِيسَىٰ. (ح) وَحَدَّثَنَا أَبو بَكْرِ بْنُ النَّضْرِ: حَدَّثَنَا أَبو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهٰذَا الإِسْنَادِ.

٣٤ ـ (١٩٤٠) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَصَبْنَا حُمُراً خَارِجاً مِنَ الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: أَلاَ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْهَا، فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ، فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا، وَإِنَّهَا لَتَفُورُ بِمَا فِيهَا.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤١٩٩].

35-(...) Anas Ibn Malik "Allah be pleased with him" reported: When it was the Day of (the holy battle of) Khaibar a visitor came and said: "O Messenger of Allah! The donkeys have been eaten." Then another came and said: "O Messenger of Allah! The donkeys have been used up." Then The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Talha to proclaim: "Behold! Allah and His Messenger prohibited you (to eat) their (meat), for it is an abomination or an impure (evil)." Then the earthen pots were turned upside down with what they contained.

[6] Eating the meat of horses

36-(1941) Jabir Ibn Abdullah "Allah be pleased with both" reported that on the Day of (the holy battle of) Khaibar The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating the meat of donkeys, and permitted (eating) the meat of horses.

37-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: During the time of Khaibar, We ate the (meat of) horses and onagers, but The Messenger of Allah "Allah's blessing and peace be upon him" prohibited us (to eat) the meat of donkeys.

(...) This Hadith was transmitted on the authority of Ibn Juraij.

38-(1942) Fatima narrated from Asma "Allah be pleased with her": We slaughtered a horse and ate it during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

(...)This Hadith was narrated on the authority of Hisham.

[7] Permissibility of (eating the meat of) the mastigure

39-(1943) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (eating the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

40-(...) Ibn Umar "Allah be pleased with both" narrated: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" about eating (the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

41-(...) Ibn Umar "Allah be pleased with both" narrated: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" while he was on the pulpit about eating (the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ، الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ جَاءَ جَاءٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُكِلَتِ الْحُمُرُ! ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، أُفْنِيَتِ الْحُمُرُ! فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا طَلْحَةَ فَنَادَى: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجِسٌ. قَالَ: فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا.

٦ ـ باب في أَكْلِ لُحُومِ الْخَيْلِ

٣٦ ـ (١٩٤١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٩].

٣٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ الأَهْلِيِّ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ.

٣٨ ـ (١٩٤٢) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحَفْصُ بْنُ غِيَاثٍ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: نَحَرْنَا فَرَساً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ. [البخاري: كتاب الذبائح والصيد، باب النحر والذبح، رقم: ٥٥١٠].

(...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

٧ ـ باب إباحة الضَّبِّ

٣٩ ـ (١٩٤٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ. قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَسْتُ بِآكِلِهِ وَلاَ مُحَرِّمِهِ».

٤٠ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ».

٤١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ».

(...)This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

(...) A Hadith regarding the eating of the mastigure was narrated from the Prophet "Allah's blessing and peace be upon him" on the authority of Ibn Umar. But this narration contains the following slight variation of wording: A mastigure was brought to The Messenger of Allah "Allah's blessing and peace be upon him" but he neither ate it nor did he prohibit (the eating of) it. The narration of Usama contains: The man (who asked about the mastigure) was standing in the mosque and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit.

42-(1944) Ibn Umar "Allah be pleased with both" reported that there were some men with The Messenger of Allah "Allah's blessing and peace be upon him" from among his Companions, including Sa'd, when (cooked) meat of mastigure was brought to them. One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the meat of mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat, for it is lawful, but it is not my diet."

(...) Tawba Al-Anbari reported: ash-Sha'bi asked me if I had heard the Hadith transmitted by Al-Hasan from The Prophet "Allah's blessing and peace be upon him". He said: I sat in the company of Ibn Umar "Allah be pleased with both" for two years or a year and a half during which I've never heard him narrating from The Messenger of Allah "Allah's blessing and peace be upon him" but the following: There were some men with The Messenger of Allah "Allah's blessing and peace be upon him" from among his Companions, including Sa'd...and the rest is the same as narrated by Mu'adh.

43-(1945) Ibn Abbas "Allah be pleased with both" narrated: Khalid Ibn Al-Walid and I went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna. Then a roasted mastigure was brought before The Messenger of Allah "Allah's blessing and peace be upon him" who stretched his hand towards it whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him. (O Allah's Apostle! It is a mastigure)." The Messenger of Allah "Allah's blessing and peace be upon him" withdrew his hand from it. I (Khalid) said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ، بِمِثْلِهِ فِي هٰذَا الإِسْنَادِ.

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ. قَالَ: سَمِعْتُ مُوسَى بْنَ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، فِي الضَّبِّ... بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ.

غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمْهُ.

وَفِي حَدِيثِ أُسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ.

٤٢ ـ (١٩٤٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ، وَأُتُوا بِلَحْمِ ضَبٍّ، فَنَادَتِ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمُ ضَبٍّ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلاَلٌ، وَلٰكِنَّهُ لَيْسَ مِنْ طَعَامِي».

[البخاري: كتاب أخبار الآحاد، باب خبر المرأة الواحدة، رقم: ٧٢٦٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ. قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ: وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ غَيْرَ هٰذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ... بِمِثْلِ حَدِيثِ مُعَاذٍ.

٤٣ ـ (١٩٤٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَىٰ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللاَّتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحَرَامٌ هُوَ

blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I detest it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me."

44-(1946) Ibn Abbas "Allah be pleased with both" narrated that Khalid Ibn Al-Walid, known as The Sword of Allah, told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, , the wife of The Messenger of Allah "Allah's blessing and peace be upon him", and she was the aunt of both of him and Ibn Abbas. He found with her a roasted mastigure brought from Najd by her sister Hufaida Bint Al-Harith. Maimuna presented the mastigure before The Messenger of Allah "Allah's blessing and peace be upon him" who hardly started eating any (unknown) food before it was described and named for him. But The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards the mastigure whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him." They (the women) said: "O Allah's Apostle! It is the meat of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his hand from the meat of the mastigure. Khalid Ibn Al-Walid said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me, and he did not forbid me (to eat it)."

45-(...) Ibn Abbas "Allah be pleased with both" narrated that Khalid Ibn Al-Walid told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, his maternal aunt, whereupon there was presented to him (some cooked) meat of a mastigure brought from Najd by her sister Umm Hufaid Bint Al-Harith, who had been married to a person belonging to Banu Ja'far. The Messenger of Allah "Allah's blessing and peace be upon him" hardly started eating any (unknown) food before knowing what it was...and the rest is the same but with this (addition): Ibn Al-Asamm narrated it from Maimuna and he was under her care.

يَا رَسُولَ اللَّهِ ؟ قَالَ: «لاَ، وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

٤٤ ـ (١٩٤٦) ـ **وحدّثنا** أَبُو الطَّاهِرِ وَحَرْمَلَةُ: جَمِيعاً عَنِ ابْنِ وَهْبٍ. قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ خَالِدَ بْنَ الْوَلِيدِ، الَّذِي يُقَالُ لَهُ: سَيْفُ اللَّهِ أَخْبَرَهُ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذاً، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ. وَكَانَ قَلَّمَا يُقَدَّمُ إِلَيْهِ طَعَامٌ حَتَّىٰ يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَىٰ رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرْنَ رَسُولَ اللَّهِ ﷺ بِمَا قَدَّمْتُنَّ لَهُ. قُلْنَ: هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لاَ، وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَلَمْ يَنْهَنِي.

[البخاري: كتاب الأطعمة، باب ما كان النبي ﷺ لا يأكل حتى يسمي...، رقم: ٥٣٩١].

٤٥ ـ (...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا ـ يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَخْبَرَهُ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقُدِّمَ إِلَىٰ رَسُولِ اللَّهِ ﷺ لَحْمُ ضَبٍّ، جَاءَتْ بِهِ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتَ رَجُلٍ مِنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يَأْكُلُ شَيْئاً حَتَّىٰ يَعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الأَصَمِّ، عَنْ مَيْمُونَةَ. وَكَانَ فِي حَجْرِهَا.

(1945) Ibn Abbas "Allah be pleased with both" reported: While we were in the house of Maimuna, two roasted mastigures were brought to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest is the same, without mentioning Al- Asamm narrating from Maimuna.

(...)Ibn Abbas "Allah be pleased with both" reported that the meat of a mastigure had been brought to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the house of Maimuna, and Khalid Ibn Al-Walid was present there...and the rest of the Hadith is the same.

46-(1947) Ibn Abbas "Allah be pleased with both" reported: Umm Hufaid Bint Al-Harith, Ibn Abbess's aunt sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and butter but left the mastigure because he disliked it. Ibn Abbas said: "The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"."

47-(1948) Yazid Ibn Al-Asamm reported: A newly married man of Medina invited us to a wedding feast, and he presented to us thirteen (cooked) mastigures. There were those who ate (from their meat) and those who abandoned that. On the next day, I met Ibn Abbas, and told him (about that) in the presence of many people. Some of them said that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "I neither eat it nor do I forbid (anyone) to eat it, nor do I make it unlawful." Ibn Abbas said: What a bad it is that you say! The Messenger of Allah "Allah's blessing and peace be upon him" has not been sent, but (to declare clearly) the lawful and the unlawful (things). Once, we were with The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Maimuna, and there were with him Al-Fadl Ibn Abbas, Khalid Ibn Al-Walid and a woman. Then a tray of food containing meat was presented to him. When The Messenger of Allah "Allah's blessing and peace be upon him" was about to eat it, Maimuna said: "It is the meat of mastigure." He withdrew his hand saying: "That is the meat which I never eat." But he said to those (who were present with him): "You may eat." Al-Fadl and Khalid Ibn Al-Walid ate of it, and so did the woman. Maimuna said: "I never eat anything but that which The Messenger of Allah "Allah's blessing and peace be upon him" eats."

(١٩٤٥) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أُتِيَ النَّبِيُّ ﷺ وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَبَّيْنِ مَشْوِيَّيْنِ ... بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: يَزِيدَ بْنَ الأَصَمِّ، عَنْ مَيْمُونَةَ.

(...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنِ ابْنِ الْمُنْكَدِرِ؛ أَنَّ أَبَا أُمَامَةَ بْنَ سَهْلٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ. قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ. وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، بِلَحْمِ ضَبٍّ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

٤٦ ـ (١٩٤٧) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ سَمْناً وَأَقِطاً وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَالأَقِطِ، وَتَرَكَ الضَّبَّ تَقَذُّراً، وَأُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَاماً مَا أُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٧٥].

٤٧ ـ (١٩٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ. قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ. فَقَرَّبَ إِلَيْنَا ثَلاَثَةَ عَشَرَ ضَبًّا. فَآكِلٌ وَتَارِكٌ. فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ، فَأَخْبَرْتُهُ. فَأَكْثَرَ الْقَوْمُ حَوْلَهُ حَتَّىٰ قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ آكُلُهُ، وَلاَ أَنْهَىٰ عَنْهُ، وَلاَ أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا قُلْتُمْ. مَا بُعِثَ نَبِيُّ اللَّهِ ﷺ إِلاَّ مُحِلاًّ وَمُحَرِّماً. إِنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَىٰ، إِذْ قُرِّبَ إِلَيْهِمْ خُوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمُ ضَبٍّ، فَكَفَّ يَدَهُ. وَقَالَ: «هٰذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا»، فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ.

وَقَالَتْ مَيْمُونَةُ: لاَ آكُلُ مِنْ شَيْءٍ إِلاَّ شَيْءٍ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ.

48-(1949) Abu Az-Zubair reported that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that a (cooked) mastigure was presented to The Messenger of Allah "Allah's blessing and peace be upon him", but he refused to eat it , and said: "I do not know. Perhaps it (the mastigure) might be one of (the natives of) the ancient past whose (forms) had been distorted."

49-(1950) Abu Az-Zubair reported: I asked Jabir "Allah be pleased with him" about (eating) the mastigure, and he said: "Don't eat it because he (The Prophet) detested it." He (the narrator) said that Umar Ibn Al-Khattab "Allah be pleased with him" said: "The Messenger of Allah "Allah's blessing and peace be upon him" did not make it unlawful. Allah "Exalted and Glorified be He" has made it (a source) of benefit for more than one (person). It is a common diet of the shepherds. Had it been with me, I would have eaten it."

50-(1951) Abu Sa'id "Allah be pleased with him" reported that a man said: "O Messenger of Allah! We live in a land which is abundant of mastigures, so what do you order or what verdict do you give (about eating it)?" He said: "It was mentioned to me that some people from among the children of Isra'il were distorted (so probably they might have been distorted in the shape of mastigures)." So he (The Prophet) neither ordered (us to eat it) nor did he forbid (us to eat it). Abu Sa'id said: Some time later, Umar said: "Allah "Exalted and Glorified be He" has made it (a source of) benefit for more than one (person), for it is the common diet of shepherds. Had it been with me, I would have eaten it. The Messenger of Allah "Allah's blessing and peace be upon him" (did not eat it only because he) detested it."

51-(...) Abu Sa'id "Allah be pleased with him" reported that a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I live in a low land which is abundant of mastigures, and these are the common diet of my family (tell me what is your verdict?)" He (The Prophet) did make no reply. We said to him: "Repeat it (your problem)", and he repeated it, but he did make no reply. (It was repeated thrice.) Then The Messenger of Allah "Allah's blessing and peace be upon him" called him at the third time saying: "O man of the desert, verily Allah cursed or showed wrath to a district of the children of Isra'il and distorted them to beasts moving on the earth. I do not know, probably this (mastigure) may be one of them. So I do not eat it, nor do I prohibit its eating."

٤٨ ـ (١٩٤٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبٍّ، فَأَبَىٰ أَنْ يَأْكُلَ مِنْهُ. وَقَالَ: «لاَ أَدْرِي، لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ».

٤٩ ـ (١٩٥٠) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ. قَالَ: سَأَلْتُ جَابِراً عَنِ الضَّبِّ؟ فَقَالَ: لاَ تَطْعَمُوهُ، وَقَذِرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمْهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَّةِ الرِّعَاءِ مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعِمْتُهُ.

٥٠ ـ (١٩٥١) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضٍ مَضَبَّةٍ. فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُفْتِينَا؟ قَالَ: «ذُكِرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ.

قَالَ أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذٰلِكَ، قَالَ عُمَرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، وَإِنَّهُ لَطَعَامُ عَامَّةِ هٰذِهِ الرِّعَاءِ، وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ، إِنَّمَا عَافَهُ رَسُولُ اللَّهِ ﷺ.

٥١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضَبَّةٍ، وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي؟! قَالَ: فَلَمْ يُجِبْهُ. فَقُلْنَا: عَاوِدْهُ. فَعَاوَدَهُ فَلَمْ يُجِبْهُ. ثَلاَثاً. ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّالِثَةِ فَقَالَ: «يَا أَعْرَابِيُّ، إِنَّ اللَّهَ لَعَنَ أَوْ غَضِبَ عَلَىٰ سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ دَوَّابَّ يَدِبُّونَ فِي الأَرْضِ، فَلاَ أَدْرِي لَعَلَّ هٰذَا مِنْهَا، فَلَسْتُ آكُلُهَا وَلاَ أَنْهَىٰ عَنْهَا».

[8] Permissibility of (eating) the locusts

52-(1952) Abdullah Ibn Abu Awfa "Allah be pleased with him" narrated: We took part in seven holy battles with The Messenger of Allah "Allah's blessing and peace be upon him", during which we ate locusts.

(...) The same was narrated through another chain of transmitters, with difference in the number of the expeditions between six and seven.

(...) The same was narrated on the authority of Abu Ya'fur, and mentioned seven holy battles.

[9] Permissibility of (eating) the hare

53-(1953) Anas Ibn Malik "Allah be pleased with him" reported: We chased a hare at Marr Az-Zahran (a valley near Mecca). They (my companions) ran, but felt exhausted; I also tried until I caught hold of it. I brought it to Abu Talha who slaughtered it and sent its haunch and two hind legs to The Messenger of Allah "Allah's blessing and peace be upon him" and it was I who brought them to The Messenger of Allah "Allah's blessing and peace be upon him", and he accepted them.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and in the narration of Yahya he said: "With its hind leg or two haunches."

[10] Permissibility of using what enables one to hunt a game, and disapproval of flinging of small pebbles

54-(1954) Ibn Buraida reported: Abdullah Ibn Mughaffal "Allah be pleased with him" saw a person from among his companions throwing small pebbles, whereupon he said: Do not throw pebbles, for The Messenger of Allah "Allah's blessing and peace be upon him" did not like it, or he forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated, but it may break a tooth or put out an eye. He, afterwards, again saw him flinging pebbles, and said to him: I inform you that the Messenger of Allah "Allah's blessing and peace be upon him" did not approve or he forbade flinging of pebbles, and then I see you again flinging pebbles, I will not speak with you for so and so (time).

(...) The same was narrated through another chain of transmitters.

55-(...) Abdullah Ibn Mughaffal "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles. Ibn Ja'far added in his narration that he said: Because neither an enemy is defeated thereby, nor is the game killed, but it may

٨ ـ باب إباحة الجَرَادِ

٥٢ ـ (١٩٥٢) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.
[البخاري: كتاب الذبائح والصيد، باب أكل الجراد، رقم: ٥٤٩٥].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: سَبْعَ غَزَوَاتٍ. وَقَالَ إِسْحَاقُ: سِتَّ. وَقَالَ ابْنُ أَبِي عُمَرَ: سِتَّ أَوْ سَبْعَ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: سَبْعَ غَزَوَاتٍ.

٩ ـ باب إباحة الأَرْنَب

٥٣ ـ (١٩٥٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: مَرَرْنَا فَاسْتَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهِ فَلَغَبُوا. قَالَ: فَسَعَيْتُ حَتَّىٰ أَدْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكِهَا وَفَخِذَيْهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِلَهُ.
[البخاري: كتاب الهبة، باب قبول هدية الصيد، رقم: ٢٥٧٢].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.
وَفِي حَدِيثِ يَحْيَىٰ: بِوَرِكِهَا أَوْ فَخِذَيْهَا.

١٠ ـ بابُ إباحة ما يُسْتَعَانُ به على الاصْطِيَادِ والعَدُوِّ وكراهة الخَذْفِ

٥٤ ـ (١٩٥٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ. قَالَ: رَأَىٰ عَبْدُ اللَّهِ بْنُ الْمُغَفَّلِ رَجُلاً مِنْ أَصْحَابِهِ يَخْذِفُ. فَقَالَ لَهُ: لاَ تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ. أَوْ قَالَ: يَنْهَىٰ عَنِ الْخَذْفِ، فَإِنَّهُ لاَ يُصْطَادُ بِهِ الصَّيْدُ، وَلاَ يُنْكَأُ بِهِ الْعَدُوُّ، وَلٰكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ، ثُمَّ رَآهُ بَعْدَ ذٰلِكَ يَخْذِفُ. فَقَالَ لَهُ: أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ، أَوْ يَنْهَىٰ عَنِ الْخَذْفِ، ثُمَّ أَرَاكَ تَخْذِفُ! لاَ أُكَلِّمُكَ كَلِمَةً. كَذَا وَكَذَا. [البخاري: كتاب الذبائح والصيد، باب الخذف والبندقة، رقم: ٥٤٧٩].

(...) ـ حدّثني أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا كَهْمَسٌ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ.

break a tooth or put out an eye. Ibn Mahdi said: Because an enemy never is defeated thereby...and he did not mention: It may put out the eye.

56-(...) Sa'id Ibn Jubair reported that a person from among the relatives of Abdullah Ibn Mughaffal "Allah be pleased with him" was throwing small pebbles, whereupon he forbade him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated, but it may break a tooth or put out an eye." But the man did so once again, whereupon he (Abdullah) said to him: "I inform you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles, and then you again are flinging pebbles, I will never speak with you."

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

[11] Good attitude even in slaughtering and killing, and (the necessity of) sharpening the knife

57-(1955) Shaddad Ibn Aus narrated: There are two things, which I memorize from The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Verily Allah has enjoined goodness to everything. So when you kill, kill in a good way and when you slaughter, slaughter in a good way. Every one of you should sharpen his knife, and let the slaughtered animal die comfortably."

(...)This Hadith was narrated on the authority of Khalid Al-Hadhdha' through many chains of transmitters.

[12] Forbiddance to tie animals (and make them targets of arrows or so)

58-(1956) Hashim Ibn Zaid Ibn Anas Ibn Malik reported: I visited the house of Al-Hakam Ibn Aiyyub in the company of my grandfather Anas Ibn Malik "Allah be pleased with him", where there were some people making a hen a target and shooting arrows at it. Anas said that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden tying the animals (and making them targets of arrows or so).

(...) This Hadith was narrated on the authority of Shu'ba through different chains of transmitters.

58-(1957) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make anything having life as a target."

قَالَ ابْنُ جَعْفَرٍ فِي حَدِيثِهِ: وَقَالَ: إِنَّهُ لاَ يَنْكَأُ الْعَدُوَّ وَلاَ يَقْتُلُ الصَّيْدَ، وَلٰكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ.

وَقَالَ ابْنُ مَهْدِيٍّ: إِنَّهَا لاَ تَنْكَأُ الْعَدُوَّ. وَلَمْ يَذْكُرْ: تَفْقَأُ الْعَيْنَ.

[البخاري: كتاب التفسير، باب: ﴿إذ يبايعونك تحت الشجرة﴾، رقم: ٤٨٤١].

٥٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيباً لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ خَذَفَ. قَالَ: فَنَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكَأُ عَدُوًّا، وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» قَالَ: فَعَادَ فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُ ثُمَّ تَخْذِفُ! لاَ أُكَلِّمُكَ أَبَداً.

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ. حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١١ ـ بابُ الأمر بإحسان الذَّبح والقَتْلِ وتَحْدِيدِ الشَّفْرَة

٥٧ ـ (١٩٥٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ. قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ».

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. كُلُّ هٰؤُلاَءِ عَنْ خَالِدٍ الْحَذَّاءِ... بِإِسْنَادِ حَدِيثِ ابْنِ عُلَيَّةَ وَمَعْنَىٰ حَدِيثِهِ.

١٢ ـ باب النَّهي عن صَبْرِ البَهَائم

٥٨ ـ (١٩٥٦) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي، أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. قَالَ: فَقَالَ أَنَسٌ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ.

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٣].

(...)This Hadith was narrated on the authority of Shu'ba through a different chain of transmitters.

59-(1958) Sa'id Ibn Jubair reported that Ibn Umar "Allah be pleased with both" happened to pass by a group of men who had tied a hen at which they were shooting arrows. No sooner had they seen Ibn Umar than they scattered from it. Ibn Umar said: "Who has done this? Verily The Messenger of Allah "Allah's blessing and peace be upon him" has invoked curse upon him who does this."

(...)Sa'id Ibn Jubair reported that Ibn Umar "Allah be pleased with both" happened to pass by some young men of Quraish who had tied a bird (and thus made it a target) at which they had been shooting arrows, Every arrow that they missed came into the possession of the owner of the bird. So, no sooner had they seen Ibn Umar than they went away. Thereupon Ibn Umar said: "Who has done this? Allah has cursed him who does this. Verily The Messenger of Allah "Allah's blessing and peace be upon him" invoked curse upon one who made a live thing the target (of one's marksmanship)."

60-(1959) Abu Az-Zubair reported from Jabir Ibn Abdullah "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that any beast should be killed after it has been tied.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٥٨م ـ (١٩٥٧) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً».

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٥م].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥٩ ـ (١٩٥٨) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامُونَهَا. فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٥].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: مَرَّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْراً وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هٰذَا. إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئاً فِيهِ الرُّوحُ غَرَضاً.

٦٠ ـ (١٩٥٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْراً.

(35) The Book Of Sacrifices

[1] Its time

1-(1960) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). He had not returned after having offered (the Id) Prayer and finished it, when he saw the meat of the sacrificial animals, which had been slaughtered before he had completed the Prayer. He (the Prophet) said: "Whoever slaughtered his sacrificial animal before his or our (Id) Prayer, should slaughter another one instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

2-(...) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). After he had finished the (Id) prayer with the people, he looked at some goats, which had been slaughtered. Then, he said: "Whoever slaughtered his sacrificial goat before the Prayer, should slaughter another goat instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

(...) The same was narrated through another chain of transmitters.

3-(...) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). After he had finished the (Id) prayer, he delivered a sermon and said: "Whoever slaughtered (his sacrificial animal) before the Prayer, should slaughter another one instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

4-(1961) Al-Bara "Allah be pleased with him" reported: My maternal uncle Abu Burda sacrificed his animal before (Id) Prayer. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the Day of Al-Adha)." He (Abu Burda) said: "I have a six-month lamb." He (The Prophet) said: "Offer it as a sacrifice, but it will not justify for anyone other than you (afterwards)." Then, he said: "He who sacrificed (the animal) before (Id) Prayer, he in fact slaughtered it for his own self, and he who slaughtered after the Prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims."

٣٥ ـ كِتَابُ الأَضَاحِي

١ ـ بابُ وَقْتِهَا

١ ـ (١٩٦٠) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ. (ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ: حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَعْدُ أَنْ صَلَّىٰ وَفَرَغَ مِنْ صَلاتِهِ، سَلَّمَ. فَإِذَا هُوَ يَرَىٰ لَحْمَ أَضَاحِيَّ قَدْ ذُبِحَتْ، قَبْلَ أَنْ يَفْرُغَ مِنْ صَلاتِهِ. فَقَالَ: «مَنْ كَانَ ذَبَحَ أُضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ أَوْ نُصَلِّيَ، فَلْيَذْبَحْ مَكَانَهَا أُخْرَىٰ، وَمَنْ كَانَ لَمْ يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[البخاري: كتاب العيدين، باب كلام الإمام والناس في خطبة العيد، رقم: ٩٨٥].

٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ. قَالَ: شَهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَىٰ صَلاتَهُ بِالنَّاسِ، نَظَرَ إِلَىٰ غَنَمٍ قَدْ ذُبِحَتْ. فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ، فَلْيَذْبَحْ شَاةً مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ».

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ. كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: عَلَى اسْمِ اللَّهِ... كَحَدِيثِ أَبِي الأَحْوَصِ.

٣ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، سَمِعَ جُنْدَباً الْبَجَلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَلَّىٰ يَوْمَ أَضْحَىٰ، ثُمَّ خَطَبَ، فَقَالَ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا. وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٤ ـ (١٩٦١) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ. قَالَ: ضَحَّىٰ خَالِي، أَبُو بُرْدَةَ قَبْلَ الصَّلاةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْزِ. فَقَالَ: «ضَحِّ بِهَا، وَلاَ تَصْلُحُ لِغَيْرِكَ». ثُمَّ قَالَ: «مَنْ ضَحَّىٰ قَبْلَ الصَّلاةِ، فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ، فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[البخاري: كتاب العيدين، باب سنة العيدين لأهل الإسلام، رقم: ٩٥١].

5-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that his maternal uncle Abu Burda Ibn Niyar had sacrificed his animal earlier than the Prophet "Allah's blessing and peace be upon him" sacrificed. He said: "O Messenger of Allah! It is the day of meat and it is not desirable (to have longing for meat). For this reason I hurried and offered my sacrificial animal, so that I might feed my family and neighbours and my kith and kin." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a sacrificial animal once again." He said: "O Messenger of Allah! I have a small milch goat of less than one year, and it is better than two dry goats (from which) meat (is expected)." He said: "It is better than the two sacrificial animals on your behalf, and the sacrifice of a six-month goat should not be accepted as a sacrifice on behalf of anyone after you."

(...)Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon on the day of Slaughtering Sacrifice "Nahr" in which he said: "None of you should offer his sacrificial animal until he has completed the (Id) prayer." My maternal uncle said: "O Messenger of Allah! It is the day of meat, so it is not desirable (to have longing for it)"...and the rest of the Hadith is the same.

6-(...) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs prayer like our prayer, faces our Qibla (in prayer) and offers sacrificial animals as we do, should not slaughter the sacrificial animal until he has completed the prayer." My maternal uncle said: "O Messenger of Allah! I sacrificed the animal on behalf of my son." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the thing in which you were hasty for your family." He said: "I have a goat which is better than two goats." He said: "offer it as a sacrifice for that is the best offering."

7-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first thing to begin with on this day of ours is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our Sunna. Whoever slaughters his sacrifice before the (Id) prayer, has not offered a sacrifice, but only mutton for his family." Since Abu Burda Ibn Niyar slaughtered (his goat before the Id prayer) he said: "I have a six-month she-goat, which is better than a goat of one year. (Will that be sufficient as a

٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَارٍ ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هٰذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ. وَإِنِّي عَجَّلْتُ نَسِيكَتِي لأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعِدْ نُسُكاً» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدِي عَنَاقَ لَبَنٍ. هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. فَقَالَ: «هِيَ خَيْرُ نَسِيكَتَيْكَ، وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لاَ يَذْبَحَنَّ أَحَدٌ حَتَّىٰ يُصَلِّيَ» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ، إِنَّ هٰذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ هُشَيْمٍ.

٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّىٰ صَلاَتَنَا، وَوَجَّهَ قِبْلَتَنَا، وَنَسَكَ نُسُكَنَا، فَلاَ يَذْبَحْ حَتَّىٰ يُصَلِّيَ» فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ، قَدْ نَسَكْتُ عَنِ ابْنٍ لِي. فَقَالَ: «ذَاكَ شَيْءٌ عَجَّلْتَهُ لأَهْلِكَ»، فَقَالَ: إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ. قَالَ: «ضَحِّ بِهَا، فَإِنَّهَا خَيْرُ نَسِيكَةٍ».

٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ الإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هٰذَا، نُصَلِّي ثُمَّ نَرْجِعُ فَنَنْحَرُ، فَمَنْ فَعَلَ ذٰلِكَ، فَقَدْ أَصَابَ سُنَّتَنَا. وَمَنْ ذَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ»، وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَارٍ قَدْ ذَبَحَ. فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, and (though it will be sufficient for you) it shall not be sufficient (as a sacrifice) for anyone else after you."

(...)A Hadith like this was narrated on the authority of Al-Bara' Ibn Azib through another chain of transmitters.

(...)al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Slaughtering Sacrifice "Nahr" after the (Id) prayer...and the rest of the Hadith is the same.

8-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Slaughtering Sacrifice "Nahr" saying: "None should sacrifice the animal unless he has completed the (Id) prayer." A man said: "I have a milch goat of less than one year, which is better than two goats (from which) meat (is acquired)." He said: "Offer it as a Sacrifice, and no goat of less than a year will be accepted as a sacrifice after you."

9-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that Abu Burda slaughtered his sacrificial animal before the (Id) prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer (another one) instead of it (since it would not be regarded as sacrifice)." He said: "O Messenger of Allah! I have but a six-month goat. (Shu'ba (a sub-narrator) said: I think he (al-Bara) said: And it is better than a goat of one year)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer it (as a sacrifice) instead of that, but it will not be sufficient for anyone (as a sacrifice) after you."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, without mentioning the doubt in his statement: "(The six-month goat) is better than a goat of more than one year."

10-(1962) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Slaughtering Sacrifice "Nahr": "He who slaughtered (the animal as a sacrifice) before the (Id) Prayer, should repeat it (i.e. offer another sacrificial animal)." A man stood up and said: "O Messenger of Allah! That is the day on which meat is so much desired." He mentioned the need of his neighbors, and probably, The Messenger of Allah "Allah's blessing and peace be upon him" confirmed it. He also said: "I have a six-month she-goat which I like more than two fleshy goats; should I offer it as a

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ: سَمِعَ الشَّعْبِيَّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً، عَنْ جَرِيرٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

٨ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي يَوْمِ نَحْرٍ. فَقَالَ: «لاَ يُضَحِّيَنَّ أَحَدٌ حَتَّىٰ يُصَلِّيَ»، قَالَ رَجُلٌ: عِنْدِي عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. قَالَ: «فَضَحِّ بِهَا، وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْدِلْهَا»، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ عِنْدِي إِلاَّ جَذَعَةٌ ـ قَالَ شُعْبَةُ: وَأَظُنُّهُ قَالَ ـ وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا مَكَانَهَا. وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[البخاري: كتاب الأضاحي، باب قول النبي ﷺ لأبي بردة: «ضح بالجذع من المعز...» رقم: ٥٥٥٧].

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ.

١٠ ـ (١٩٦٢) ـ وحدّثني يَحْيَىٰ بْنُ أَيُّوبَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ، فَلْيُعِدْ»، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذَا يَوْمٌ يُشْتَهَىٰ فِيهِ اللَّحْمُ. وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ، كَأَنَّ رَسُولَ اللَّهِ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ

sacrifice?" He permitted him to do so. I do not know whether this permission was granted to anyone else besides him or not. The Messenger of Allah "Allah's blessing and peace be upon him" then turned towards two rams, which he slaughtered, and the people came to the goats and got them distributed among themselves (for offering them as sacrifice).

11-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" offered the Id prayer and then delivered the sermon in which he ordered that he who slaughtered the animal before the prayer should slaughter once again (another animal as a sacrifice)...and the rest of the Hadith is the same.

12-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Sacrifice "Id Al-Adha). He smelt the odor of flesh and he forbade them to slaughter (the animals before the prayer), saying: "Whoever slaughtered the sacrificial animal (before the prayer) should repeat it once again (since it is not a valid sacrifice)."...and the rest is the same.

[2] The age of the animal that should be sacrificed

13-(1963) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer as a sacrifice but a grown-up animal, unless it is difficult for you, in which case you might offer a ram of less than a year."

14-(1964) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Id prayer in Medina on the Day of Slaughtering Sacrifice "Nahr". Some men advanced and slaughtered their sacrificial animals before him thinking that The Messenger of Allah "Allah's blessing and peace be upon him" had already slaughtered his sacrificial animal. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever slaughtered their animals ahead of him should slaughter other ones instead, And that they should not slaughter their sacrificial animals before The Messenger of Allah "Allah's blessing and peace be upon him" had slaughtered (his sacrificial animal).

15-(1965) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" gave him (Uqba) the gifts of goats to be distributed among his Companions. They

شَاتَيْ لَحْمٍ، أَفَأَذْبَحُهَا؟ قَالَ: فَرَخَّصَ لَهُ. فَقَالَ: لاَ أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لاَ؟ قَالَ: وَانْكَفَأَ رَسُولُ اللَّهِ ﷺ إِلَىٰ كَبْشَيْنِ فَذَبَحَهُمَا. فَقَامَ النَّاسُ إِلَىٰ غُنَيْمَةٍ، فَتَوَزَّعُوهَا، أَوْ قَالَ: فَتَجَزَّعُوهَا.

[البخاري: كتاب العيدين، باب الأكل يوم النحر، رقم: ٩٥٤].

١١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ، ثُمَّ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ أَنْ يُعِيدَ ذِبْحًا ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

١٢ ـ (...) ـ **وحدّثني** زِيَادُ بْنُ يَحْيَىٰ الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ وَرْدَانَ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَىٰ. قَالَ: فَوَجَدَ رِيحَ لَحْمٍ، فَنَهَاهُمْ أَنْ يَذْبَحُوا. قَالَ: «مَنْ كَانَ ضَحَّىٰ، فَلْيُعِدْ»... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

٢ ـ باب سِنِّ الأُضْحِيَةِ

١٣ ـ (١٩٦٣) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً، إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

١٤ ـ (١٩٦٤) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: صَلَّىٰ بِنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بِالْمَدِينَةِ، فَتَقَدَّمَ رِجَالٌ فَنَحَرُوا. وَظَنُّوا أَنَّ النَّبِيَّ ﷺ قَدْ نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ نَحَرَ قَبْلَهُ، أَنْ يُعِيدَ بِنَحْرٍ آخَرَ، وَلاَ يَنْحَرُوا حَتَّىٰ يَنْحَرَ النَّبِيُّ ﷺ.

١٥ ـ (١٩٦٥) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَماً يَقْسِمُهَا عَلَىٰ أَصْحَابِهِ ضَحَايَا. فَبَقِيَ عَتُودٌ. فَذَكَرَهُ

sacrificed them, but a lamb of one year was left, which he (Uqba) mentioned to The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: "Sacrifice it on your behalf." Qutaiba narrated it with a slight variation of wording.

16-(...) Uqba Ibn Amir Al-Juhani "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some sacrificial animals among us (on Id Al-Adha). We sacrificed them, and there fell to my lot a lamb of less than one year. I said: "O Messenger of Allah! There fell to my lot a lamb of less than a year." He said: "Sacrifice it on your behalf."

(...)Uqba Ibn Amir Al-Juhani "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some sacrificial animals among his companions...and the rest is the same.

[3] It is better to sacrifice the animal with one's own hand, and it is better to recite "In the name of Allah" and "Allah is Greater"

17-(1966) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed with his own hands two horned rams which were white with black markings reciting "In the name of Allah" and "Allah is greater". He placed his foot on their sides (while slaughtering them).

18-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed two horned rams which were white with black markings. I saw him slaughtering them with his own hands, placing his foot on their sides (while slaughtering them), and reciting "In the name of Allah" and "Allah is greater".

(...)Shu'ba reported: Quatada told me that he heard Anas "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed...and the rest is the same. I said: Did you really hear it from Anas? He said: Yes.

(...)This Hadith was narrated on the authority of Anas with a slight variation of wording.

19-(1967) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a ram with black legs, black abdomen and black (circles) round the eyes should be brought to him, in order that he would sacrifice it. He said to A'isha: "Give me the knife." Then he said: "Sharpen it on a stone." She did

لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

قَالَ قُتَيْبَةُ: عَلَىٰ صَحَابَتِهِ.

[البخاري: كتاب الوكالة، باب وكالة الشريك في القسمة وغيرها، رقم: ٢٣٠٠].

١٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ. قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ فِينَا ضَحَايَا، فَأَصَابَنِي جَذَعٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ أَصَابَنِي جَذَعٌ. فَقَالَ: «ضَحِّ بِهِ».

[البخاري: كتاب الأضاحي، باب قسمة الأضاحي بين الناس، رقم: ٥٥٤٧].

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ حَسَّانَ ـ أَخْبَرَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ بْنُ عَبْدِ اللَّهِ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ ضَحَايَا بَيْنَ أَصْحَابِهِ ... بِمِثْلِ مَعْنَاهُ.

٣ ـ بابُ اسْتِحْبَابِ الضَّحِيَّةِ وذَبْحِها مباشرةً بلا تَوْكيل، والتسمية والتكبير

١٧ ـ (١٩٦٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ: ذَبَحَهُمَا بِيَدِهِ وَسَمَّىٰ وَكَبَّرَ. وَوَضَعَ رِجْلَهُ عَلَىٰ صِفَاحِهِمَا.

[البخاري: كتاب الأضاحي، باب التكبير عند الذبح، رقم: ٥٥٦٥].

١٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: ضَحَّىٰ رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ، وَرَأَيْتُهُ وَاضِعاً قَدَمَهُ عَلَىٰ صِفَاحِهِمَا، قَالَ: وَسَمَّىٰ وَكَبَّرَ.

[البخاري: كتاب الأضاحي، باب من ذبح الأضاحي بيده، رقم: ٥٥٥٨].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: ضَحَّىٰ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

قَالَ: قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِاسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ».

١٩ ـ (١٩٦٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: قَالَ حَيْوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِكَبْشٍ أَقْرَنَ، يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ.

accordingly. He took it (the knife) and then the ram, which he placed on the ground and then sacrificed it, reciting: "In the name of Allah. O Allah, accept it on behalf of Muhammad, the family of Muhammad, and the nation of Muhammad."

[4] Permissibility of slaughtering the animal with whatever causes the blood to flow, except tooth, nail and bone

20-(1968) Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies in the future and have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " Make haste or be careful (in using whatever) causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

21-(...) Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul-Hulaifa in Tihama. We captured some camels and sheep (as booty). The people hurried and (slaughtered the animals and) boiled (their meat) in the earthen pots. But he (The Prophet) ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel...and the rest of the Hadith is the same.

22-(...) Rafi' Ibn Khadij reported from his grandfather that he said: "O Messenger of Allah! We are going to face the enemy tomorrow, but we do not have knives with us. Should we then slaughter (the animals) with the peel of the reed?"...and the rest of the Hadith is the same, in which he said: A camel fled away. We attacked it with arrows until we made it fall down.

(...) This Hadith was narrated on the authority of Sa'id Ibn Masruq with the same chain of transmitters with a slight variation of wording.

23-(...) Rafi' Ibn Khadij reported that he said: "O Messenger of Allah! We are going to face the enemy tomorrow; and we do not have knives with

فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ، هَلُمِّي الْمُدْيَةَ». ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ»، فَفَعَلَتْ. ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ»، ثُمَّ ضَحَّىٰ بِهِ.

٤ ـ بابُ جَوَازِ الذَّبْحِ بكل ما أَنْهَرَ الدَّمَ إلاَّ السِّنَّ والظُّفُرَ وسائر العِظَامِ

٢٠ ـ (١٩٦٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غَداً، وَلَيْسَتْ مَعَنَا مُدًى! قَالَ ﷺ: «أَعْجِلْ، أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ»، قَالَ: وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهٰذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ، فَاصْنَعُوا بِهِ هٰكَذَا».

[البخاري: كتاب الشركة، باب قسمة الغنائم، رقم: ٢٤٨٨].

٢١ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَماً وَإِبِلاً، فَعَجِلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ. فَأَمَرَ بِهَا فَكُفِئَتْ، ثُمَّ عَدَلَ عَشْراً مِنَ الْغَنَمِ بِجَزُورٍ. وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ.

٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ، عَنْ جَدِّهِ رَافِعٍ، ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ. قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غَداً. وَلَيْسَ مَعَنَا مُدًى. فَنُذَكِّي بِاللِّيطِ؟... وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ: فَنَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا، فَرَمَيْنَاهُ بِالنَّبْلِ حَتَّىٰ وَهَصْنَاهُ.

٢٣ ـ (...) ـ وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهٰذَا الإِسْنَادِ، الْحَدِيثَ إِلَىٰ آخِرِهِ بِتَمَامِهِ. وَقَالَ فِيهِ: وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ؟

us."...And the rest of the Hadith is the same, but without mentioning the following: The people hurried and boiled (their meat) in the earthen pots. He (The Prophet) ordered that these (earthen pots) should be turned over. The narrator related the story in full.

[5] It was forbidden to eat the meat of sacrificial animals beyond three days at the beginning of Islam, but this was abrogated, and now it is permissible

24-(1969) Abu Ubaid reported: I was with Ali Ibn Abu Talib "Allah be pleased with him" on the occasion of the Id Day. He started with the Id Prayer before delivering the sermon. Then, he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat the meat of our sacrificial animals beyond three days."

25-(...) Abu Ubaid, the freed slave of Ibn Azhar, reported that he performed the Id (prayer) with Umar Ibn Al-Khattab, and then he performed the Id (prayer) with Ali Ibn Abu Talib, who led us in prayer before delivering the sermon, and then addressed the people saying: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade you to eat the meat of your sacrificial animals beyond three nights, so do not eat it."

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

26-(1970) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should eat the meat of his sacrificial animal beyond three days."

27-(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

28-(1971) Abdullah Ibn Waqid reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to eat the flesh of sacrificial animals beyond three days. Abdullah Ibn Abu Bakr said: I mentioned that to Amra, whereupon she said: He has told the truth, for I heard A'isha saying: The poor among the people of the desert come (to the towns) on the occasion of Id Al-Adha during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep with you (the meat) which is sufficient for three (days), and give in charity whatever is left out of it." After this, they (the Muslims) said: "O

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غداً، وَلَيْسَ مَعَنَا مُدًى... وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ: فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِئَتْ... وَذَكَرَ سَائِرَ الْقِصَّةِ.

٥ ـ بابُ بَيَانِ ما كان من النَّهْيِ عن أكل لُحوم الأضاحي بعد ثلاثٍ في أول الإسلام وبيان نَسْخِهِ وإباحته إلى متى شاء

٢٤ ـ (١٩٦٩) ـ حدّثني عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلاَثٍ.

٢٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: فَصَلَّى لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاَثِ لَيَالٍ، فَلاَ تَأْكُلُوا.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ (١٩٧٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَأْكُلْ أَحَدٌ مِنْ لَحْمِ أُضْحِيَّتِهِ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ اللَّيْثِ.

٢٧ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِي بَعْدَ ثَلاَثٍ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عُمَرَ لاَ يَأْكُلُ لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ. وَقَالَ ابْنُ أَبِي عُمَرَ: بَعْدَ ثَلاَثٍ.

٢٨ ـ (١٩٧١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ. سَمِعْتُ

Messenger of Allah! The people make water skins with (the hides of) their sacrificial animals and melt the fat out of them." the Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter?" they said: "You forbade (them) to eat the meat of sacrificial animals beyond three (days)." He said: "I forbade you for those (poor persons) who flocked (to the towns on this occasion for meat) but now when this occasion has improved you may eat, preserve and give in charity."

29-(1972) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the meat of sacrificial animals beyond three (days), but afterwards he said: "Eat, make a provision, and keep it."

30-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We used not to eat the meat of our sacrificial animals beyond three days in Mina. Then The Messenger of Allah "Allah's blessing and peace be upon him" permitted us saying: "Eat and make a provision from it (for your journey)." I asked Ata' whether Jabir said: "Till we came to Medina." He said: "Yes."

31-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We used not to eat the meat of sacrificial animals beyond three (days), but then The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make a provision for journey and eat out of it (beyond three days).

32-(...) Jabir "Allah be pleased with him" reported: We made provision (out of the meat of sacrificial animals for our journey) to Medina during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

33-(1973) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people of Medina! Do not eat the meat of sacrificial animals beyond three (days)." Ibn Al-Muthanna said: "Three days." They (his Companions) complained to The Messenger of Allah "Allah's blessing and peace be upon him" that they had children and servants of theirs (whom they had to feed). He then said: "Eat, feed others, preserve, and make a provision out of it."

34-(1974) Salama Ibn Al-Akwa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sacrifices (animal) amongst you, should let nothing left in his house (out of its meat) on the morning of the third day." When it was the

عَائِشَةَ تَقُولُ: دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الأَضْحَىٰ، زَمَنَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادَّخِرُوا ثَلاَثاً، ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ» فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَجْمِلُونَ مِنْهَا الْوَدَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلاَثٍ. فَقَالَ: «إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ، فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا».

٢٩ ـ (١٩٧٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ. ثُمَّ قَالَ بَعْدُ: «كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا».

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثٍ مِنًى. فَأَرْخَصَ لَنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «كُلُوا وَتَزَوَّدُوا».

قُلْتُ لِعَطَاءٍ: قَالَ جَابِرٌ: حَتَّىٰ جِئْنَا الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الحج، باب ما يأكل من البدن وما يتصدق، رقم: ١٧١٩].

٣١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا لاَ نُمْسِكُ لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ. فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَزَوَّدَ مِنْهَا، وَنَأْكُلَ مِنْهَا ـ يَعْنِي فَوْقَ ثَلاَثٍ ـ.

٣٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: كُنَّا نَتَزَوَّدُهَا إِلَى الْمَدِينَةِ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الجهاد والسير، باب حمل الزاد في الغزو، رقم: ٢٩٨٠].

٣٣ ـ (١٩٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ، لاَ تَأْكُلُوا لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ». وَقَالَ ابْنُ الْمُثَنَّىٰ: ثَلاَثَةِ أَيَّامٍ.

فَشَكَوْا إِلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ لَهُمْ عِيَالاً وَحَشَماً وَخَدَماً. فَقَالَ: «كُلُوا وَأَطْعِمُوا وَاحْبِسُوا أَوِ ادَّخِرُوا». قَالَ ابْنُ الْمُثَنَّىٰ: شَكَّ عَبْدُ الأَعْلَىٰ.

٣٤ ـ (١٩٧٤) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَحَّىٰ مِنْكُمْ فَلاَ يُصْبِحَنَّ فِي

next year, they (his Companions) said: "Should we do this year as we did during the previous year?" He said: "Do not do that, for this was a year during which the people were hard pressed (because of poverty), so I wanted that it (the meat) might be distributed among them."

35-(1975) Thawban "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrificial animal and then said: "O Thawban! Make the meat of this (sacrificial animal) usable (for eating during the journey)." I kept serving him that until he arrived in Medina.

(...)This Hadith was narrated on the authority of Mu'awiya Ibn Salih with the same chain of transmitters.

36-(...) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me in the Farewell Pilgrimage: "Make the meat usable (for eating)." So I made it usable (for him) from which he kept eating until he arrived in Medina.

(...) This Hadith was narrated on the authority of Yahya Ibn Hamza with the same chain of transmitters, but he did not say: In the Farewell Hajj.

37-(1977) Abdullah Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I prohibited you from visiting the graves, but (now) you may visit them. I also prohibited you (from eating) the meat of sacrificial animals beyond three days, but now you might keep it as long as you wish. I prohibited you from drinking (in any utensil) except (that prepared) in dry water skins, but now you might drink (whatever is prepared in any utensil), and do not drink whatever is intoxicant."

(...)Abdullah Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I prohibited you..." and the rest is the same.

[6] What about Fara and Atira

38-(1976) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(There is) no (sanction in Islam for the sacrifice of) Fara and Atira." Ibn Rafi added in his narration: Fara means the first-born young one of a camel. (Atira is to slaughter and sacrifice the animal during the first ten days of the month of Rajab).

بَيْتِهِ، بَعْدَ ثَالِثَةٍ شَيْئاً». فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا: يَا رَسُولَ اللَّهِ، نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ؟ فَقَالَ: «لاَ، إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ بِجَهْدٍ، فَأَرَدْتُ أَنْ يَفْشُوَ فِيهِمْ».

[البخاري: كتاب الاضاحي، باب ما يؤكل من لحوم الاضاحي...، رقم: ٥٥٦٩].

٣٥ ـ (١٩٧٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ. قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ ضَحِيَّتَهُ ثُمَّ قَالَ: «يَا ثَوْبَانُ، أَصْلِحْ لَحْمَ هٰذِهِ»، فَلَمْ أَزَلْ أُطْعِمُهُ مِنْهَا حَتَّىٰ قَدِمَ الْمَدِينَةَ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهٰذَا الإِسْنَادِ.

٣٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ: «أَصْلِحْ هٰذَا اللَّحْمَ»، قَالَ: فَأَصْلَحْتُهُ. فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّىٰ بَلَغَ الْمَدِينَةَ.

(...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَقُلْ: فِي حَجَّةِ الْوَدَاعِ.

٣٧ـ (١٩٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ـ قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةَ ـ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُنْتُ نَهَيْتُكُمْ». فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي سِنَانٍ.

٦ ـ باب الفَرَعِ والعَتِيرَة

٣٨ ـ (١٩٧٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ. أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ فَرَعَ وَلاَ عَتِيرَةَ». زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفَرَعُ: أَوَّلُ النِّتَاجِ، كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ. [البخاري: كتاب العقيقة، باب الفرع، رقم: ٥٤٧٣].

[7] It is forbidden for one who intends to offer a sacrifice to get his hair or nails cut after the beginning of Dhul-Hijja

39-(1977) Umm Salama "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you who intends to offer a sacrifice enters in the month (of Dhul-Hijja) he should get neither his hair nor his nails touched (cut)." It was said to Sufyan (a sub-narrator) that some (religious scholars) did not trace this Hadith (to The Prophet). He said: But I trace it to the Prophet).

40-(...) Umm Salama "Allah be pleased with her" reported, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you intends to offer sacrifice he should neither get his hair cut nor should he get his nails trimmed."

41-(...) Umm Salama "Allah be pleased with her" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you sees the new moon of (the month of) Dhul-Hijja, and he intends to offer a sacrifice, he should neither get his hair cut nor should he get his nails trimmed."

(...)This Hadith was narrated on the authority of Amr Ibn Muslim with the same chain of transmitters.

42-(...) Sa'id Ibn Al-Musaiyyab narrated: I heard Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one has a sacrificial animal (which he intends) to offer, and he enters the month of Dhul-Hijja, he should neither get his hair cut nor should he get his nails trimmed until he has sacrificed the animal."

(...)Amr Ibn Muslim Ibn Ammar Al-Laithi reported: While we were in a bathroom just before Id Al-Adha, some persons tried to remove the hair (of the pubic area) with the help of hair-removing chemicals. Some people who owned the bath (or some of the people who were sitting there) said that Sa'id Ibn Al-Musaiyyab did not approve of it, or he forbade (those intending to offer a sacrifice to do) it. Then I met Sa'id Ibn Al-Musaiyyab to whom I mentioned that, whereupon he said: O son of my brother! This Hadith has been forgotten and abandoned. Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated to me that The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same.

٧ ـ بابُ نَهْيِ مَنْ دَخَلَ عليه عَشْرُ ذي الحِجَّةِ وهو مُرِيدٌ التَّضْحِيَةَ أنْ يَأْخُذ مِنْ شَعَرِهِ أو أظفاره شيئاً

٣٩ ـ (١٩٧٧) ـ حدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَتِ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلاَ يَمَسَّ مِنْ شَعَرِهِ وَبَشَرِهِ شَيْئاً».

قِيلَ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ لاَ يَرْفَعُهُ. قَالَ: لٰكِنِّي أَرْفَعُهُ.

٤٠ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ تَرْفَعُهُ. قَالَ: «إِذَا دَخَلَ الْعَشْرُ، وَعِنْدَهُ أُضْحِيَّةٌ، يُرِيدُ أَنْ يُضَحِّيَ، فَلاَ يَأْخُذَنَّ شَعْراً وَلاَ يَقْلِمَنَّ ظُفُراً».

٤١ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَىٰ بْنُ كَثِيرٍ الْعَنْبَرِيُّ، أَبُو غَسَّانَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ هِلاَلَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ».

(...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ أَوْ عَمْرِو بْنِ مُسْلِمٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٢ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، عَنْ عُمَرَ بْنِ مُسْلِمِ بْنِ عَمَّارِ بْنِ أُكَيْمَةَ اللَّيْثِيِّ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ. فَإِذَا أُهِلَّ هِلاَلُ ذِي الْحِجَّةِ، فَلاَ يَأْخُذَنَّ مِنْ شَعْرِهِ وَلاَ مِنْ أَظْفَارِهِ شَيْئاً، حَتَّىٰ يُضَحِّيَ».

(...) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا عَمْرُو بْنُ مُسْلِمِ بْنِ عَمَّارٍ اللَّيْثِيُّ، قَالَ: كُنَّا فِي الْحَمَّامِ قُبَيْلَ الأَضْحَىٰ. فَاطَّلَىٰ فِيهِ نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ سَعِيدَ بْنَ الْمُسَيَّبِ يَكْرَهُ هٰذَا، أَوْ يَنْهَىٰ عَنْهُ. فَلَقِيتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: يَا ابْنَ أَخِي، هٰذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ. حَدَّثَتْنِي أُمُّ سَلَمَةَ، زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمَعْنَىٰ حَدِيثِ مُعَاذٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو.

(...)Umar Ibn Muslim Al-Junda'i reported that Ibn Al-Musaiyyab told him that Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated to him the same as narrated above.

[8] It is forbidden to slaughter (a sacrificial animal by the name of) anyone other than Allah, the exalted, and the curse be upon him who does it

43-(1978) Abu At-Tufail Amir Ibn Wathila reported: I was with Ali Ibn Abu Talib "Allah be pleased with him", when a person came to him, and said: What was that which The Messenger of Allah "Allah's blessing and peace be upon him" told you secretly? He (Ali) became angry and said: The Messenger of Allah "Allah's blessing and peace be upon him" did not tell me anything secretly which he concealed from the people, except that he told me four things. He said: O Commander of the Believers! What are they? He said: He (The Prophet) said: "Allah cursed him who cursed his father, Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who sheltered an innovator (of heresy in religion) , and Allah cursed him who changed the boundary lines of the land."

44-(...) Abu At-Tufail reported: We said to Ali Ibn Abu Talib: Tell us something, which The Messenger of Allah "Allah's blessing and peace be upon him" told you in secret. He said: He did not tell me anything secretly which he concealed from the people. But I heard him saying: "Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who sheltered an innovator (of heresy in religion) , Allah cursed him who cursed his father, and Allah cursed him who changed the boundary lines (of the land)."

45-(...) Abu At-Tufail reported: Ali "Allah be pleased with him" was asked whether The Messenger of Allah "Allah's blessing and peace be upon him" had distinguished them by (disclosing) a thing (which he did not mention to others). He (Ali) said: The Messenger of Allah "Allah's blessing and peace be upon him" did not distinguish us by (disclosing secretly) anything which he did not make public, except those (few things) which lie in the sheath of my sword. He drew out a document in which it was written: "Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who stole the signposts (in order to change the boundary lines) of the land, Allah cursed him who cursed his father, and Allah cursed him who sheltered an innovator (of heresy in religion)."

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي ابْنِ وَهْبٍ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ الْجُنْدَعِيِّ، أَنَّ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ. وَذَكَرَ النَّبِيَّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمْ.

٨ ـ بابُ تَحْرِيمِ الذَّبْحِ لغير الله تعالى ولَعْنِ فَاعِلِهِ

٤٣ ـ (١٩٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ. كِلاَهُمَا عَنْ مَرْوَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفَيْلِ، عَامِرُ بْنُ وَاثِلَةَ. قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ: فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئاً يَكْتُمُهُ النَّاسَ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ: فَقَالَ: مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ. وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِاللَّهِ: وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ».

٤٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَسَرَّ إِلَيَّ شَيْئاً كَتَمَهُ النَّاسَ، وَلٰكِنِّي سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ».

٤٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ يُحَدِّثُ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ: أَخَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلاَّ مَا كَانَ فِي قِرَابِ سَيْفِي هٰذَا، قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً».

(36) The Book Of Drinks

[1] The prohibition of the wine and all intoxicants

1-(1979) Ali Ibn Abu Talib "Allah be pleased with him" narrated: I got a she-camel as my share of the war booty on the day of Badr, and Allah's Apostle "Allah's blessing and peace be upon him" gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry The Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Banu Qainuqa was with me. Hamza Ibn Abd Al-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the fat old she camels (and serve them to your guests)."

So Hamza took his sword, went towards the two she-camels, cut off their humps, opened their flanks, and took a part of their livers. (I (a sub-narrator) said to Ibn Shihab (another sub-narrator): Did he take anything out of the hump? He said: He cut off the humps and took them altogether.) When I saw that dreadful sight, I went to The Prophet "Allah's blessing and peace be upon him" in whose company Zaid Ibn Haritha was. I told him the news. The Prophet "Allah's blessing and peace be upon him" came out in the company of Zaid Ibn Haritha, and I too went with them. He went to Hamza and spoke angrily to him. Hamza looked up and said: "Aren't you only the slaves of my forefathers?" The Prophet "Allah's blessing and peace be upon him" retreated and went out. (This incident happened before the prohibition of drinking Wine).

(...)This Hadith was narrated on the authority of Juraij with the same chain of transmitters.

2-(...) Ali "Allah be pleased with him" narrated: I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and The Prophet "Allah's blessing and peace be upon him" had given me a she-camel from the one-fifth of the booty. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Banu Qainuqa to go with me to bring Idhkhir (grass of pleasant smell) so that I might sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off, their flanks cut open and a portion of their livers was taken out.

٣٦ ـ كِتَابُ الأَشْرِبَةِ

١ ـ بابُ تَحْرِيمِ الخَمْرِ، وبيان أنها تكون من عَصِيرِ العِنَبِ ومن التَّمْرِ والبُسْرِ والزَّبِيبِ وغيرها مما يُسْكِر

١ ـ (١٩٧٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَصَبْتُ شَارِفاً مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنَمٍ، يَوْمَ بَدْرٍ. وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفاً أُخْرَىٰ، فَأَنَخْتُهُمَا يَوْماً عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِراً لأَبِيعَهُ، وَمَعِيَ صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ، فَأَسْتَعِينَ بِهِ عَلَىٰ وَلِيمَةِ فَاطِمَةَ. وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذٰلِكَ الْبَيْتِ. مَعَهُ قَيْنَةٌ تُغَنِّيهِ. فَقَالَتْ: أَلاَ يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ. فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا.

قُلْتُ لابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا.

قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَنَظَرْتُ إِلَىٰ مَنْظَرٍ أَفْظَعَنِي. فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، وَانْطَلَقْتُ مَعَهُ. فَدَخَلَ عَلَىٰ حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ. فَقَالَ: هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي؟ فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهْقِرُ حَتَّىٰ خَرَجَ عَنْهُمْ.

[البخاري: كتاب البيوع، باب ما قيل في الصوّاغ، رقم: ٢٠٨٩].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ، أَبُو عُثْمَانَ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ عَلِيٍّ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ، أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفاً مِنَ الْخُمُسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، وَاعَدْتُ رَجُلاً صَوَّاغاً مِنْ بَنِي قَيْنُقَاعَ يَرْتَحِلُ مَعِيَ، فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي. فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَيَّ مَتَاعاً مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مناختان إِلَىٰ جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدِ اجْتُبَّتْ أَسْنِمَتُهُمَا،

When I saw that state of my two she-camels, I could not help weeping. I asked: "Who did so?" The people replied: "Hamza Ibn Abd Al-Muttalib who is staying with some Ansari drunks in this house, having a lady singer singing to him and his companions. She recited the following in her song: "O Hamza! (Kill) the fat old she camels (and serve them to your guests)." So Hamza took his sword, went towards the two she-camels, cut off their humps with his sword, opened their flanks, and took a part of their livers."

I went away till I reached The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Haritha was with him. When The Prophet "Allah's blessing and peace be upon him" noticed on my face the effect of what I had suffered, he asked: "What is wrong with you." I replied: "O Allah's Apostle! I have never seen such a (dreadful) sight as I saw today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks. He is sitting there in a house in the company of some drunks." The Prophet "Allah's blessing and peace be upon him" then asked for his covering sheet, put it on, and set out walking followed by me and Zaid Ibn Haritha till he came to the house where Hamza was. He asked permission to enter, and he was allowed, and they were drunk. The Messenger of Allah "Allah's blessing and peace be upon him" started blaming Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at The Messenger of Allah "Allah's blessing and peace be upon him" and then he raised his eyes. Then he looked at his knees, and raised up his eyes looking at his umbilicus. Then he raised up his eyes looking at his face. Hamza then said: "Aren't you but the slaves of my father?" The Messenger of Allah "Allah's blessing and peace be upon him" realized that he was drunk. So The Messenger of Allah "Allah's blessing and peace be upon him" retreated, and we went out with him.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

3-(1980) Anas Ibn Malik "Allah be pleased with him" reported: I was the cup-bearer of people in the house of Abu Talha on the day when wine was forbidden. Their wine had been prepared from dry dates or fresh dates. When the announcer made the announcement, he (Abu Talha) said to me: "Go out and find out (what the announcement is)." I got out (and found) an announcer making this announcement: "Behold, the wine has been made unlawful." He (Anas) said: The wine (was spilt and) flowed in the lanes of Medina. Abu Talha said to me: "Go out and spill it." I spilt it. They said or

وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ ذٰلِكَ الْمَنْظَرَ مِنْهُمَا. قُلْتُ: مَنْ فَعَلَ هٰذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ. وَهُوَ فِي هٰذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ: غَنَّتْهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا: أَلا يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَقَامَ حَمْزَةُ بِالسَّيْفِ، فَاجْتَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، فَأَخَذَ مِنْ أَكْبَادِهِمَا.

فَقَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّىٰ أَدْخُلَ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ: فَعَرَفَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِيَ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالَكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ. عَدَا حَمْزَةُ عَلَىٰ نَاقَتَيَّ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّىٰ جَاءَ الْبَابَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ. فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ. فَإِذَا حَمْزَةُ مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَّدَ النَّظَرَ إِلَىٰ رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فنظر إِلَىٰ سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَىٰ وَجْهِهِ. فَقَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ ثَمِلٌ. فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَىٰ عَقِبَيْهِ الْقَهْقَرَىٰ، وَخَرَجَ وَخَرَجْنَا مَعَهُ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣ ـ (١٩٨٠) ـ حدّثني أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ، يَوْمَ حُرِّمَتِ الْخَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ، وَمَا شَرَابُهُمْ إِلاَّ الْفَضِيخُ: الْبُسْرُ وَالتَّمْرُ. فَإِذَا مُنَادٍ يُنَادِي، فَقَالَ: اخْرُجْ فَانْظُرْ. فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي: «أَلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ». قَالَ:

some of them said: "Such and such were killed, such and such were killed for (the wine) had been in their stomachs." He (the narrator) said: I do not know whether it is the narration transmitted by Anas (or by someone else). Then Allah, the Exalted and Majestic, revealed: " There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works." (The Repast "Al-Ma'ida" 93)

4-(...) Abd Al-Aziz Ibn Suhaib reported: They (some persons) asked Anas Ibn Malik about Fadikh (the wine prepared from fresh dates), whereupon he said: There was no wine with us except this Fadikh of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Aiyyub along with some persons from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" in our house. When a person came and said: "Has the news reached you?" We said: "No." He said: "Verily the wine has been made unlawful." Abu Talha said: "O Anas! Spill these large pitchers." Afterwards, they never reverted to it, nor did they ask about this after the announcement by that man.

5-(...) Anas Ibn Malik "Allah be pleased with him" reported: I was standing amongst the uncles of my tribe serving them (the wine prepared from fresh dates called) Fadikh while I was the youngest of them, when a person came and said: "Verily the wine has been made unlawful." They said: "O Anas! Spill it away." So I spilt it. Sulaiman At-Taimi (a sub-narrator) said that he asked Anas what that (Fadikh)was. He said: It had been prepared from dry and fresh dates. Abu Bakr Ibn Anas said: It was their wine during those days. Sulaiman said: A person narrated to me from Anas Ibn Malik that he said so.

6-(...) Anas "Allah be pleased with him" reported: I was standing amongst the people of my (tribe), serving them wine...and the rest of the Hadith is the same, but with this variation that Abu Bakr Ibn Anas said: It (licker prepared from fresh dates)was their wine during those days, and Anas was present there and he did not deny that. Mu'tamir reported from his father: A person who was with me told me that he had heard Anas saying that this was their wine during those days.

7-(...) Anas Ibn Malik "Allah be pleased with him" reported: I was serving wine to Abu Talha, Abu Dujana and Mu'adh Ibn Jabal along with a group of Ansar when a visitor came to us and said: "There is a fresh news.

فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ. فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا. فَهَرَقْتُهَا. فَقَالُوا ـ أَوْ قَالَ بَعْضُهُمْ ـ: قُتِلَ فُلاَنٌ، قُتِلَ فُلاَنٌ، وَهِيَ فِي بُطُونِهِمْ.

قَالَ: ـ فَلاَ أَدْرِي هُوَ مِنْ حَدِيثِ أَنَسٍ ـ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾ [المائدة: ٩٣]. [البخاري: كتاب المظالم، باب صب الخمر في الطريق، رقم: ٢٤٦٤].

٤ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ. قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ الْفَضِيخِ؟ فَقَالَ: مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ. إِنِّي لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِي بَيْتِنَا، إِذْ جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمُ الْخَبَرُ؟ قُلْنَا: لاَ. قَالَ: فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ: يَا أَنَسُ، أَرِقْ هٰذِهِ الْقِلاَلَ. قَالَ: فَمَا رَاجَعُوهَا وَلاَ سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجُلِ.

[البخاري: كتاب التفسير، باب: ﴿إنما الخمر والميسر...﴾، رقم: ٤٦١٧].

٥ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: إِنِّي لَقَائِمٌ عَلَى الْحَيِّ، عَلَىٰ عُمُومَتِي، أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًّا، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ. فَقَالُوا: اكْفِئْهَا يَا أَنَسُ، فَكَفَأْتُهَا. قَالَ: قُلْتُ لأَنَسٍ: مَا هُوَ؟ قَالَ: بُسْرٌ وَرُطَبٌ. قَالَ: فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ. [البخاري: كتاب الأشربة، باب نزل تحريم الخمر وهي البسر والتمر، رقم: ٥٥٨٣].

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ ذٰلِكَ أَيْضاً.

٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. قَالَ: قَالَ أَنَسٌ: كُنْتُ قَائِماً عَلَى الْحَيِّ أَسْقِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ، وَأَنَسٌ شَاهِدٌ، فَلَمْ يُنْكِرْ أَنَسٌ ذَاكَ. وَقَالَ ابْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِي، أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ.

٧ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَثَ خَبَرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ. فَكَفَأْنَاهَا يَوْمَئِذٍ، وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.

قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةُ خُمُورِهِمْ يَوْمَئِذٍ خَلِيطَ الْبُسْرِ وَالتَّمْرِ.

The (verses pertaining the) prohibition of liquor have been revealed." So we spilt it on that day. It was a mixture of dry dates and fresh dates. Anas Ibn Malik "Allah be pleased with him" said: The wine was made unlawful. The common wine of theirs was then a mixture of dry dates and fresh dates.

(...)Anas Ibn Malik "Allah be pleased with him" narrated: I was serving wine to Abu Talha, Abu Dujana, and Suhail Ibn Baida' from a water skin containing the mixture of fresh dates and dry dates...and the rest of the Hadith is the same.

8-(1981) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to mix fresh dates with dry dates and then drink (their resultant wine); and that was their common licker when the wine was prohibited.

9-(1880) Anas Ibn Malik "Allah be pleased with him" reported: I was serving drink to Abu Ubaida Ibn Al-Jarrah, Abu Talha and Ubai Ibn Ka'b prepared from fresh dates and dry dates when a visitor came and said: "Verily the wine has been made unlawful." Abu Talha said: "O Anas! Get up and break this pitcher." I got up to a pointed stone with whose lower part I struck the pitcher until it broke into pieces.

10-(1982) Anas Ibn Malik "Allah be pleased with him" reported: When Allah revealed the verse in which He prohibited the wine, there was no wine drunk but that prepared from dates.

[2] It is forbidden to prepare vinegar from wine

11-(1983) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about using wine for preparing vinegar. He answered in the negative.

[3] Forbiddance of using wine as a medical treatment

12-(1984) Wa'il Al-Hadrami reported that Tariq Ibn Suwaid Al-Ju'fi asked The Messenger of Allah "Allah's blessing and peace be upon him" about wine. He forbade it and disliked preparing it. He (Tariq) said: "I prepare it as a medical treatment." He (The Prophet) said: "It is no medicine, but it is an ailment."

[4] The wine is prepared from dates and grapes

13-(1985) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine is prepared from the (fruits of) those two trees: date-palm and vine."

(...) ـ وحدّثنا أَبو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: إِنِّي لأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ بْنَ بَيْضَاءَ مِنْ مَزَادَةٍ، فِيهَا خَلِيطُ بُسْرٍ وَتَمْرٍ... بِنَحْوِ حَدِيثِ سَعِيدٍ.

[البخاري: كتاب الاشربة، باب من راى ان لا يخلط البسر والتمر...، رقم: ٥٦٠٠].

٨ ـ (١٩٨١) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ يُشْرَبَ، وَإِنَّ ذٰلِكَ كَانَ عَامَّةَ خُمُورِهِمْ، يَوْمَ حُرِّمَتِ الْخَمْرُ.

٩ ـ (١٩٨٠) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، شَرَاباً مِنْ فَضِيخٍ وَتَمْرٍ، فَأَتَاهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ، قُمْ إِلَى هٰذِهِ الْجَرَّةِ فَاكْسِرْهَا. فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ. حَتَّى تَكَسَّرَتْ. [البخاري: كتاب الاشربة، باب نزل تحريم الخمر وهي من البسر والتمر، رقم: ٥٥٨٢].

١٠ ـ (١٩٨٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرٍ ـ يَعْنِي الْحَنَفِيَّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَقَدْ أَنْزَلَ اللَّهُ الآيَةَ الَّتِي حَرَّمَ اللَّهُ فِيهَا الْخَمْرَ، وَمَا بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلاَّ مِنْ تَمْرٍ.

٢ ـ بابُ تَحْرِيمِ تَخْلِيلِ الخَمْرِ

١١ ـ (١٩٨٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تُتَّخَذُ خَلاًّ؟ فَقَالَ: «لاَ».

٣ ـ بابُ تَحْرِيمِ التَّدَاوِي بالخَمْرِ

١٢ ـ (١٩٨٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟ فَنَهَاهُ، أَوْ كَرِهَ أَنْ يَصْنَعَهَا. فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلٰكِنَّهُ دَاءٌ».

٤ ـ باب بيان أن جميعَ ما يُنبذُ مما يُتخذ من النَّخل والعنبِ يُسمى خمراً

١٣ ـ (١٩٨٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ أَبَا كَثِيرٍ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

14-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Wine is prepared from the (fruits of) those two trees: date-palm and vine."

15-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine is prepared from the (fruits of) those two trees: vine and date-palm."

[5] It is undesirable to mix dry dates with grapes for preparing Nabidh

16-(1986) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited mixing grapes with fresh dates, and dry dates with fresh dates.

17-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (preparing) Nabidh by mixing fresh dates with grapes, and he prohibited (preparing) Nabidh by mixing fresh dates with dry dates.

18-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not mix fresh dates with dry dates, and grapes with fresh dates to prepare Nabidh."

19-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (preparing) Nabidh by mixing raisins with fresh dates, and (preparing) Nabidh by mixing fresh dates with dry dates.

20-(1987) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited mixing fresh dates with grapes, and mixing fresh dates with dry dates.

21-(...) Abu Sa'id "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to mix raisins with fresh dates, and to mix fresh dates with dry dates.

(...) This Hadith was narrated on the authority of Abu Maslama with the same chain of transmitters.

22-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He from amongst you who drinks Nabidh should drink that (prepared either from) grapes alone, or from dry dates alone, or from fresh dates alone (and not by mixing them with one another)."

١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

١٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ وَعِكْرِمَةَ بْنِ عَمَّارٍ وَعُقْبَةَ بْنِ التَّوْأَمِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالنَّخْلَةِ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمِ وَالنَّخْلِ».

٥ ـ بابُ كَرَاهَةِ انْتِبَاذِ التَّمْرِ والزَّبِيبِ مَخْلُوطَيْنِ

١٦ ـ (١٩٨٦) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُخْلَطَ الزَّبِيبُ وَالتَّمْرُ، وَالْبُسْرُ وَالتَّمْرُ.

١٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً، وَنَهَى أَنْ يُنْبَذَ الرُّطَبُ وَالْبُسْرُ جَمِيعاً.

١٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَجْمَعُوا بَيْنَ الرُّطَبِ وَالْبُسْرِ، وَبَيْنَ الزَّبِيبِ وَالتَّمْرِ، نَبِيذاً».

[البخاري: كتاب الأشربة، باب من رأى أن لا يخلط البسر والتمر...، رقم: ٥٦٠١].

١٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، مَوْلَى حَكِيمِ بْنِ حِزَامٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعاً، وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً.

٢٠ ـ (١٩٨٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّمْرِ وَالزَّبِيبِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا.

٢١ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، أَبُو مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلِطَ بَيْنَ الزَّبِيبِ وَالتَّمْرِ، وَأَنْ نَخْلِطَ الْبُسْرَ وَالتَّمْرَ.

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ، عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الإِسْنَادِ،... مِثْلَهُ.

٢٢ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ النَّبِيذَ مِنْكُمْ، فَلْيَشْرَبْهُ زَبِيباً فَرْداً، أَوْ تَمْراً فَرْداً، أَوْ بُسْراً فَرْداً».

23-(...) Isma'il Ibn Muslim Al-Abdi reported the same with the same chain of transmitters: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to mix fresh dates with dry dates, (to mix) raisins with dry dates or (to mix) raisins with fresh dates (to prepare Nabidh). He also said: "He from amongst you who drinks..."and the rest is the same.

24-(1988) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh by mixing nearly ripe dates with fresh dates together, and do not prepare Nabidh by mixing raisins with fresh dates together, but prepare Nabidh from each separately."

(...)This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

25-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh by mixing nearly ripe dates with fresh dates together, and do not prepare Nabidh by mixing fresh dates with raisins together, but prepare Nabidh from each separately." Yahya stated that he had met Abdullah Ibn Abu Quatada who narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir through the two chains of transmitters but with a slight variation of wording.

26-(...) Abdullah Ibn Abu Quatada narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing dry dates with fresh dates, mixing raisins with dry dates, and mixing nearly ripe dates with fresh dates and he (The Prophet) said: "Prepare Nabidh from each of them separately."

(...)This Hadith was narrated on the authority of Abu Quatada through another chain of transmitters.

26-(1989) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh by mixing) raisins with dry dates, and fresh dates with dry dates, and he (the Prophet) said: "Prepare Nabidh from each separately."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

٢٣ ـ (...) ـ وحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهٰذَا الإِسْنَادِ. قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلِطَ بُسْراً بِتَمْرٍ، أَوْ زَبِيباً بِتَمْرٍ، أَوْ زَبِيباً بِبُسْرٍ، وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ»... فَذَكَرَ بِمِثْلِ حَدِيثِ وَكِيعٍ.

٢٤ ـ (١٩٨٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً، وَلاَ تَنْتَبِذُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعاً، وَانْتَبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

[البخاري: كتاب الأشربة، باب من رأى أن لا يخلط البسر والتمر...، رقم: ٥٦٠٢].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيٌّ ـ وَهُوَ ابْنُ الْمُبَارَكِ ـ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً، وَلاَ تَنْتَبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعاً، وَلٰكِنِ انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَتِهِ».

وَزَعَمَ يَحْيَىٰ أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ هٰذَا.

٢٦ ـ (...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَيْنِ الإِسْنَادَيْنِ. غَيْرَ أَنَّهُ قَالَ: «الرُّطَبَ وَالزَّهْوَ، وَالتَّمْرَ وَالزَّبِيبَ».

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَىٰ عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ، وَعَنْ خَلِيطِ الزَّبِيبِ وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ. وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَتِهِ».

(...) ـ وحدّثني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ هٰذَا الْحَدِيثِ.

٢٦م ـ (١٩٨٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الزَّبِيبِ وَالتَّمْرِ، وَالْبُسْرِ وَالتَّمْرِ، وَقَالَ: «يُنْبَذُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أُذَيْنَةَ ـ وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ ـ: حَدَّثَنِي أَبُو هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

27-(1990) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing dry dates with raisins together, and mixing fresh dates with dry dates together (for preparing Nabidh). Moreover, he wrote to the people of Jurash (in Yemen) forbidding them to mix dry dates with raisins.

(...) This Hadith was narrated through another chain of transmitters with a slight variation of wording.

28-(1991) Ibn Umar "Allah be pleased with both" reported that it was forbidden to prepare Nabidh by mixing unripe dates with fresh dates, and dry dates with raisins.

29-(...) Ibn Umar "Allah be pleased with both" reported that it was forbidden to prepare Nabidh by mixing unripe dates with fresh dates, and dry dates with raisins.

[6] It is forbidden to prepare Nabidh in pitched receptacle, dry gourd, green jar, and hollow stumps

30-(1992) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd or pitched receptacle.

31-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd or pitched receptacle.

(1993) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh in dry gourd or pitched receptacle and (according to Abu Huraira) avoid (preparing Nabidh in) green jar."

32-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) pitched receptacle, green jar (Hantam) and hollow stump. It was said to Abu Huraira: What is the meaning of Hantam? He said: It is the green-coloured jar.

33-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to the delegate of Abd Al-Qais: "I forbid you (to prepare Nabidh) in dry gourd, green-coloured jar, hollow stump, receptacle, and the water skin having its upper end cut. But (prepare it in) your small water skin, and tie its mouth."

٢٧ ـ (١٩٩٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً، وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعاً، وَكَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ.

(...) ـ وَحَدَّثَنِيهِ وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ، عَنِ الشَّيْبَانِيِّ، بِهٰذَا الإِسْنَادِ. فِي التَّمْرِ وَالزَّبِيبِ. وَلَمْ يَذْكُرِ: الْبُسْرَ وَالتَّمْرَ.

٢٨ ـ (١٩٩١) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعاً.

٢٩ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعاً.

٦ ـ باب النهي عن الانتباذِ في المُزَفَّت والدُّبَّاء والحَنْتَم والنَّقِير وبيان أنه منسوخٌ وأنه اليوم حلالٌ ما لم يَصِر مُسْكراً

٣٠ ـ (١٩٩٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ، أَنْ يُنْبَذَ فِيهِ.

٣١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْتَبَذَ فِيهِ.

(١٩٩٣) ـ قَالَ: وَأَخْبَرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنْتَبِذُوا فِي الدُّبَّاءِ وَلاَ فِي الْمُزَفَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَنِبُوا الْحَنَاتِمَ.

٣٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى عَنِ الْمُزَفَّتِ وَالْحَنْتَمِ وَالنَّقِيرِ.

قَالَ: قِيلَ لأَبِي هُرَيْرَةَ: مَا الْحَنْتَمُ؟ قَالَ: الْجِرَارُ الْخُضْرُ.

٣٣ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ. وَالْحَنْتَمُ: الْمَزَادَةُ الْمَجْبُوبَةُ. وَلٰكِنِ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ».

34-(1994) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd and receptacle besmeared with pitch.

This Hadith has been narrated through another chain of transmitters with a slight variation of wording.

35-(1995) Ibrahim reported: I said to Al-Aswad: Did you ask the Mother of the Believers in which (utensils) he (The Prophet) disliked preparing Nabidh? He said: Yes. I said: "O Mother of the Believers! Tell me of the utensils in which The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare Nabidh." She (A'isha) said: "He forbade us, the members of his family, to prepare Nabidh in dry gourd, or pitched receptacle." I said to him: "Did she mention green-coloured jar and pitcher?" He said: "I narrated to you only what I heard. Should I narrate to you what I did not hear?"

36-(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd and pitched receptacle.

(...) Al-Aswad narrated the same from A'isha "Allah be pleased with her" who reported it from The Messenger of Allah "Allah's blessing and peace be upon him".

37-(...) Thumama Ibn Hazm Al-Qushairi reported: I met A'isha "Allah be pleased with her" whom I asked (about the utensils in which) Nabidh (may be prepared). She told me that the delegate of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked The Messenger of Allah "Allah's blessing and peace be upon him" about Nabidh. He forbade them to prepare Nabidh in dry gourd, hollow stump, pitched receptacle, and green-coloured jar.

38-(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green pitcher, varnished jar, and hollow stump.

(...)This Hadith was narrated on the authority of Ishaq Ibn Suwaid, with a slight variation of wording.

39-(17) Ibn Abbas "Allah be pleased with both" reported that the delegate of the tribe of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "I forbid you to prepare Nabidh in dry gourd, green-coloured jar, hollow stump and

٣٤ ـ (١٩٩٤) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ، عَنْ شُعْبَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. هٰذَا حَدِيثُ جَرِيرٍ.

وَفِي حَدِيثِ عَبْثَرٍ وَشُعْبَةَ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف...، رقم: ٥٥٩٤].

٣٥ ـ (١٩٩٥) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ. قَالَ: قُلْتُ لِلأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ؟ قَالَ: نَعَمْ. قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَخْبِرِينِي عَمَّا نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُنْتَبَذَ فِيهِ. قَالَتْ: نَهَانَا، أَهْلَ الْبَيْتِ، أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ.

قَالَ: قُلْتُ لَهُ: أَمَا ذَكَرَتِ الْحَنْتَمَ وَالْجَرَّ؟ قَالَ: إِنَّمَا أُحَدِّثُكَ بِمَا سَمِعْتُ. أَأُحَدِّثُكَ مَا لَمْ أَسْمَعْ؟

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف، رقم: ٥٥٩٥].

٣٦ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ. قَالاَ: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانُ وَحَمَّادٌ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٣٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ ـ يَعْنِي ابْنَ الْفَضْلِ ـ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُشَيْرِيُّ. قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَحَدَّثَتْنِي؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ فَسَأَلُوا النَّبِيَّ ﷺ عَنِ النَّبِيذِ؟ فَنَهَاهُمْ أَنْ يَنْتَبِذُوا فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَالْحَنْتَمِ.

٣٨ ـ (...) ـ وحدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ. قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهٰذَا الإِسْنَادِ. إِلاَّ أَنَّهُ جَعَلَ مَكَانَ الْمُزَفَّتِ: الْمُقَيَّرِ.

٣٩ ـ (١٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ».

receptacle." In the narration of Hammad the word "pitched jar" was substituted for "receptacle".

40-(...) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured pitcher, varnished jar, and hollow stump.

41-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured pitcher, varnished jar, and hollow stump, and (forbade) mixing ripe dates with nearly ripe dates.

42-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, hollow stump and receptacle besmeared with pitch.

43-(1996) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in a green pitcher.

44-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured jar, hollow stump and receptacle besmeared with pitch.

(...)This Hadith was narrated on the authority of Quatada with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" forbade...and the rest of the Hadith is the same.

45-(...) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in green-coloured jar, in dry gourd and in hollow stump.

46-(1997) Sa'id Ibn Jubair reported: I testify that both of Ibn Umar and Ibn Abbas declared that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured jar, pitched receptacle, and hollow stump.

47-(...) Sa'id Ibn Jubair reported: I asked Ibn Umar "Allah be pleased with both" about (preparing) Nabidh in a green-coloured jar, whereupon he said that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in green-coloured jar. I then came to Ibn Abbas "Allah be pleased with both" and said: Do you hear what Ibn Umar says? He said: What does he say? I said: He says that The Messenger of Allah

وَفِي حَدِيثِ حَمَّادٍ، جَعَلَ مَكَانَ الْمُقَيَّرِ: الْمُزَفَّتِ.

٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

٤١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ.

٤٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى الْبَهْرَانِيِّ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

٤٣ ـ (١٩٩٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ. عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ أَنْ يُنْبَذَ فِيهِ.

٤٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى أَنْ يُنْتَبَذَ... فَذَكَرَ مِثْلَهُ.

٤٥ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى ـ يَعْنِي ابْنَ سَعِيدٍ ـ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمَةِ وَالدُّبَّاءِ وَالنَّقِيرِ.

٤٦ ـ (١٩٩٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُرَيْجُ بْنُ يُونُسَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ، أَنَّهُمَا شَهِدَا، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

٤٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ؟ فَقَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَلاَ تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ:

"Allah's blessing and peace be upon him" forbade (preparing) Nabidh in a green jar. He said: Ibn Umar has told the truth. The Messenger of Allah "Allah's blessing and peace be upon him" made unlawful preparing Nabidh in a green jar. I said: What is the Nabidh (prepared) in a green pitcher? He said: Everything that is prepared in earthen pitcher.

48-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech to the people in one of his holy battles. I went forward to him but he went away before I reached him. I asked (the people who were present): What did he say? They said that he (The Prophet) had forbidden preparing Nabidh in dry gourd and pitched receptacle.

49-(...) This Hadith was narrated on the authority of Ibn Umar through different chains of transmitters without mentioning "In one of his holy battles" except Malik and Usama.

50-(...) Thabit reported: I asked Ibn Umar "Allah be pleased with both" whether The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden preparing Nabidh in the green pitcher. He said: They said so. I said: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid it ? He said: They stated so.

(...) Tawus narrated: A man asked Ibn Umar "Allah be pleased with both" whether The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in a green pitcher. He said: Yes. Then Tawus said: By Allah, I heard it from him.

51-(...) Ibn Umar "Allah be pleased with both" reported that a man came to him and said: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid preparing Nabidh in a green pitcher and in a dry gourd? He answered in the affirmative.

52-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in a green pitcher and in a dry gourd.

53-(...) Ibrahim Ibn Maisara narrated that he heard Tawus saying: I was sitting in the company of Ibn Umar "Allah be pleased with both" when a man came and said to him: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid preparing Nabidh in a green pitcher, in a dry gourd, and in a pitched receptacle? He answered in the affirmative.

وَمَا يَقُولُ؟ قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَقُلْتُ: وَأَيُّ شَيْءٍ نَبِيذُ الْجَرِّ؟ فَقَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنَ الْمَدَرِ.

٤٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي بَعْضِ مَغَازِيهِ. قَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ نَحْوَهُ. فَانْصَرَفَ قَبْلَ أَنْ أَبْلُغَهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَىٰ أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ.

٤٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، عَنِ الثَّقَفِيِّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنِي هَارُونُ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَغَازِيهِ إِلاَّ مَالِكٌ وَأُسَامَةُ.

٥٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ. قَالَ: قُلْتُ لابْنِ عُمَرَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: فَقَالَ: قَدْ زَعَمُوا ذَاكَ. قُلْتُ: أَنَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَدْ زَعَمُوا ذَاكَ.

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ طَاوُسٍ. قَالَ: قَالَ رَجُلٌ لابْنِ عُمَرَ: أَنَهَىٰ نَبِيُّ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ.

ثُمَّ قَالَ طَاوُسٌ: وَاللَّهِ، إِنِّي سَمِعْتُهُ مِنْهُ.

٥١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً جَاءَهُ فَقَالَ: أَنَهَى النَّبِيُّ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ وَالدُّبَّاءِ؟ قَالَ: نَعَمْ.

٥٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ.

٥٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ؛ أَنَّهُ سَمِعَ طَاوُساً يَقُولُ: كُنْتُ جَالِساً عِنْدَ ابْنِ عُمَرَ. فَجَاءَهُ رَجُلٌ فَقَالَ: أَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ؟ قَالَ: نَعَمْ.

54-(...) Muharib Ibn Dithar reported: I heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) a green-coloured jar, in a dry gourd, and in a pitched receptacle. He further said: I heard that from him more than once.

(...)Muharib Ibn Dithar reported a Hadith like this from Ibn Umar through a different chain of transmitters. He (the narrator) said: I think he also mentioned a hollow stump.

55-(...) Uqba Ibn Al-Huraith narrated: I heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) a green-coloured jar, in a dry gourd, and in a receptacle smeared with pitch, and he said: "Prepare Nabidh in small water skins."

56-(...) Jabala reported: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) the Hantama. I said to him: What is Hantama? He said: It is a green-coloured jar.

57-(...) Zadhan reported: I said to Ibn Umar "Allah be pleased with both": Tell me in your own language and then explain it to me in a language which I can understand because your language is different from our language (about the utensils) in which The Messenger of Allah "Allah's blessing and peace be upon him" prohibited drinking. He said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in Hantama (i.e. a green-coloured jar), in a dry gourd (i.e. pumpkin), in a receptacle smeared with pitch, and in a hollow stump (i.e. the wood of date-palm from which the pot is fashioned out or hollowed out). On the other hand, he ordered us to prepare Nabidh in water skins.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

58-(...) Sa'id Ibn Al-Musaiyyab reported: I heard Abdullah Ibn Umar "Allah be pleased with both" saying while he was near the pulpit (and he pointed to the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him"): A delegate of the tribe of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about (utensils) which might be used for drinking. He (The Prophet) forbade them (to drink in) dry gourd, hollow stump, and green-coloured jar.

٥٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةٍ.

(...) ـ وحدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

قَالَ: وَأُرَاهُ قَالَ: وَالنَّقِيرِ.

٥٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ بْنِ حُرَيْثٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ. وَقَالَ: «انْتَبِذُوا فِي الأَسْقِيَةِ».

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمَةِ. فَقُلْتُ: مَا الْحَنْتَمَةُ؟ قَالَ: الْجَرَّةُ.

٥٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ: حَدَّثَنِي زَاذَانُ. قَالَ: قُلْتُ لابْنِ عُمَرَ: حَدِّثْنِي بِمَا نَهَىٰ عَنْهُ النَّبِيُّ ﷺ مِنَ الأَشْرِبَةِ بِلُغَتِكَ، وَفَسِّرْهُ لِي بِلُغَتِنَا، فَإِنَّ لَكُمْ لُغَةً سِوَىٰ لُغَتِنَا. فَقَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمِ، وَهِيَ: الْجَرَّةُ، وَعَنِ الدُّبَّاءِ، وَهِيَ: الْقَرْعَةُ، وَعَنِ الْمُزَفَّتِ، وَهُوَ: الْمُقَيَّرُ، وَعَنِ النَّقِيرِ، وَهِيَ: النَّخْلَةُ تُنْسَحُ نَسْحاً، وَتُنْقَرُ نَقْراً، وَأَمَرَ أَنْ يُنْتَبَذَ فِي الأَسْقِيَةِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. فِي هٰذَا الإِسْنَادِ.

٥٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلَمَةَ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ عِنْدَ هٰذَا الْمِنْبَرِ، وَأَشَارَ إِلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَأَلُوهُ عَنِ الأَشْرِبَةِ، فَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ.

I said to him: O Abu Muhammad! (What about) receptacle besmeared with pitch? However, we think he forgot to mention the pitched receptacle. He said: I did not hear it from Abdullah Ibn Umar on that day, though he disliked that (preparing Nabidh in pitched receptacle).

59-(1998) Both of Jabir and Ibn Umar "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) hollow stump, receptacle besmeared with pitch, and dry gourd.

60-(...) Ibn Umar "Allah be pleased with them" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding (preparing Nabidh in) green-coloured jar, dry gourd, and receptacle besmeared with pitch.

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) green pitcher, varnished jar, and hollow stump.

(1999) Whenever The Messenger of Allah "Allah's blessing and peace be upon him" found nothing to prepare Nabidh in, it would be prepared for him in a big bowl made of stone.

61-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that Nabidh would be prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in a big bowl made of stone.

62-(...) Jabir "Allah be pleased with him" reported that Nabidh used to be prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in a water skin; but if they found no water skin it would be prepared in a big bowl made of stone. One of those (who were present) said, while I was hearing from Abu Az-Zubair: It is Biram (i.e. a pot made of stone).

63-(1977) Abdullah Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from preparing Nabidh except in a water skin. But now you may drink in all utensils, but do not drink whatever is intoxicant."

64-(...) Ibn Buraida reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from (preparing Nabidh and drinking it in) the receptacles, (but now you may drink in it if you so like) for the receptacle never makes a thing lawful or unlawful. It is every intoxicant that is unlawful."

فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، وَالْمُزَفَّتِ؟ وَظَنَنَّا أَنَّهُ نَسِيَهُ. فَقَالَ: لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَقَدْ كَانَ يَكْرَهُ.

٥٩ ـ (١٩٩٨) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ.

٦٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ.

(...) ـ قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُزَفَّتِ وَالنَّقِيرِ.

(١٩٩٩) ـ وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا لَمْ يَجِدْ شَيْئاً يُنْتَبَذُ لَهُ فِيهِ، نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

٦١ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

٦٢ ـ (...) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: كَانَ يُنْتَبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ. فَإِذَا لَمْ يَجِدُوا سِقَاءً نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

فَقَالَ بَعْضُ الْقَوْمِ: وَأَنَا أَسْمَعُ لأَبِي الزُّبَيْرِ: مِنْ بِرَامٍ؟ قَالَ: مِنْ بِرَامٍ.

٦٣ ـ (٩٧٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ـ قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةَ ـ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

(ح) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

٦٤ ـ (...) ـ **وحدّثنا** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ ـ أَوْ ظَرْفاً ـ لاَ يُحِلُّ شَيْئاً وَلاَ يُحَرِّمُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

65-(...) Ibn Buraida reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from (preparing Nabidh and drinking it in) the receptacles, but now you may drink in all (kinds of) vessels and do not drink whatever is intoxicant."

66-(2000) Abdullah Ibn Amr reported that when The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in vessels, they said: "All the people cannot (afford to have and) find those (water skins)." He (The Prophet) permitted them (to prepare Nabidh in) a green jar, which is not besmeared with pitch.

[7] Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful

67-(2001) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit (a kind of wine prepared from honey, and it was widespread in Yemen), and he said: "Every drink that intoxicates is unlawful."

68-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit (a kind of wine prepared from honey). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every drink that causes intoxication is unlawful."

69-(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but in the narration of Sufyan and Salih the following was not found: "He was asked about Bit", though this statement was found in the narration of Ma'mar. In the narration of Salih the following was mentioned, i.e. that she (A'isha) heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Every intoxicant is unlawful."

70-(1733) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh Ibn Jabal to Yemen. I said: "O Messenger of Allah! There is in our land a wine prepared from barley known as Mizr and a wine prepared from honey known as Bit (are they also unlawful?)" He said: "Every intoxicant is unlawful."

(...)Sa'id Ibn Abu Burda reported from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Mu'adh Ibn Jabal to Yemen and said to them: "Give good tidings

٦٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُعَرِّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الأَشْرِبَةِ فِي ظُرُوفِ الأَدَمِ، فَاشْرَبُوا فِي كُلِّ وِعَاءٍ، غَيْرَ أَنْ لاَ تَشْرَبُوا مُسْكِراً».

٦٦ ـ (٢٠٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّبِيذِ فِي الأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ. فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ.

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف...، رقم: ٥٥٩٣].

٧ ـ باب بيان أن كلَّ مُسْكر خمر، وأنَّ كلَّ خمر حرام

٦٧ ـ (٢٠٠١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ. قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[البخاري: كتاب الوضوء، باب لا يجوز الوضوء بالنبيذ ولا المسكر، رقم: ٢٤٢].

٦٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فهو حَرَامٌ».

٦٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ سُفْيَانَ وَصَالِحٍ: سُئِلَ عَنِ الْبِتْعِ؟ وَهُوَ فِي حَدِيثِ مَعْمَرٍ.

وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ».

٧٠ ـ (١٧٣٣) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: بَعَثَنِي النَّبِيُّ ﷺ أَنَا وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ. فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ شَرَاباً يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمِزْرُ مِنَ الشَّعِيرِ، وَشَرَابٌ يُقَالُ لَهُ: الْبِتْعُ مِنَ الْعَسَلِ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَهُ مِنْ سَعِيدِ بْنِ أَبِي

(to the people), and make things easy (for them), teach (them the religious principles), and do not cause (them) to keep away (from religion)." (I (the narrator) think he also said: "Obey (and be helpful to) one another." When he (The Prophet) turned his back, Abu Musa returned to him and said: "O Messenger of Allah! They (the people of Yemen) have a drink made from honey and is prepared by cooking it until it coagulates, in addition to Mizr which is prepared from barley." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant which detains you from prayer is unlawful."

71-(...) Abu Burda reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh to Yemen saying: "Call people (to Islam) and give good tidings to them, and do not cause (them) to keep away (from religion), make things easy for them and do not make things difficult." I said: "O Messenger of Allah! Give us a religious verdict about two kinds of drinks, which we prepare in Yemen. One is Bit' which is prepared from honey, and it is fermented until it becomes strong (and turns into wine), and Mizr which is prepared from millet and barley, and it is fermented until it becomes strong (and turns into wine)." The Messenger of Allah "Allah's blessing and peace be upon him", who had been gifted with the most eloquent and the briefest expressions (baring more meanings), said: "I forbid you from every intoxicant that detains you from prayer."

72-(2002) Jabir "Allah be pleased with him" reported that a person came from Jaishan, a town in Yemen, and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the wine which was drunk in their land prepared from millet and was called Mizr. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it intoxicating?" He answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful. Verily Allah "Exalted and Hallowed be He" made a covenant to those who drank intoxicants that He would make their drink (in the hereafter) Tinat Al-Khabal." They said: "O Messenger of Allah! What is Tinat Al-Khabal?" He said: "It is the sweat of the dwellers of Hell or the discharge of the denizens of Hell."

73-(2003) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every intoxicant is unlawful. Whoever

بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذاً إِلَى الْيَمَنِ، فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وَعَلِّمَا وَلاَ تُنَفِّرَا» وَأُرَاهُ قَالَ: «وَتَطَاوَعَا» قَالَ: فَلَمَّا وَلَّى، رَجَعَ أَبُو مُوسَى فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لَهُمْ شَرَاباً مِنَ الْعَسَلِ يُطْبَخُ حَتَّى يَعْقِدَ، وَالْمِزْرُ يُصْنَعُ مِنَ الشَّعِيرِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلاَةِ فَهُوَ حَرَامٌ».

٧١ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ ـ وَاللَّفْظُ لابْنِ أَبِي خَلَفٍ ـ قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ وَهُوَ ابْنُ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَمُعَاذاً إِلَى الْيَمَنِ. فَقَالَ: «ادْعُوَا النَّاسَ. وَبَشِّرَا وَلاَ تُنَفِّرَا، وَيَسِّرَا وَلاَ تُعَسِّرَا»، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ: الْبِتْعُ، وَهُوَ مِنَ الْعَسَلِ يُنْبَذُ حَتَّى يَشْتَدَّ. وَالْمِزْرِ، وَهُوَ مِنَ الذُّرَةِ وَالشَّعِيرِ يُنْبَذُ حَتَّى يَشْتَدَّ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ: «أَنْهَى عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلاَةِ».

٧٢ ـ (٢٠٠٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلاً قَدِمَ مِنْ جَيْشَانَ ـ وَجَيْشَانُ مِنَ الْيَمَنِ ـ، فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ: الْمِزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوَ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ. إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْداً، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عُصَارَةُ أَهْلِ النَّارِ».

٧٣ ـ (٢٠٠٣) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ

drinks wine in this world and dies while being addicted to it, without having repented, will have no drink in the Hereafter."

74-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every intoxicant is unlawful."

(...)This Hadith was narrated on the authority of Musa Ibn Uqba with the same chain of transmitters.

75-(...) Ibn Umar "Allah be pleased with both" reported: I do not know it but from The Prophet "Allah's blessing and peace be upon him" who said: "Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful."

[8] The punishment of him who drank wine in the world would be that he should be deprived of it in the hereafter

76-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drank wine in this world would be deprived of it in the Hereafter."

77-(...) Ibn Umar "Allah be pleased with both" reported: "He who drank wine in this world without having repented (and given it up) would be deprived of it in the Hereafter." Malik was asked: Is this Hadith traceable (to The Prophet)? He answered in the affirmative.

78-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drank wine in this world will not be provided with pure drink in the Hereafter, except in case he repents (and gives it up)."

(...)Ibn Umar "Allah be pleased with both" reported this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

[9] Permissibility of Nabidh, which has not become strong and has not turned into intoxicant

79-(2004) Ibn Abbas "Allah be pleased with both" reported that Nabidh was prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon (of the coming day). If anything was left out of that he would give it to his servant, or order that it be poured out.

80-(...) Yahya Al-Bahrani narrated: Nabidh was mentioned in the presence of Ibn Abbas "Allah be pleased with both" who said that Nabidh

خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا، لَمْ يَتُبْ، لَمْ يَشْرَبْهَا فِي الآخِرَةِ».

٧٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. كِلاَهُمَا عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

(...) ـ وحدّثنا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ مُوسَى بْنِ عُقْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٧٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: (وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ ﷺ) قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

٨ ـ بابُ عُقُوبَةِ مَنْ شَرِبَ الخَمْرَ إذا لم يَتُبْ منها بمَنْعِهِ إيَّاها في الآخرة

٧٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الآخِرَةِ».

[البخاري: كتاب الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر...﴾، رقم: ٥٥٧٥].

٧٧ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الآخِرَةِ فَلَمْ يَسْقِهَا».

قِيلَ لِمَالِكٍ: رَفَعَهُ؟ قَالَ: نَعَمْ.

٧٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ، إِلاَّ أَنْ يَتُوبَ».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ سُلَيْمَانَ الْمَخْزُومِيَّ ـ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

٩ ـ باب إباحةِ النبيذِ الذي لم يَشتدّ ولم يَصِر مُسْكراً

٧٩ ـ (٢٠٠٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، أَبِي عُمَرَ الْبَهْرَانِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْتَبَذُ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرَبُهُ، إِذَا أَصْبَحَ، يَوْمَهُ ذٰلِكَ، وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَ وَاللَّيْلَةَ الأُخْرَى، وَالْغَدَ إِلَى الْعَصْرِ. فَإِنْ بَقِيَ شَيْءٌ، سَقَاهُ الْخَادِمَ؛ أَوْ أَمَرَ بِهِ فَصُبَّ.

٨٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى الْبَهْرَانِيِّ. قَالَ: ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْتَبَذُ لَهُ فِي سِقَاءٍ.

was prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in the water skin, (Shu'ba said): on the night of Monday. He would drink it on Monday and on Tuesday up to the afternoon, and If anything was left out of it, he would give it to his servant or pour it out.

81-(...) Ibn Abbas "Allah be pleased with both" reported that raisins would be soaked in water for The Messenger of Allah "Allah's blessing and peace be upon him" which he would drink on that day and on the next day and on the following day until the evening of the third day. He would then order it to be drunk by (other people) or to be spilt.

82-(...) Ibn Abbas "Allah be pleased with both" reported that Nabidh used to be prepared from raisins for The Messenger of Allah "Allah's blessing and peace be upon him" in the water skin which he would drink on that day, on the next day and the day following; and when It was the evening of the third day, he would also drink it and give it to (his Companions). But if something was left over, he would spill it.

83-(...) Yahya Abu Umar An-Nakh'i reported that some people asked Ibn Abbas "Allah be pleased with both" about transaction and trade of wine. He asked (them): Are you Muslims? They said, Yes. He said: Its transaction and trade are unlawful. They asked him about Nabidh and he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" set out on a journey and then came back and (found that) some of his Companions prepared Nabidh for him in green pitcher, hollow stump and dry gourd. He ordered it to be spilt, and it was done accordingly. He then ordered them (to prepare Nabidh) in a water skin and it was prepared in it by soaking raisins in water. It was prepared in the night. In the morning he drank of it (and kept drinking) on that day, then the next night, and then on the next day until the evening. He drank and gave others to drink. When it was (the following) morning he ordered that what was left over be spilt.

84-(2005) Thumama (i.e. Ibn Hazm Al-Qushairi) reported: I met A'isha "Allah be pleased with her" whom I asked about Nabidh (which used to be served to the Prophet). A'isha called an Abyssinian slave-girl and said: Ask her (about that) for it was she, who used to prepare Nabidh for The Messenger of Allah "Allah's blessing and peace be upon him". The Abyssinian (slave-girl) said: I used to prepare Nabidh for him in a water skin in the night whose mouth I would tie and then hang it. When it was morning he (The Prophet) would drink from it.

قَال شُعْبَةُ: مِنْ لَيْلَةِ الاثْنَيْنِ، فَيَشْرَبُهُ يَوْمَ الاثْنَيْنِ وَالثَّلاَثَاءِ إِلَى الْعَصْرِ. فَإِنْ فَضَلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمَ، أَوْ صَبَّهُ.

٨١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ ـ (قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا) أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْقَعُ لَهُ الزَّبِيبُ، فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى أَوْ يُهَرَاقُ.

٨٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ يَحْيَى بن أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبَذُ لَهُ الزَّبِيبُ فِي السِّقَاءِ، فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ. فَإِذَا كَانَ مَسَاءِ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ، فَإِنْ فَضَلَ شَيْءٌ أَهْرَاقَهُ.

٨٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدٍ، عَنْ يَحْيَى، أَبِي عُمَرَ النَّخَعِيِّ. قَالَ: سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ وَشِرَائِهَا وَالتِّجَارَةِ فِيهَا؟ فَقَالَ: أَمُسْلِمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهُ لاَ يَصْلُحُ بَيْعُهَا وَلاَ شِرَاؤُهَا وَلاَ التِّجَارَةُ فِيهَا. قَالَ: فَسَأَلُوهُ عَنِ النَّبِيذِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَذَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَنَقِيرٍ وَدُبَّاءٍ، فَأَمَرَ بِهِ فَأُهْرِيقَ، ثُمَّ أَمَرَ بِسِقَاءٍ فَجُعِلَ فِيهِ زَبِيبٌ وَمَاءٌ. فَجُعِلَ مِنَ اللَّيْلِ فَأَصْبَحَ، فَشَرِبَ مِنْهُ يَوْمَهُ ذَلِكَ وَلَيْلَتَهُ الْمُسْتَقْبِلَةَ، وَمِنَ الْغَدِ حَتَّى أَمْسَى. فَشَرِبَ وَسَقَى، فَلَمَّا أَصْبَحَ أَمَرَ بِمَا بَقِيَ مِنْهُ فَأُهْرِيقَ.

٨٤ ـ (٢٠٠٥) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ ـ يَعْنِي ابْنَ الْفَضْلِ الْحُدَّانِيَّ ـ: حَدَّثَنَا ثُمَامَةُ ـ يَعْنِي ابْنَ حَزْنٍ الْقُشَيْرِيَّ ـ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَدَعَتْ عَائِشَةُ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هٰذِهِ، فَإِنَّهَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ، وَأُوكِيهِ وَأُعَلِّقُهُ، فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ.

85-(...) A'isha "Allah be pleased with her" reported: We used to prepare Nabidh for The Messenger of Allah "Allah's blessing and peace be upon him" in a water skin, whose upper part was tied and (in whose lower part)it had a hole. Whenever we prepared Nabidh in the morning, he would drink it in the evening, and whenever we prepared Nabidh in the night, he would drink it in the morning.

86-(2006) Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu Usaid As-Sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him in water in a pot of stone overnight; and after he had finished his meal she gave him that drink.

(...)Sahl "Allah be pleased with him" reported that Abu Usaid As-Sa'idi came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, without mentioning the following: After he had finished the meal she gave him that drink.

87-(...) Sahl Ibn Sa'd "Allah be pleased with him" reported (the same) and he said: In a big bowl of stone, and when The Messenger of Allah "Allah's blessing and peace be upon him" had finished his meal, she drenched the dates and served (that) privately to him.

88-(2007) Sahl Ibn Sa'd "Allah be pleased with him" reported: A woman from the Arab was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him". He ordered Abu Usaid to send a message to her and he (accordingly) sent a message to her. She came and stayed in the fortresses of Banu Sa'ida. The Messenger of Allah "Allah's blessing and peace be upon him" went out until he came to her while she was sitting with her head downcast. When The Messenger of Allah "Allah's blessing and peace be upon him" talked to her, she said: "I seek refuge with Allah from you." He said: "I (decided to) keep you away from me." They (the people near her) said: "Do you know who he is?" She said: "No." They said: "He is The Messenger of Allah "Allah's blessing and peace be upon him"; and he came to you in order to demand your hand." She said: "Then I am the most miserable woman because of this (disobedience of mine)."

Sahl said: The Messenger of Allah "Allah's blessing and peace be upon him" then set forth on that day until he sat in the shed of Banu Sa'ida along

٨٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ. قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ. يُوكَىٰ أَعْلاَهُ. وَلَهُ عَزْلاَءُ، نَنْبِذُهُ غُدْوَةً، فَيَشْرَبُهُ عِشَاءً. وَنَنْبِذُهُ عِشَاءً، فَيَشْرَبُهُ غُدْوَةً.

٨٦ ـ (٢٠٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ فِي عُرْسِهِ، فَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[البخاري: كتاب الايمان والنذور، باب إذا حلف أن لا يشرب نبيذاً...، رقم: ٦٦٨٥].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ، عَنْ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ سَهْلاً يَقُولُ: أَتَىٰ أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ، فَدَعَا رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[البخاري: كتاب النكاح، باب النقيع والشراب الذي لا يسكر في العرس، رقم: ٥١٨٣].

٨٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي أَبَا غَسَّانَ ـ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ. وَقَالَ: فِي تَوْرٍ مِنْ حِجَارَةٍ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ أَمَالَتْهُ فَسَقَتْهُ. تَخُصُّهُ بِذٰلِكَ.

[البخاري: كتاب النكاح، باب قيام المرأة على الرجال في العرس...، رقم: ٥١٨٢].

٨٨ ـ (٢٠٠٧) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ (قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا. وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا) ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ ـ: أَخْبَرَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ. فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ جَاءَهَا. فَدَخَلَ عَلَيْهَا. فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا. فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: «قَدْ أَعَذْتُكِ مِنِّي»، فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هٰذَا؟ فَقَالَتْ: لاَ. فَقَالُوا: هٰذَا رَسُولُ اللَّهِ ﷺ. جَاءَكِ لِيَخْطُبَكِ. قَالَتْ: أَنَا كُنْتُ أَشْقَىٰ مِنْ ذٰلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ حَتَّىٰ جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ. ثُمَّ قَالَ: «اسْقِنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هٰذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

with his Companions. He then said to Sahl: "Serve us drink." He (Sahl) said: I brought out for them this bowl (containing drink) and served them drink in it. Abu Hazim said: Sahl brought out this bowl for us and from which we drank. Then Umar Ibn Abd Al-Aziz asked him to give that (bowl) as a gift to him and he gave (it to) him as a gift. In the narration of Abu Bakr Ibn Ishaq (it was mentioned):" "O Sahl! Serve us drink."

89-(2008) Anas "Allah be pleased with him" reported: I served drink to The Messenger of Allah "Allah's blessing and peace be upon him" in this cup of mine: honey, Nabidh, water and milk.

[10] Permissibility of drinking milk

90-(2009) Abu Bakr As-Siddiq "Allah be pleased with him" reported: When we went along with The Messenger of Allah "Allah's blessing and peace be upon him" from Mecca to Medina, we passed by a shepherd and The Messenger of Allah "Allah's blessing and peace be upon him" was thirsty. He (Abu Bakr) said: I milked for him a small quantity of milk (from the shepherd's goat) and brought it to him (the Prophet), and he drank it until (he became satisfied and) I got pleased (because of that).

91-(...) Al-Bara "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca to Medina, Suraqa Ibn Malik Ibn Ju'shum pursued him. The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon him, and his horse sank (in the sand of the desert). He (Suraqa) said (to The Messenger of Allah): "Invoke good upon me and I will cause no harm to you." He (The Prophet) invoked Allah (to release him). On the other hand, he (The Prophet) felt thirsty, at the time they passed by a shepherd. Abu Bakr As-Siddiq "Allah be pleased with him" said: I took a bowl in which I milked a small quantity of milk for The Messenger of Allah "Allah's blessing and peace be upon him" and gave it to him. He drank it until (he got satisfied) and I became happy.

92-(168) Abu Huraira "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" was made to go to Jerusalem on the night of Heavenly Journey, two cups were presented to him: one containing wine and the other containing milk (and he was asked to choose one of them to drink). He looked at both of them, and took the one containing milk. Gabriel "Peace be upon him" said: "Praise be to Allah Who guided you to the true nature. Had you taken the one containing wine, Your nation would have gone astray."

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذٰلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ. قَالَ: ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذٰلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ.

وَفِي رِوَايَةِ أَبِي بَكْرِ بْنِ إِسْحَاقَ: قَالَ: «اسْقِنَا يَا سَهْلُ».

[البخاري: كتاب الأشربة، باب الشرب من قدح النبي ﷺ وآنيته، رقم: ٥٦٣٧].

٨٩ ـ (٢٠٠٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ، بِقَدَحِي هٰذَا، الشَّرَابَ كُلَّهُ: الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ.

١٠ ـ بَابُ جَوَازِ شُرْبِ اللَّبَنِ

٩٠ ـ (٢٠٠٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعٍ، وَقَدْ عَطِشَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ. فَأَتَيْتُهُ بِهَا، فَشَرِبَ حَتَّى رَضِيتُ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٥].

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ يَقُولُ: سَمِعْتُ الْبَرَاءَ يَقُولُ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَتْبَعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَسَاخَتْ فَرَسُهُ. فَقَالَ: ادْعُ اللَّهَ لِي وَلاَ أَضُرُّكَ. قَالَ: فَدَعَا اللَّهَ. قَالَ فَعَطِشَ رَسُولُ اللَّهِ ﷺ. فَمَرُّوا بِرَاعِي غَنَمٍ. قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: فَأَخَذْتُ قَدَحاً فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ. فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّى رَضِيتُ.

٩٢ ـ (١٦٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لابْنِ عَبَّادٍ ـ قَالاَ: حَدَّثَنَا أَبُو صَفْوَانَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ. قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ، بِإِيلِيَاءَ، بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ.

[البخاري: كتاب التفسير، باب قوله: ﴿أسرى بعبده ليلاً...﴾، رقم: ٤٧٠٩].

(...)This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters, without mentioning Jerusalem..

[11] Drinking Nabidh, covering the vessels, and tightening the mouths of water skins

93-(2010) Abu Humaid As-Sa'idi "Allah be pleased with him" reported: I brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk from An-Naqi which had no cover over it, whereupon he said: "Why did not you cover it, even with a stick across it?" Abu Humaid said: The people have been ordered to cover the water vessels and to close the doors at night.

(...)Abu Humaid As-Sa'idi "Allah be pleased with him" reported that he brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk...and the rest is the same, without mentioning the saying of Abu Humaid.

94-(2011) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" and he asked for water. A person said: "O Messenger of Allah! May we not give you Nabidh to drink?" He (the Prophet) replied in the affirmative. The man went out speedily and brought a cup containing Nabidh, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why did not you cover it, even with a stick across it?" He said that and then he drank.

95-(...) Jabir "Allah be pleased with him" reported that a man known as Abu Humaid brought (for The Prophet) a cup of milk from An-Naqi. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why did you not cover it even with a stick across it?"

[12] the command to cover the vessels, tie the mouths of water skins, close the doors and recite the name of Allah over them, etc.

96-(2012) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover vessels, tie the mouths of water skins, close the doors and extinguish the lamps, for the Satan does not loosen the water skin, does not open the door and does not uncover the vessels. If one among you fails to find (something) to cover it (the vessel) well, he should cover it by placing a stick across it, reciting the name of Allah; for the mouse may set fire to the house over its residents." Qutaiba did not mention closing the doors in his narration.

(...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ: بِإِيلِيَاءَ.

١١ ـ بابٌ في شُرْبِ النَّبِيذِ وتَخْمِيرِ الإِنَاءِ

٩٣ ـ (٢٠١٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ أَبِي عَاصِمٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ. أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ مِنَ النَّقِيعِ. لَيْسَ مُخَمَّراً. فَقَالَ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرَ بِالأَسْقِيَةِ أَنْ تُوكَأَ لَيْلاً. وَبِالأَبْوَابِ أَنْ تُغْلَقَ لَيْلاً.

(...) ـ وحدّثني إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّاءُ بْنُ إِسْحَاقَ. قَالاَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ... بِمِثْلِهِ. قَالَ: وَلَمْ يَذْكُرْ زَكَرِيَّاءُ قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

٩٤ ـ (٢٠١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَاسْتَسْقَىٰ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَلاَ نَسْقِيكَ نَبِيذاً؟ فَقَالَ: «بَلَىٰ» قَالَ: فَخَرَجَ الرَّجُلُ يَسْعَىٰ. فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً.» قَالَ: فَشَرِبَ.

[البخاري: كتاب الأشربة، باب شرب اللبن، رقم: ٥٦٠٦].

٩٥ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ؛ وَأَبِي صَالِحٍ، عَنْ جَابِرٍ. قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً».

[البخاري: كتاب الأشربة، باب شرب اللبن، رقم: ٥٦٠٥].

١٢ ـ بابُ الأَمْرِ بتَغْطِيَةِ الإناء وإيكاء السِّقَاء وإغْلاق الأبواب وذِكْرِ اسْمِ الله عليها، وإطْفاء السِّرَاجِ والنار عند النوم وكفِّ الصبيان والمواشي بعد المغرب

٩٦ ـ (٢٠١٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «غَطُّوا الإِنَاءَ، وَأَوْكُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ. فَإِنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً، وَلاَ يَفْتَحُ بَاباً، وَلاَ يَكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَىٰ إِنَائِهِ عُوداً، وَيَذْكُرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ. فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ».

وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ «وَأَغْلِقُوا الْبَابَ».

(...)This Hadith was narrated on the authority of Jabir with a slight variation of wording, without mentioning: placing a stick across the vessel."

(...)Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Close the doors...and the rest of the Hadith is the same but with a slight variation of wording such as: "Cover the utensils"... "It (the mouse) may set fire to the clothes of the residents of the house."

(...)This Hadith was narrated on the authority of Jabir through another chain of transmitters but with a slight variation of wording: "The mouse may set fire to the house over its residents."

97-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is dark at night or when it is night, keep your children (from going out), for the (genre of) Satan exists (in great numbers) at that time; and when a portion of the night has passed, release them. Close the doors, and recite Allah's name, for the Satan does not open a closed door. Tie the mouths of water skins and recite Allah's name. Cover your utensils and recite Allah's name even by placing something across them. Extinguish your lamps.

(...)This Hadith was narrated on the authority of Jabir through another chain of transmitters, without mentioning "Recite Allah's name."

(...)This Hadith was narrated on the authority of Ibn Juraij.

98-(2013) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not let your animals and children go out when the sun sets until the first and the darkest portion of the night is over, for the Satan is let loose as of the setting of the sun until the darkest portion of the night is over."

(...)Abu Az-Zubair narrated the same from Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him".

99-(2014) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover the utensils and tie the (mouths of the) water skins, for in the year, there is a night on which an epidemic descends, which does not pass by a utensil having no cover over it or by a water skin whose mouth is not tied but that some of this epidemic will descend into it."

(...)This Hadith was narrated on the authority of Al-Laith Ibn Sa'd with the same chain of transmitters, but with a slight variation of wording (which

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّهُ قَالَ: «وَأَكْفِئُوا الإِنَاءَ، أَوْ خَمِّرُوا الإِنَاءَ».

وَلَمْ يَذْكُرْ: تَعْرِيضَ الْعُودِ عَلَى الإِنَاءِ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَغْلِقُوا الْبَابَ» ... فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. غَيْرَ أَنَّهُ قَالَ: «وَخَمِّرُوا الآنِيَةَ». وَقَالَ: «تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ. وَقَالَ: «وَالْفُوَيْسِقَةُ تُضْرِمُ الْبَيْتَ عَلَىٰ أَهْلِهِ».

٩٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ، أَوْ أَمْسَيْتُمْ. فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ وَأَغْلِقُوا الأَبْوَابَ، وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَاباً مُغْلَقاً، وَأَوْكُوا قِرَبَكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئاً، وَأَطْفِئُوا مَصَابِيحَكُمْ». [البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٨٠].

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ نَحْواً مِمَّا أَخْبَرَ عَطَاءٌ، إِلاَّ أَنَّهُ لاَ يَقُولُ: «اذْكُرُوا اسْمَ اللَّهِ، عَزَّ وَجَلَّ».

(...) ـ وحدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الْحَدِيثِ، عَنْ عَطَاءٍ وَعَمْرِو بْنِ دِينَارٍ. كَرِوَايَةِ رَوْحٍ.

٩٨ ـ (٢٠١٣) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تَنْبَعِثُ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ زُهَيْرٍ.

٩٩ ـ (٢٠١٤) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، اللَّيْثِيُّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «غَطُّوا الإِنَاءَ، وَأَوْكُوا السِّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لاَ يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ، إِلاَّ نَزَلَ فِيهِ مِنْ ذٰلِكَ الْوَبَاءِ».

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، بِهٰذَا

goes as follows): he (The Prophet) said: "There is a day in a year on which there descends a deadly disease." At the end of the Hadith Al-Laith said: The non-Arabs save themselves from it in (the month of) December.

100-(2015) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave the fire burning in your houses when you go to bed."

101-(2016) Abu Musa "Allah be pleased with him" reported: A house was burnt down in Medina during the night over its residents. When The Messenger of Allah "Allah's blessing and peace be upon him" was talked in this matter, he said: "This fire is an enemy of yours. So when you go to bed, you should extinguish it."

[13] The etiquettes of eating and drinking

102-(2017) Hudhaifa "Allah be pleased with him" reported: Whenever we attended a meal along with The Messenger of Allah "Allah's blessing and peace be upon him", we would not lay our hands on the food until The Messenger of Allah "Allah's blessing and peace be upon him" had laid his hand and started eating. Once we attended with him a meal when a girl rushed as if she had been prompted (by somebody). She was about to lay her hand on the food when The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of her hand. Then a Bedouin rushed as if he had been prompted (by somebody). (When he intended to lay his hand on the food) he (The Prophet) caught hold of his hand. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan regards lawful that food on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him, and I caught hold of her hand. And he had brought a Bedouin so that (the food) might be made lawful for him, and I caught hold of his hand. By Him, in Whose hand is my life, it was his (Satan's) hand which was in my hand along with her hand."

(...)Hudhaifa Ibn Al-Yaman "Allah be pleased with him" reported: Whenever we were invited to a meal with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same with the following variation of wording: In that Hadith the coming of the Bedouin was mentioned before that of the girl. At the end there is the addition: "He (The Prophet) recited the name of Allah and then ate."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but here the coming of the girl preceded that of the Bedouin.

الإِسْنَادِ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ فِي السَّنَةِ يَوْماً يَنْزِلُ فِيهِ وَبَاءٌ». وَزَادَ فِي آخِرِ الْحَدِيثِ: قَالَ اللَّيْثُ: فَالأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذٰلِكَ فِي كَانُونَ الأَوَّلِ.

١٠٠ ـ (٢٠١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

[البخاري: كتاب الاستئذان، باب لا تترك النار في البيت عند النوم، رقم: ٦٢٩٣].

١٠١ ـ (٢٠١٦) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي عَامِرٍ ـ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: احْتَرَقَ بَيْتٌ عَلَىٰ أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حُدِّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

[البخاري: كتاب الاستئذان، باب لا تترك النار في البيت عند النوم، رقم: ٦٢٩٤].

١٣ ـ بابُ آداب الطَّعَامِ والشَّرَابِ وأَحْكَامِهِمَا

١٠٢ ـ (٢٠١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَاماً لَمْ نَضَعْ أَيْدِيَنَا، حَتَّىٰ يَبْدَأَ رَسُولُ اللَّهِ ﷺ، فَيَضَعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ، مَرَّةً، طَعَاماً، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لاَ يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهٰذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ. وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حُذَيْفَةَ الأَرْحَبِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ. قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ طَعَامٍ ... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. وَقَالَ: «كَأَنَّمَا يُطْرَدُ»، وَفِي الْجَارِيَةِ: «كَأَنَّمَا تُطْرَدُ»، وَقَدَّمَ مَجِيءَ الأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ.

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الأَعْرَابِيِّ.

103-(2018) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If one enters his house and mentions the name of Allah at the time of entering it and at the time of (starting) eating the food, Satan will say (to himself): "You have no place to spend the night and no dinner." But if he enters without mentioning the name of Allah, the Satan will say: "You have found a place to spend the night." If he does not mention the name of Allah at the time of (starting) eating food, he (the Satan) will say: "You have found a place to spend the night and a dinner."

(...) This Hadith was narrated on the authority of Jabir Ibn Abdullah with the same chain of transmitters but with a slight variation of wording.

104-(2019) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not eat with your left hand, for the Satan eats with his left hand."

105-(2020) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you (intends to) eat, he should eat with his right hand; and when he (intends to) drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand."

(...)This Hadith was narrated by Az-Zuhri on the authority of Sufyan through a different chain of transmitters.

106-(...) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should eat with his left hand, nor should he drink with it (i.e. his left hand), for the Satan eats with his left hand and drinks with that (hand)." Nafi added to that: "He also should not take anything with that (left hand) nor should he give anything with it." In the narration transmitted on the authority of Abu Tahir there is a slight variation of wording.

107-(2021) Iyas narrated from his father Salama Ibn Al-Akwa "Allah be pleased with him" that somebody ate in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" with his left hand. He (The Prophet) said: "Eat with your right hand." He said: "I cannot do so." He (The Prophet) said: "Might you not be able to do so! It was vanity which prevented him from doing so." However, he could not raise it (his right hand) up to his mouth.

١٠٣ ـ (٢٠١٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ. وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ، إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ إِلاَّ أَنَّهُ قَالَ: «وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ».

١٠٤ ـ (٢٠١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لاَ تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ».

١٠٥ ـ (٢٠٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ. جَمِيعاً عَنِ الزُّهْرِيِّ. بِإِسْنَادِ سُفْيَانَ.

١٠٦ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ حَرْمَلَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ. وَلاَ يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا».

قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا: «وَلاَ يَأْخُذُ بِهَا وَلاَ يُعْطِي بِهَا».

وَفِي رِوَايَةِ أَبِي الطَّاهِرِ: «لاَ يَأْكُلَنَّ أَحَدُكُمْ».

١٠٧ ـ (٢٠٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لاَ أَسْتَطِيعُ. قَالَ: «لاَ اسْتَطَعْتَ»، مَا مَنَعَهُ إِلاَّ الْكِبْرُ. قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

108-(2022) Umar Ibn Abu Salama "Allah be pleased with them" reported: I was under the care of The Messenger of Allah "Allah's blessing and peace be upon him". Since my hand used to roam about in the dish, he said to me: "O Boy! Mention the name of Allah, eat with your right hand and eat from what is near to you."

109-(...) Umar Ibn Abu Salama "Allah be pleased with them" reported: Once, I ate along with The Messenger of Allah "Allah's blessing and peace be upon him", during which I picked up the meat from around the dish. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat from what is near to you."

110-(2023) Abu Sa'id (Al-Khudri) "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited turning the water skins upside down (in order to drink from their mouths).

111-(...) Abu Sa'id (Al-Khudri) "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited turning the water skins upside down and drinking from their mouths.

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, adding that Ikhtinath means to turn the head (of the water skin) upside down and then drink (water) from it.

[14] Undesirability to drink water while standing

112-(2024) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" disapproved drinking water while standing.

113-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing. Quatada reported: We asked him (Anas): What about eating? He said: That is much worse and more abominable.

(...)This Hadith was narrated on the authority of Anas through a different chain of transmitters, without mentioning what Quatada said.

114-(2025) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing.

115-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing.

١٠٨ ـ (٢٠٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ. وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: «يَا غُلاَمُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[البخاري: كتاب الأطعمة، باب التسمية على الطعام والأكل باليمين، رقم: ٥٣٧٦].

١٠٩ ـ (...) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ قَالَ: أَكَلْتُ يَوْماً مَعَ رَسُولِ اللَّهِ ﷺ. فَجَعَلْتُ آخُذُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْ مِمَّا يَلِيكَ».

١١٠ ـ (٢٠٢٣) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ.

[البخاري: كتاب الأشربة، باب اختناث الأسقية، رقم: ٥٦٢٥].

١١١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ.

١٤ ـ باب كراهية الشُّرب قائماً

١١٢ ـ (٢٠٢٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِماً.

١١٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِماً.

قَالَ قَتَادَةُ: فَقُلْنَا: فَالأَكْلُ؟ فَقَالَ: ذَاكَ أَشَرُّ، أَوْ أَخْبَثُ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

١١٤ ـ (٢٠٢٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأَسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِماً.

١١٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لِزُهَيْرٍ وَابْنِ الْمُثَنَّى ـ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأَسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّرْبِ قَائِماً.

116-(2026) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should drink while standing; and if anyone forgets, he should vomit."

[15] Drinking from Zamzam while standing

117-(2027) Ibn Abbas "Allah be pleased with both" reported: I served (water of) Zamzam to The Messenger of Allah "Allah's blessing and peace be upon him", which he drank while standing.

118-(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" drank (water) from Zamzam in a bucket while being standing.

119-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" drank (water) from Zamzam while being standing.

120-(...) Ibn Abbas "Allah be pleased with both" reported: I served (water of) Zamzam to The Messenger of Allah "Allah's blessing and peace be upon him", which he drank while standing. However, he asked for it while he was near the House (i.e. Ka'ba).

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

[16] It is disgusting to breathe in a vessel and it is desirable to breathe three times outside the vessel (while drinking)

121-(267) Abdullah Ibn Abu Quatada narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade breathing in a vessel.

122-(2028) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to take breath three times into the pot.

123-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to breathe three times (outside the utensil) while having a drink, and he used to say: "It is more thirst- quenching, much healthier and more nourishing." Anas said: So I also breathe three times while having a drink.

(...)This Hadith was narrated on the authority of Anas with a slight variation of wording.

١١٦ ـ (٢٠٢٦) ـ حدّثني عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ: حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِماً. فَمَنْ نَسِيَ فَلْيَسْتَقِئْ».

١٥ ـ باب في الشُّرْبِ من زَمْزَمَ قائماً

١١٧ ـ (٢٠٢٧) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ.
[البخاري: كتاب الحج، باب ما جاء في زمزم، رقم: ١٦٣٧].

١١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

١١٩ ـ (...) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ، قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا. وَقَالَ يَعْقُوبُ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ وَمُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

١٢٠ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ: سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ، قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ. فَشَرِبَ قَائِماً، وَاسْتَسْقَى وَهُوَ عِنْدَ الْبَيْتِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَأَتَيْتُهُ بِدَلْوٍ.

١٦ ـ باب كراهة التَّنَفُّسِ في نفس الإِنَاءِ واستحباب التنفس ثلاثاً خارج الإناء

١٢١ ـ (٢٦٧) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ.

١٢٢ ـ (٢٠٢٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَزْرَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثًا. [البخاري: كتاب الاشربة، باب الشرب بنفسين او ثلاثة، رقم: ٥٦٣١].

١٢٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثًا، وَيَقُولُ: «إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرَأُ».
قَالَ أَنَسٌ: فَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثاً.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، وَقَالَ: فِي الإِنَاءِ.

[17] Desirability to circulate water or milk (in a gathering beginning) from the right side of the one who serves

124-(2029) Anas Ibn Malik "Allah be pleased with him" reported: There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk mixed with water, while there was on his right a Bedouin and Abu Bakr was on his left. He (the Prophet) drank and then gave it to the desert Arab and said: "(Give to one) who is on the right, then again who is on the right."

125-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina when I was ten years old and he died when I was twenty years old. My mother encouraged me to serve him. Once, he (The Prophet) came to our house, and we milked a goat for him and mixed it (the milk) with water from the well of the house. The Messenger of Allah "Allah's blessing and peace be upon him" drank that. Abu Bakr was on his left side when Umar said to him: "O Messenger of Allah! Give it to Abu Bakr!" He (The Prophet) gave it to the desert Arab who was on his right. The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You should begin with) the one who is on the right, then he who is on the right (and so on)."

126-(...) Anas Ibn Malik "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house and he asked for a drink. We milked a goat for him and then mixed it (the milk) with the water of this well of mine. I gave it to The Messenger of Allah "Allah's blessing and peace be upon him" who drank it, while Abu Bakr was on his left , Umar was in front of him, and a Bedouin was on his right. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished drinking, Umar said: "O Messenger of Allah! Here is Abu Bakr! Give it to him to drink!" (It seemed as if he was showing him to The Prophet). But The Messenger of Allah "Allah's blessing and peace be upon him" gave it to the desert Arab and left Abu Bakr and Umar. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You should start with) those on the right, those on the right, those on the right (and so on)." Anas said: This is the Sunna. This is the Sunna. This is the Sunna.

127-(2030) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was given a drink, from which he drank. There was a boy on his right

١٧ ـ بابُ اسْتِحْبَابِ إِدَارَةِ الماء واللَّبَنِ ونحوهما عن يَمِينِ المُبْتَدِىءِ

١٢٤ ـ (٢٠٢٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ، فَشَرِبَ، ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ: «الأَيْمَنَ فَالأَيْمَنَ».

[البخاري: كتاب الاشربة، باب الايمن فالايمن في الشرب، رقم: ٥٦١٩].

١٢٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ، وَمَاتَ وَأَنَا ابْنُ عِشْرِينَ، وَكُنَّ أُمَّهَاتِي يَحُثُّنَنِي عَلَىٰ خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشِيبَ لَهُ مِنْ بِئْرٍ فِي الدَّارِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ ـ وَأَبُو بَكْرٍ عَنْ شِمَالِهِ ـ: يَا رَسُولَ اللَّهِ، أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الأَيْمَنَ فَالأَيْمَنَ».

١٢٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمنِ بْنِ مَعْمَرِ بْنِ حَزْمٍ، أَبِي طُوَالَةَ الأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ ـ وَاللَّفْظُ لَهُ. حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا. فَاسْتَسْقَىٰ، فَحَلَبْنَا لَهُ شَاةً. ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِي هٰذِهِ. قَالَ: فَأَعْطَيْتُ رَسُولَ اللَّهِ ﷺ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ وُجَاهَهُ، وَأَعْرَابِيٌّ عَنْ يَمِينِهِ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ شُرْبِهِ، قَالَ عُمَرُ: هٰذَا أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ، يُرِيهِ إِيَّاهُ! فَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ الأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الأَيْمَنُونَ، الأَيْمَنُونَ، الأَيْمَنُونَ».

قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[البخاري: كتاب الهبة، باب من استسقى، رقم: ٢٥٧١].

١٢٧ ـ (٢٠٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ،

side, and on his left there were some old men. He said to the boy: "Do you allow me to give it to the old men?" the boy said: "By Allah! I am not to give preference to anyone over me in my share from you." The Messenger of Allah "Allah's blessing and peace be upon him" gave it in his hand.

128-(...) This Hadith was narrated on the authority of Sahl Ibn Sa'd with a slight variation of wording.

[18] Desirability to lick the fingers and the dish (after finishing the meal) and eat the fallen morsel after removing whatever dirt sticking to it, and undesirability to wipe one's hand before licking it

129-(2031) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick."

130-(...) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats from the food he should not wipe his hand until he has licked it himself or has given it to someone else to lick."

131-(2032) Ibn Ka'b Ibn Malik reported from his father "Allah be pleased with him" that he saw The Messenger of Allah "Allah's blessing and peace be upon him" licking his three fingers from food (after having finished his meal). Ibn Hatim did not mention "three". Ibn Abu Shaiba narrated it from Abd Ar-Rahman Ibn Ka'b Ibn Malik from his father.

(...)Ibn Ka'b Ibn Malik reported from his father "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" used to eat with three fingers, and he used to lick his hand before wiping it.

132-(...) Abdullah Ibn Ka'b reported that his father Ka'b "Allah be pleased with him" told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to eat with three fingers which he would lick after finishing(his meal).

(...)A Hadith like this was narrated on the authority of Ka'b Ibn Malik through another chain of transmitters.

133-(2033) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the fingers and the dish be licked, and said: "You do not know in which (location) the blessing is."

فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلاَمِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلاَءِ؟» فَقَالَ الْغُلاَمُ: لاَ، وَاللَّهِ لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً. قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ.

[البخاري: كتاب المظالم، باب إذا أذن له أو أحله...، رقم: ٢٤٥١].

١٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَقُولاَ: فَتَلَّهُ.

وَلٰكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ: فَأَعْطَاهُ إِيَّاهُ.

[البخاري: كتاب المساقاة، باب من رأى أن صاحب الحوض والقربة أحق بمائه، رقم: ٢٣٦٦].

١٨ ـ بابُ اسْتِحباب لَعْقِ الأصابع والقَصْعَةِ وأَكْلِ اللُّقْمَةِ السَّاقطة بعد مَسْحِ ما يُصيبها من أَذًى وكراهة مَسْحِ اليَدِ قبل لَعْقِهَا

١٢٩ ـ (٢٠٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا، أَوْ يُلْعِقَهَا».

[البخاري: كتاب الأطعمة، باب لعق الأصابع، ومصها...، رقم: ٥٤٥٦].

١٣٠ ـ (...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي أَبُو عَاصِمٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا».

١٣١ ـ (٢٠٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالُوا: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَلْعَقُ أَصَابِعَهُ الثَّلاَثَ مِنَ الطَّعَامِ. وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ: الثَّلاَثَ.

وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ، عَنْ أَبِيهِ.

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلاَثِ أَصَابِعَ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا.

١٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ كَعْبِ بْنِ مَالِكٍ، أَوْ عَبْدَ اللَّهِ بْنَ كَعْبٍ، أَخْبَرَهُ، عَنْ أَبِيهِ كَعْبٍ، أَنَّهُ حَدَّثَهُمْ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْكُلُ بِثَلاَثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا.

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ كَعْبِ بْنِ مَالِكٍ وَعَبْدَ اللَّهِ بْنَ كَعْبٍ حَدَّثَاهُ، أَوْ أَحَدُهُمَا، عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣٣ ـ (٢٠٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

134-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a morsel falls from any one of you, he should pick it up, remove whatever dirt sticking to it, and then eat it, and he should not leave it to the Satan. Moreover, he should not wipe his hand with a towel until he has licked his fingers, for he does not know in which portion of the food the blessing is."

(...)This Hadith was narrated on the authority of Sufyan with the same chain of transmitters but with a slight variation of wording.

135-(...) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Satan is present with any one of you in everything he does, to the extent that he is present with him when he eats food. so if a morsel falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to the Satan. Therefore, when he finishes (his meal) he should lick his fingers, for he does not know in which portion of his food the blessing is."

(...)This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of words, without mentioning the beginning of the Hadith: "The Satan is present with any one of you."

(...)Jabir "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him" the same about licking (the fingers) and the (falling of) the morsel.

136-(2034) Anas "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" ate food he would lick his three fingers. He said (in this connection): "When a mouthful falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to the Satan." He (The Prophet) ordered us to wipe the dish saying: "You do not know in which portion of your food the blessing is."

137-(2035) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you eats food, he should lick his fingers, for he does not know in which location (of the remaining food) sticking to them (his fingers) the blessing is."

(...) This Hadith was narrated on the authority of Hammad with the same chain of transmitters, but with a slight variation of wording.

١٣٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ، وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَفِي حَدِيثِهِمَا: «وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَهَا، أَوْ يُلْعِقَهَا» وَمَا بَعْدَهُ.

١٣٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّىٰ يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى، ثُمَّ لْيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ» إِلَىٰ آخِرِ الْحَدِيثِ. وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعْقِ. وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، وَذَكَرَ اللُّقْمَةَ... نَحْوَ حَدِيثِهِمَا.

١٣٦ ـ (٢٠٣٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، قَالاَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَاماً لَعِقَ أَصَابِعَهُ الثَّلاَثَ، قَالَ: وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَىٰ، وَلْيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ»، وَأَمَرَنَا أَنْ نَسْلُتَ الْقَصْعَةَ. قَالَ: «فَإِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ».

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَلْيَسْلُتْ أَحَدُكُمُ الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ، أَوْ يُبَارَكُ لَكُمْ».

١٣٧ ـ (٢٠٣٥) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيَّتِهِنَّ الْبَرَكَةُ».

[19] What should the guest do if an uninvited person accompanies him and the desirability of inviting him to the meal

138-(2036) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A person from the Ansar who was called Abu Shu'aib had a slave who was a butcher. He saw The Messenger of Allah "Allah's blessing and peace be upon him" and noticed (the signs of) hunger on his face. He said to the servant: "Might Allah be merciful to you! Prepare for us food sufficient for five persons, for I intend to invite The Messenger of Allah "Allah's blessing and peace be upon him" among five persons." He then prepared the food and came to The Messenger of Allah "Allah's blessing and peace be upon him" and invited him among five persons to the meal. A man followed him and when The Messenger of Allah "Allah's blessing and peace be upon him" reached the door, he said: "This man has followed us; if you like you may permit him (to join the meal) and if you like he can go back." He said: "O Messenger of Allah! I permit him (to join the meal)."

(...)This Hadith was narrated on the authority of Abu Mas'ud Al-Ansari through another chain of transmitters.

(...)This Hadith was narrated on the authority of Abu Mas'ud and Jabir, through another chain of transmitters.

139-(2037) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a Persian neighbour, who had a good experience in preparing soup. He prepared (soup) for The Messenger of Allah "Allah's blessing and peace be upon him" and then came to invite him (to a meal). He (The Messenger of Allah) said: "Here is this (pointing to A'isha, whom you should invite)." He said: "No." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I cannot accept the invitation alone)." He invited him once again, and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Here is this (pointing to A'isha, whom you should invite)." He said: "No." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I cannot accept the invitation alone)." He invited him (for the third time) and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Here is this (A'isha whom you should invite)." He (the man) said in the third time: "Yes." Then he accepted his invitation, and both of them set out until they came to his house.

١٩ ـ بابُ ما يَفْعَلُ الضَّيْفُ إذا تَبِعَهُ غَيْرُ مَنْ دعاه صاحبُ الطَّعام، واسْتِحْبَابِ إذْنِ صاحب الطعام للتابع

١٣٨ ـ (٢٠٣٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلاَمٌ لَحَّامٌ، فَرَأَى رَسُولَ اللَّهِ ﷺ، فَعَرَفَ فِي وَجْهِهِ الْجُوعَ. فَقَالَ لِغُلاَمِهِ: وَيْحَكَ، اصْنَعْ لَنَا طَعَاماً لِخَمْسَةِ نَفَرٍ، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ. قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ خَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ ﷺ: «إِنَّ هٰذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ»، قَالَ: لاَ، بَلْ آذَنُ لَهُ يَا رَسُولَ اللَّهِ.

[البخاري: كتاب البيوع، باب ما قيل في اللحام والجزار، رقم: ٢٠٨١].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهٰذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهٰذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودٍ الأَنْصَارِيُّ... وَسَاقَ الْحَدِيثَ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ ـ وَهُوَ ابْنُ رُزَيْقٍ ـ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ.

(ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ.

وَعَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهٰذَا الْحَدِيثِ.

١٣٩ ـ (٢٠٣٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ جَاراً، لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرَقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ. فَقَالَ: «وَهٰذِهِ؟» لِعَائِشَةَ. فَقَالَ: لاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». فَعَادَ يَدْعُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهٰذِهِ؟» قَالَ: لاَ. قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». ثُمَّ عَادَ يَدْعُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهٰذِهِ؟» قَالَ: نَعَمْ. فِي الثَّالِثَةِ. فَقَامَا يَتَدَافَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

[20] It is permissible for the guest to accompany with him anyone when he is confident that the host shall be pleased

140-(2038) Abu Huraira "Allah be pleased with him" reported that one day or one night, The Messenger of Allah "Allah's blessing and peace be upon him" went out (of his house), where he found Abu Bakr and Umar. He said: "What has brought you out of your houses at this hour?" They said: "O Messenger of Allah! It is hunger." He said: "By Him in Whose Hand is my life! It is what has brought you out which has brought me out . Get up." They got up along with him, and came to the house of an Ansari man, who was not at home. When his wife saw him she said: "Welcome!" The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Where is so and so?" She said: "He went out to bring some fresh water for us." When the Ansari man came and saw The Messenger of Allah "Allah's blessing and peace be upon him" and his two Companions, he said: "Praise be to Allah! No one has more honourable guests today than me."

He went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: "Eat of that." He took hold of a knife (in order to slaughter a goat). The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch animal." He slaughtered a goat for them. Then, they ate of it and of the bunch and then drank. When they had taken their fill and had been fully satisfied with the drink, The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr and Umar: "By Him in Whose Hand is my life! You will certainly be asked about this blessing on the Day of judgment. Hunger brought you out of your houses, but you did not return until this blessing came to you."

(...)Abu Huraira "Allah be pleased with him" reported: One day while Abu Bakr was sitting accompanied by Umar, The Messenger of Allah "Allah's blessing and peace be upon him" joined them and said: "What causes you to stay here?" They said: "It is hunger which has brought us out from our houses, by Him Who has sent you with the Truth." The rest is the same.

141-(2039) Jabir Ibn Abdullah "Allah be pleased with both" reported: While we were digging the Trench, I saw The Messenger of Allah "Allah's blessing and peace be upon him" feeling very hungry. I came to my wife and said to her: "Is there anything with you? I saw The Messenger of Allah "Allah's blessing and peace be upon him" feeling so much hungry." She

٢٠ ـ بابُ جواز اسْتِتْبَاعِهِ غَيْره إلى دار مَنْ يثق برضاه بذلك ويَتَحَقَّقُهُ تَحَقُّقاً تاماً واستحباب الاجتماع على الطعام

١٤٠ ـ (٢٠٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هٰذِهِ السَّاعَةَ؟» قَالاَ: الْجُوعُ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ، لأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا، قُومُوا» فَقَامُوا مَعَهُ. فَأَتَىٰ رَجُلاً مِنَ الأَنْصَارِ. فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَباً وَأَهْلاً. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ فُلاَنٌ؟» قَالَتْ: ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الأَنْصَارِيُّ فَنَظَرَ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافاً مِنِّي. قَالَ: فَانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ. فَقَالَ: كُلُوا مِنْ هٰذِهِ، وَأَخَذَ الْمُدْيَةَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ، وَالْحَلُوبَ»، فَذَبَحَ لَهُمْ. فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذٰلِكَ الْعِذْقِ، وَشَرِبُوا. فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ. أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّىٰ أَصَابَكُمْ هٰذَا النَّعِيمُ».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ ـ يَعْنِي الْمُغِيرَةَ بْنَ سَلَمَةَ ـ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ قَاعِدٌ وَعُمَرُ مَعَهُ، إِذْ أَتَاهُمَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا أَقْعَدَكُمَا هَاهُنَا؟» قَالاَ: أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلَفِ بْنِ خَلِيفَةَ.

١٤١ ـ (٢٠٣٩) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ، مِنْ رُقْعَةٍ عَارَضَ لِي بِهَا، ثُمَّ قَرَأَهُ عَلَيَّ. قَالَ: أَخْبَرَنَاهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ

brought out a leather container having a Sa of barley. We had also a lamb, which I slaughtered. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to The Messenger of Allah "Allah's blessing and peace be upon him" (for inviting him). She said: "Do not humiliate me in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" and those who are with him."

When I came to him I whispered to him saying: "O Messenger of Allah! We have slaughtered a lamb for you and she (my wife) has ground a Sa of barley, which we had. So you might come along with some people with you." The Messenger of Allah "Allah's blessing and peace be upon him" said loudly: "O people of the Trench! Jabir has prepared a meal for you, so come along!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come." I came (back to my house) and The Messenger of Allah "Allah's blessing and peace be upon him" came (following me) and he was ahead of the people. I came to my wife who said (to me): "You will be humiliated." I said: "I did what you had asked me to do." She (my wife) said: I brought out the kneaded flour and The Messenger of Allah "Allah's blessing and peace be upon him" put some saliva of his in that and blessed it. He then put saliva in the earthen pot and blessed it and then said: "Call another baker who can bake with you, and bring out the soup from it (the earthen pot), but do not remove it from the hearth." However, the guests were one thousand. By Allah, all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as it was before, and so was our flour, (or as Ad-Dahhak (another narrator)said: It (the flour) was in the same state at the time the loaves had been prepared from it).

142-(2040) Anas "Allah be pleased with him" narrated: Abu Talha said to Umm Sulaim: "I have noticed that the voice of The Messenger of Allah "Allah's blessing and peace be upon him" was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah "Allah's blessing and peace be upon him" in the Mosque sitting with some people. When I stood there, The Messenger of

بِرَسُولِ اللَّهِ ﷺ خَمَصاً، فَانْكَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمَصاً شَدِيداً.

فَأَخْرَجَتْ لِي جِرَاباً فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ. قَالَ: فَذَبَحْتُهَا وَطَحَنَتْ، فَفَرَغَتْ إِلَىٰ فَرَاغِي. فَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: لاَ تَفْضَحْنِي بِرَسُولِ اللَّهِ ﷺ وَمَنْ مَعَهُ. قَالَ: فَجِئْتُهُ فَسَارَرْتُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا قد ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنَتْ صَاعاً مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفَرٍ مَعَكَ.

فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِراً قَدْ صَنَعَ لَكُمْ سُوراً فَحَيَّهَلاً بِكُمْ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُنْزِلُنَّ بُرْمَتَكُمْ وَلاَ تَخْبِزُنَّ عَجِينَتَكُمْ، حَتَّىٰ أَجِيءَ»، فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّىٰ جِئْتُ امْرَأَتِي. فَقَالَتْ: بِكَ. وَبِكَ. فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ لِي. فَأَخْرَجَتْ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَىٰ بُرْمَتِنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ قَالَ: «ادْعِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ. وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا» وَهُمْ أَلْفٌ. فَأُقْسِمُ بِاللَّهِ، لأَكَلُوا حَتَّىٰ تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَتَنَا ـ أَوْ كَمَا قَالَ الضَّحَّاكُ ـ لَتُخْبَزُ كَمَا هُوَ.

[البخاري: كتاب الجهاد والسير، باب من تكلم بالفارسية والرطانة، رقم: ٣٠٧٠].

١٤٢ ـ (٢٠٤٠) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفاً، أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَقْرَاصاً مِنْ شَعِيرٍ: ثُمَّ أَخَذَتْ خِمَاراً لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي، وَرَدَّتْنِي بِبَعْضِهِ. ثُمَّ أَرْسَلَتْنِي إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ جَالِساً فِي الْمَسْجِدِ. وَمَعَهُ النَّاسُ. فَقُمْتُ عَلَيْهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» قَالَ: فَقُلْتُ: نَعَمْ.

Allah "Allah's blessing and peace be upon him" asked: "Has Abu Talha sent you?" I said: "Yes." He asked: "for food?" I said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" then said to the men around him: "Get up!"

He set out (accompanied by them); and I went ahead of them till I reached Abu Talha and informed him (of The Prophet's visit). Abu Talha said: "O Umm Sulaim! The Messenger of Allah "Allah's blessing and peace be upon him" is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Abu Talha. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah "Allah's blessing and peace be upon him" ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oilskin. Then The Messenger of Allah "Allah's blessing and peace be upon him" recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said: "Let ten persons (come in)." (They were admitted, ate their fill and went out). Indeed, all of them ate their fill; and they were seventy or eighty men.

143-(...) Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha sent me to The Messenger of Allah "Allah's blessing and peace be upon him" in order to invite him (to a meal), for he had prepared food. I came and found The Messenger of Allah "Allah's blessing and peace be upon him" sitting with some people. He looked at me, and I felt shy and said: "Accept the invitation of Abu Talha." He (The Prophet) ordered the people to get up. Abu Talha said: "O Messenger of Allah! I have prepared something for you." The Messenger of Allah "Allah's blessing and peace be upon him" touched (the food) upon which he invoked blessings, and then said: "Let ten persons from among my Companions enter (the house)." He said (to them): "Eat." He brought out something from between his fingers for them. They then ate their fill and then went out. He then said: "Let ten more enter (the house)." They ate their fill, (and went out). Then he went on having ten by ten enter (the house and eat from the food) and then go out until none was left amongst them but that he got in and ate his

فَقَالَ: «أَلِطَعَامٍ؟» فَقُلْتُ: نَعَمْ.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، قَالَ: فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ. حَتَّىٰ جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ! فَقَالَتِ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّىٰ لَقِيَ رَسُولَ اللَّهِ ﷺ.

فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ مَعَهُ حَتَّىٰ دَخَلاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلُمِّي مَا عِنْدَكِ. يَا أُمَّ سُلَيْمٍ»؟ فَأَتَتْ بِذٰلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفُتَّ. وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ: ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، حَتَّىٰ أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا. وَالْقَوْمُ سَبْعُونَ رَجُلاً أَوْ ثَمَانُونَ.

[البخاري: كتاب الصلاة، باب من دعا لطعام في المسجد...، رقم: ٤٢٢].

١٤٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ لأَدْعُوَهُ، وَقَدْ جَعَلَ طَعَاماً. قَالَ: فَأَقْبَلْتُ وَرَسُولُ اللَّهِ ﷺ مَعَ النَّاسِ، فَنَظَرَ إِلَيَّ فَاسْتَحْيَيْتُ فَقُلْتُ: أَجِبْ أَبَا طَلْحَةَ. فَقَالَ لِلنَّاسِ: «قُومُوا»، فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ، إِنَّمَا صَنَعْتُ لَكَ شَيْئاً قَالَ: فَمَسَّهَا رَسُولُ اللَّهِ ﷺ، وَدَعَا فِيهَا بِالْبَرَكَةِ. ثُمَّ قَالَ: «أَدْخِلْ نَفَراً مِنْ أَصْحَابِي، عَشَرَةً»، وَقَالَ: «كُلُوا»، وَأَخْرَجَ لَهُمْ شَيْئاً مِنْ بَيْنِ أَصَابِعِهِ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، فَخَرَجُوا. فَقَالَ: «أَدْخِلْ عَشَرَةً»، فَأَكَلُوا حَتَّىٰ شَبِعُوا. فَمَا زَالَ يُدْخِلُ عَشَرَةً، وَيُخْرِجُ عَشَرَةً، حَتَّىٰ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلاَّ دَخَلَ، فَأَكَلَ حَتَّىٰ شَبِعَ، ثُمَّ هَيَّأَهَا. فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

fill. He then collected (the remaining of the food) and it (the food) was the same (as it had been before serving the guests).

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha sent me to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest of the Hadith is the same, but with the following end: He (The Prophet) took what was left over (of the food) which he collected and upon which he invoked blessings, with the result that it returned to its original state. He (The Prophet) said: "Take it."

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha ordered Umm Sulaim to prepare a meal specially for The Messenger of Allah "Allah's blessing and peace be upon him". He sent me to him ...and the rest of the Hadith is the same in which he mentioned: The Messenger of Allah "Allah's blessing and peace be upon him" put his hand and recited the name of Allah on it. Then he said: "Give permission to ten men (to enter the house)." He (Abu Talha) admitted them and they got in. He (The Prophet) said (to them): "Eat and recite the name of Allah on it (the food)." They ate (and he kept doing that) until eighty persons had had the meal. Then The Messenger of Allah "Allah's blessing and peace be upon him" had his meal and so did the members of the house, and still some food was left over.

(...)Anas Ibn Malik "Allah be pleased with him" reported this story of the meal prepared by Abu Talha for The Messenger of Allah "Allah's blessing and peace be upon him", according to which he mentioned: Abu Talha stood at the door (to receive the guest) until The Messenger of Allah "Allah's blessing and peace be upon him" came, whereupon He (Abu Talha) said to him: "O Messenger of Allah! that (food which we prepare) is a small quantity." He (The Prophet) said: "Bring it, and Allah will soon bless it (by increasing it)."

(...)Anas Ibn Malik "Allah be pleased with him" reported this Hadith according to which he mentioned: Then The Messenger of Allah "Allah's blessing and peace be upon him" ate and so did the people of the house. but something was left over, which they sent to their neighbours.

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha saw The Messenger of Allah "Allah's blessing and peace be upon him" lying down upon his abdomen in the mosque. He came to Umm Sulaim and said: "I saw The Messenger of Allah "Allah's blessing and peace be upon

(...) ـ وحدّثني سَعِيدُ بْنُ يَحْيَىٰ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ.

غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ: ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ. ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ. قَالَ: فَعَادَ كَمَا كَانَ فَقَالَ: «دُونَكُمْ هٰذَا».

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ لِلنَّبِيِّ ﷺ طَعَاماً لِنَفْسِهِ خَاصَّةً. ثُمَّ أَرْسَلَنِي إِلَيْهِ... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِيهِ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ وَسَمَّىٰ عَلَيْهِ. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فَدَخَلُوا. فَقَالَ: «كُلُوا وَسَمُّوا اللَّهَ»، فَأَكَلُوا. حَتَّىٰ فَعَلَ ذٰلِكَ بِثَمَانِينَ رَجُلاً، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُؤْراً.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهٰذِهِ الْقِصَّةِ، فِي طَعَامِ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ.

وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَى الْبَابِ. حَتَّىٰ أَتَىٰ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ شَيْءٌ يَسِيرٌ. قَالَ: «هَلُمَّهُ، فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَةَ».

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَىٰ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلَ أَهْلُ الْبَيْتِ وَأَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ.

(...) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ يُحَدِّثُ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: رَأَىٰ أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ مُضْطَجِعاً فِي الْمَسْجِدِ، يَتَقَلَّبُ

him" lying down upon his abdomen in the mosque, and I think he is hungry"...and the rest of the Hadith is the same with the following end: The Messenger of Allah "Allah's blessing and peace be upon him" ate, and so did Abu Talha, Umm Sulaim and Anas Ibn Malik. Something was left over, which we presented to our neighbours.

(...)Anas Ibn Malik "Allah be pleased with him" reported: Once, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him sitting with his Companions and talking to them. He was tying his abdomen with a bandage. Usama said: "I am in doubt whether there was stone on it (his abdomen)." I asked some of his Companions why The Messenger of Allah "Allah's blessing and peace be upon him" had tied his abdomen with a bandage. They said: "Because of his hunger." I went to Abu Talha, the husband of Umm Sulaim Bint Milhan, to whom I said: "O Father! I saw The Messenger of Allah "Allah's blessing and peace be upon him" having tied his abdomen with a bandage. I asked some of his Companions (about that) and they said that it was because of hunger." Abu Talha came to my mother and said: "Is there anything?" She said: "Yes, I have some pieces of bread with me and some dates. If The Messenger of Allah "Allah's blessing and peace be upon him" comes to us alone we can feed him his fill, but if someone comes along with him this would be insufficient for them"... and the rest of the Hadith is the same.

(...)Anas Ibn Malik "Allah be pleased with him" reported through another chain of transmitters this Hadith of the meal prepared by Abu Talha for The Messenger of Allah "Allah's blessing and peace be upon him".

[21] Permissibility of eating soup and the merit of eating pumpkin

144-(2041) Anas Ibn Malik "Allah be pleased with him" reported: A tailor invited The Messenger of Allah "Allah's blessing and peace be upon him" to a meal which he had prepared. Anas Ibn Malik said: I went along with The Messenger of Allah "Allah's blessing and peace be upon him" to that meal. He presented to The Messenger of Allah "Allah's blessing and peace be upon him" barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" going after the pumpkin round the dish. As of that day, I liked the pumpkin.

145-(...) Anas Ibn Malik "Allah be pleased with him" reported that somebody invited The Messenger of Allah "Allah's blessing and peace be

ظَهْراً لِبَطْنٍ، فَأَتَىٰ أُمَّ سُلَيْمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُضْطَجِعاً فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْراً لِبَطْنٍ، وَأَظُنُّهُ جَائِعاً... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ بْنُ مَالِكٍ، وَفَضَلَتْ فَضْلَةٌ، فَأَهْدَيْنَاهُ لِجِيرَانِنَا.

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جِئْتُ رَسُولَ اللَّهِ ﷺ يَوْماً، فَوَجَدْتُهُ جَالِساً مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ، وَقَدْ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ ـ قَالَ أُسَامَةُ: وَأَنَا أَشُكُّ ـ عَلَىٰ حَجَرٍ. فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَّبَ رَسُولُ اللَّهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ. فَذَهَبْتُ إِلَىٰ أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ. فَقُلْتُ: يَا أَبَتَاهُ، قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا: مِنَ الْجُوعِ! فَدَخَلَ أَبُو طَلْحَةَ عَلَىٰ أُمِّي. فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، عِنْدِي كِسَرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ، فَإِنْ جَاءَنَا رَسُولُ اللَّهِ ﷺ وَحْدَهُ أَشْبَعْنَاهُ، وَإِنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ، ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، فِي طَعَامِ أَبِي طَلْحَةَ... نَحْوَ حَدِيثِهِمْ.

٢١ ـ بابُ جَوَازِ أَكْلِ المَرَقِ، واستحباب أَكْلِ اليَقْطِينِ، وإيثار أهل المائدة بعضهم بعضاً وإن كانوا ضِيفَاناً إذا لم يَكْرَهْ ذلك صَاحِبُ الطَّعَامِ

١٤٤ ـ (٢٠٤١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خَيَّاطاً دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ ذٰلِكَ الطَّعَامِ، فَقَرَّبَ إِلَىٰ رَسُولِ اللَّهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ. قَالَ أَنَسٌ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي الصَّحْفَةِ.

قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ.

[البخاري: كتاب البيوع، باب الخياط، رقم: ٢٠٩٢].

١٤٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَعَا رَسُولَ اللَّهِ ﷺ رَجُلٌ، فَانْطَلَقْتُ

upon him" to a meal. I also went along with him. He brought soup containing (pieces of) pumpkin, which The Messenger of Allah "Allah's blessing and peace be upon him" ate, and he seemed to be inclined to it. He (Anas) said: When I saw that, I started placing it before him, and I did not eat it. Anas said: It was since then that I became inclined to pumpkin.

(...) Anas Ibn Malik "Allah be pleased with him" reported that a tailor invited The Messenger of Allah "Allah's blessing and peace be upon him" to a meal...(and the rest is the same) with the following addition that Thabit said: I heard Anas saying: After that, there was no meal prepared for me but that I demanded that it should contain pumpkin.

[22] It is desirable to take out stones from the dates and it is desirable for the guest to invoke blessing for the host

146-(2042) Abdullah Ibn Busr reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to my father and we brought to him a meal containing food made from dates, cheese and butter, from which he ate. Then, he was given dates which he ate but he placed their stones between his two fingers, joining his forefinger and middle finger. (Shu'ba reported: I think that this Hadith, Allah willing, also contains: Putting date stones between his two fingers). Then a drink was brought for him, which he drank, and then gave to one who was on his right. He (the narrator) said: My father took hold of his mount's rein and asked him to invoke good for us. He said: "O Allah! Bless them in whatever sustenance You have provided them with, forgive them, and bestow mercy upon them."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters without having doubt about placing the date stones between his two fingers.

[23] Eating snake cucumber with fresh dates

147-(2043) Abdullah Ibn Ja'far reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[24] Showing humility while eating and how one sits

148-(2044) Anas Ibn Malik "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" squatting and eating dates.

مَعَهُ، فَجِيءَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْ ذٰلِكَ الدُّبَّاءِ وَيُعْجِبُهُ. قَالَ: فَلَمَّا رَأَيْتُ ذٰلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ ولاَ أَطْعَمُهُ. قَالَ: فَقَالَ أَنَسٌ: فَمَا زِلْتُ، بَعْدُ، يُعْجِبُنِي الدُّبَّاءُ.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ وَعَاصِمِ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً خَيَّاطاً دَعَا رَسُولَ اللَّهِ ﷺ.

وَزَادَ: قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَساً يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ بَعْدُ، أَقْدِرُ عَلَىٰ أَنْ يُصْنَعَ فِيهِ دُبَّاءٌ إِلاَّ صُنِعَ.

٢٢ ـ بابُ استحباب وَضْعِ النَّوَى خارج التَّمْرِ واستحباب دُعَاءِ الضَّيْفِ لأهل الطعام وطَلَبِ الدُّعاء من الضَّيْفِ الصَّالح وإجابته لذلك

١٤٦ ـ (٢٠٤٢) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي، قَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَاماً وَوَطْبَةً، فَأَكَلَ مِنْهَا. ثُمَّ أُتِيَ بِتَمْرٍ، فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَىٰ بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطَىٰ ـ قَالَ شُعْبَةُ: هُوَ ظَنِّي. وَهُوَ فِيهِ، إِنْ شَاءَ اللَّهُ، إِلْقَاءُ النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ ـ. ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ، ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ. قَالَ: فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللَّهَ لَنَا. فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ».

وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَشُكَّا فِي إِلْقَاءِ النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ.

٢٣ ـ باب أَكْلِ القِثَّاء بالرُّطَبِ

١٤٧ ـ (٢٠٤٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ ابْنُ عَوْنٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

[البخاري: كتاب الأطعمة، باب القثاء بالرطب، رقم: ٥٤٤٠].

٢٤ ـ بابُ استحباب تَوَاضُعِ الآكِلِ وصِفَةِ قُعُودِهِ

١٤٨ ـ (٢٠٤٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، كِلاَهُمَا عَنْ حَفْصٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُقْعِياً، يَأْكُلُ تَمْراً.

149-(...) Anas "Allah be pleased with him" reported that some dates were brought to The Messenger of Allah "Allah's blessing and peace be upon him", which he distributed while he was sitting upright , and he was eating them hurriedly.

[25] It is forbidden to eat two dates or morsels at a time

150-(2045) Jabala Ibn Suhaim said: Ibn Az-Zubair used to provide us with dates during the time when the people were suffering from hardship because of famine. As we were occupied by eating, Ibn Umar "Allah be pleased with both" happened to pass by us. He said: "Do not eat two dates at a time, for The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating them together but only after seeking permission from one's brother (who shares food with him)." Shu'ba said: I do not think that these words of seeking permission are but from the words of Ibn Umar.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, except the words of his, in addition to the following statement: The people were suffering from hardship because of famine during those days.

151-(...) Jabala Ibn Suhaim reported: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade taking two dates at a time without seeking permission of his companions (who share food with him).

[26] It is permissible to store dates and corn as sustenance of one's children

152-(2046) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A family which has dates will never be hungry."

153-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! A household which has no dates (in their house) will be hungry. O A'isha! A household which has no dates (in their house) will be hungry." He said it twice or thrice.

[27] The excellence of the dates of Medina

154-(2047) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who eats seven dates from (those planted in the land) between its (Medina's) two rocky stones in the morning, no poison will harm him until it is evening."

١٤٩ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، عَنْ أَنَسٍ، قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ، يَأْكُلُ أَكْلاً ذَرِيعاً. وَفِي رِوَايَةِ زُهَيْرٍ: أَكْلاً حَثِيثاً.

٢٥ ـ بابُ نَهْيِ الآكلِ مع جَمَاعَةٍ عن قِرَانِ تَمْرَتَيْنِ ونحوهما في لُقْمَةٍ إلا بإذْنِ أصحابه

١٥٠ ـ (٢٠٤٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ جَبَلَةَ بْنَ سُحَيْمٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ. قَالَ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ، وَكُنَّا نَأْكُلُ فَيَمُرُّ عَلَيْنَا ابْنُ عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لاَ تُقَارِنُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.

قَالَ شُعْبَةُ: لاَ أُرَى هٰذِهِ الْكَلِمَةَ إِلاَّ مِنْ كَلِمَةِ ابْنِ عُمَرَ. يَعْنِي الاسْتِئْذَانَ.

[البخاري: كتاب الأطعمة، باب القران في التمر، رقم: ٥٤٤٦].

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ، وَلاَ قَوْلُهُ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ.

١٥١ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ، حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

٢٦ ـ بابٌ في ادِّخَارِ التَّمْرِ ونحوه من الأَقْوَاتِ للعِيَالِ

١٥٢ ـ (٢٠٤٦) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ».

١٥٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدِ بْنِ طَحْلاَءَ، عَنْ أَبِي الرِّجَالِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، بَيْتٌ لاَ تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ، بَيْتٌ لاَ تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ، أَوْ جَاعَ أَهْلُهُ». قَالَهَا مَرَّتَيْنِ، أَوْ ثَلاَثاً.

٢٧ ـ بابُ فَضْلِ تَمْرِ المَدِينَةِ

١٥٤ ـ (٢٠٤٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ، مِمَّا بَيْنَ لاَبَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ سُمٌّ حَتَّى يُمْسِيَ».

155-(...) Amir Ibn Sa'd Ibn Abu Waqqas reported: I heard Sa'd "Allah be pleased with him" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa' dates in the morning, neither poison nor magic will harm him on that day."

(...)This Hadith was narrated on the authority of Ibn Hashim with the same chain of transmitters but with a slight variation of wording.

156-(2048) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ajwa' dates of the upper part (of Medina from the side of Najd) contain effects of treatment or they have antidote (when they are taken) in the early morning."

[28] Excellence of truffles and they are used as a medicine for the eyes

157-(2049) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Truffles are a kind of Manna and their juice is a medicine for the eyes."

158-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Truffles are a kind of Manna and their juice is a medicine for the eyes." Shu'ba said: When Al-Hakam narrated this Hadith to me, I did not deny it because of the narration of Abd Al-Malik.

159-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah "Glorified and Exalted be He" sent down upon the children of Israel, and its juice is a medicine for the eyes."

160-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah sent down upon Moses, and its juice is a medicine for the eyes."

161-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah "Glorified and Exalted be He" sent down upon the children of Israel, and its juice is a medicine for the eyes."

162-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna, and its juice is a medicine for the eyes."

١٥٥ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبو أُسَامَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ. قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ سَعْداً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ، عَجْوَةً، لَمْ يَضُرَّهُ ذٰلِكَ الْيَوْمَ سَمٌّ وَلاَ سِحْرٌ». [البخاري: كتاب الأطعمة، باب العجوة، رقم: ٥٤٤٥].

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ، كِلاَهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. وَلاَ يَقُولاَنِ: سَمِعْتُ النَّبِيَّ ﷺ.

١٥٦ ـ (٢٠٤٨) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَابْنُ حُجْرٍ، قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، أَوْ إِنَّهَا تِرْيَاقٌ، أَوَّلَ الْبُكْرَةِ».

٢٨ ـ بابُ فَضْلِ الكَمْأَةِ ومداواة العَيْنِ بها

١٥٧ ـ (٢٠٤٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعَمْرُو بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[البخاري: كتاب التفسير، باب: ﴿وظللنا عليكم الغمام وأنزلنا عليكم المن...﴾، رقم: ٤٤٧٨].

١٥٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ.

قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

١٥٩ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَبِيبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ، فَسَأَلْتُهُ. فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: فَلَقِيتُ عَبْدَ الْمَلِكِ، فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[29] The merit of (eating) the fruits of the Arak tree

163-(2050) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with the Messenger of Allah "Allah's blessing and peace be upon him" at Marr Az-Zahran, and we were plucking the fruit of the Arak tree, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pluck only its black ones (for they are the best)." We said: "O Messenger of Allah! It seems as if you worked as a shepherd of sheep." He said: "Yes. Has there been a prophet who did not work as a shepherd?" (or said some words like that)

[30] The merit of vinegar as a condiment

164-(2051) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of condiments or condiment is vinegar."

165-(...) This Hadith was narrated on the authority of Sulaiman Ibn Bilal with the same chain of transmitters according to which he said: "The best condiment" with no doubt (about it).

166-(2052) Jabir Ibn Abdullah "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" asked his wife for condiment. She said: "We have nothing but vinegar." He asked for it, which he start eating, and then said: "No doubt, vinegar is a good condiment! Vinegar is a good condiment!"

167-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of my hand (and accompanied me) to his house. Some pieces of bread were presented to him, whereupon he said: "Isn't there any condiment?" she (his wife) said: "No, except some vinegar." He said: "What a good condiment Vinegar is!" Jabir said: I have loved vinegar since I heard that from The Messenger of Allah "Allah's blessing and peace be upon him". Talha (a sub-narrator) said: I have loved vinegar since I heard that from Jabir.

168-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of his hand (and accompanied him) to his house...and the rest is the same up to his saying: "What a good condiment Vinegar is!" what follows is not mentioned.

«الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

٢٩ ـ بابُ فَضيلة الأَسْوَد من الكَبَاث

١٦٣ ـ (٢٠٥٠) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظَّهْرَانِ، وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ»، قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ رَعَيْتَ الْغَنَمَ. قَالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا»، أَوْ نَحْوَ هٰذَا مِنَ الْقَوْلِ.

[البخاري: كتاب الأطعمة، باب الكباث وهو ورق الأراك، رقم: ٥٤٥٣].

٣٠ ـ بابُ فَضِيلَةِ الخَلِّ والتَّأَدُّم به

١٦٤ ـ (٢٠٥١) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الأُدُمُ، أَوِ الإِدَامُ، الْخَلُّ».

١٦٥ ـ (...) ـ وحدّثناه مُوسَى بْنُ قُرَيْشِ بْنِ نَافِعٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «نِعْمَ الأُدُمُ» وَلَمْ يَشُكَّ.

١٦٦ ـ (٢٠٥٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الأُدُمَ. فَقَالُوا: مَاعِنْدَنَا إِلاَّ خَلٌّ. فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نِعْمَ الأُدُمُ الْخَلُّ، نِعْمَ الأُدُمُ الْخَلُّ».

١٦٧ ـ (...) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي، ذَاتَ يَوْمٍ، إِلَىٰ مَنْزِلِهِ. فَأَخْرَجَ إِلَيْهِ فِلَقاً مِنْ خُبْزٍ. فَقَالَ: «مَا مِنْ أُدُمٍ؟» فَقَالُوا: لاَ، إِلاَّ شَيْءٌ مِنْ خَلٍّ. قَالَ: «فَإِنَّ الْخَلَّ نِعْمَ الأُدُمُ».

قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ.

وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ.

١٦٨ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ طَلْحَةَ بْنِ نَافِعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ إِلَىٰ مَنْزِلِهِ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ... إِلَىٰ قَوْلِهِ: «فَنِعْمَ الأُدُمُ الْخَلُّ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

169-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I was sitting in my house when The Messenger of Allah "Allah's blessing and peace be upon him" passed by me. He pointed to me and I stood up for him. He took hold of my hand and we proceeded until we came to one of the dwelling places of his wives. He entered and invited me to come in. I entered and there was a hanging curtain beside her. He said: "Is there (any food for) lunch?" she said: "Yes." Then, three loaves of bread were brought for him (The Prophet) and put in a basket of palm leaves. The Messenger of Allah "Allah's blessing and peace be upon him" took a loaf which he put in front of him, and took another one which he put in front of me. He took the third one which he divided into two: the one half in front of him and the other half in front of me. Then he said: "Is there any condiment?" she said: "There is nothing except for some vinegar." He said: "Bring it. What a good condiment vinegar is!"

[31] It is permissible to eat garlic, but (it is desirable) to avoid it when one intends to talk to important persons

170-(2053) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported: Whenever food was brought to The Messenger of Allah "Allah's blessing and peace be upon him", he would eat from it, and send the remaining to me. One day, he sent to me the leftover, from which he took nothing at all for it contained garlic. I asked him: "Is it unlawful (to eat)?" He said: "No, but I hate it because of its (bad) smell." He (Abu Aiyyub) said: "Then I hate what you hate."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

171-(...) Aflah, the freed slave of Abu Aiyyub Al-Ansari, reported: The Messenger of Allah "Allah's blessing and peace be upon him" descended as a guest in his (Abu Aiyyub's) house and he occupied the lower floor, and Abu Aiyyub Al-Ansari occupied the upper floor. One night, Abu Aiyyub Al-Ansari got up and said (to himself): "(How do) we walk above the head of The Messenger of Allah "Allah's blessing and peace be upon him"?" They went aside and spent the night in a nook and (in the morning) they told The Messenger of Allah "Allah's blessing and peace be upon him" about that. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lower floor is more comfortable (for me)." but he (Abu Aiyyub) said: "We are not to live over a roof beneath which you live." The Messenger of Allah "Allah's blessing and peace be upon him" moved to the upper floor, and Abu Aiyyub Al-Ansari moved to the lower one.

١٦٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي زَيْنَبَ: حَدَّثَنِي أَبُو سُفْيَانَ، طَلْحَةُ بْنُ نَافِعٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ جَالِساً فِي دَارِي، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ. فَأَشَارَ إِلَيَّ، فَقُمْتُ إِلَيْهِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْنَا حَتَّىٰ أَتَىٰ بَعْضَ حُجَرِ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذِنَ لِي، فَدَخَلْتُ الْحِجَابَ عَلَيْهَا. فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟» فَقَالُوا: نَعَمْ. فَأُتِيَ بِثَلاثَةِ أَقْرِصَةٍ، فَوُضِعْنَ عَلَىٰ نَبِيٍّ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ قُرْصاً فَوَضَعَهُ بَيْنَ يَدَيْهِ. وَأَخَذَ قُرْصاً آخَرَ فَوَضَعَهُ بَيْنَ يَدَيَّ، ثُمَّ أَخَذَ الثَّالِثَ فَكَسَرَهُ بِاثْنَيْنِ، فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ قَالَ: «هَلْ مِنْ أُدْمٍ؟» قَالُوا: لاَ، إِلاَّ شَيْءٌ مِنْ خَلٍّ. قَالَ: «هَاتُوهُ، فَنِعْمَ الأُدْمُ هُوَ».

٣١ ـ بابُ إِبَاحَةِ أَكْلِ الثُّوم، وأنه ينبغي لمن أراد خِطَابَ الكِبَارِ تَرْكُهُ وكذا ما في معناه

١٧٠ ـ (٢٠٥٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ إِلَيَّ، وَإِنَّهُ بَعَثَ إِلَيَّ يَوْماً بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا، لأَنَّ فِيهَا ثُوماً. فَسَأَلْتُهُ: أَحَرَامٌ هُوَ؟ قَالَ: «لاَ، وَلٰكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ». قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

١٧١ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ ـ وَاللَّفْظُ مِنْهُمَا قَرِيبٌ ـ قَالاَ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتٌ ـ فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ أَبُو زَيْدٍ الأَحْوَلُ ـ: حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَفْلَحَ، مَوْلَىٰ أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ، فَنَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي

He (Abu Aiyyub) used to prepare food for The Messenger of Allah "Allah's blessing and peace be upon him" . Whenever it was brought to him (Abu Aiyyub after The Prophet had finished his meal), he would ask (about the location) where his (The Prophet's) fingers had touched (the food), in order that he would follow his fingers on that location where those (of the Prophet) had touched. Once, he prepared food which contained garlic, and when it was brought back to him he asked about the location where the fingers of The Messenger of Allah "Allah's blessing and peace be upon him" had touched. It was said to him that he (The Prophet) had not eaten. He (Abu Aiyyub) was overtaken and went up to him (The Prophet) and said: "Is it (garlic) unlawful (to eat)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but I hate it." He (Abu Aiyyub) said: "I then hate what you hate or what you disliked." He (Abu Aiyyub) said: (The Prophet did not eat garlic) because The Messenger of Allah "Allah's blessing and peace be upon him" was visited (by angels who) brought him the message of Allah.

[32] Showing hospitality to one's guest and the excellence of giving preference to him

172-(2054) Abu Huraira "Allah be pleased with him" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I am hard pressed by hunger." He sent (a message) to one of his wives (to get food for him), but she said: "By Him Who has sent you with the Truth, I have nothing (to serve him) but water." He (the Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: "By Him Who has sent you with the Truth, I have nothing (to serve him) but water." Then, he (the Prophet) said: "Allah would bestow mercy upon him who will entertain this guest tonight." An Ansari stood up and said: "O Messenger of Allah! I (would entertain him)."

He took him to his house and said to his wife: "Is there anything with you (to serve the guest)?" She said: "No, except for a subsistence for our children." He said: "Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating." So they sat down, and the guest had his meal. When it was morning he went to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Allah was well pleased with what you both did for your guest this night."

الْعُلْوِ. قَالَ: فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً فَقَالَ: نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ! فَتَنَحَّوْا. فَبَاتُوا فِي جَانِبٍ.

ثُمَّ قَالَ لِلنَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «السِفْلُ أَرْفَقُ» فَقَالَ: لاَ أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا، فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعِلْوِ وَأَبُو أَيُّوبَ فِي السِفْلِ، فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَاماً، فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَتَبَّعُ مَوْضِعَ أَصَابِعِهِ. فَصَنَعَ لَهُ طَعَاماً فِيهِ ثُومٌ، فَلَمَّا رُدَّ إِلَيهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ.

فَقِيلَ لَهُ: لَمْ يَأْكُلْ، فَفَزِعَ وَصَعِدَ إِلَيْهِ. فَقَالَ: أَحَرَامٌ هُوَ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ، وَلٰكِنِّي أَكْرَهُهُ»، قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ. قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتَى.

٣٢ ـ بابُ إكْرَامِ الضَّيْفِ وفَضْلِ إيثاره

١٧٢ ـ (٢٠٥٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ. فَأَرْسَلَ إِلَىٰ بَعْضِ نِسَائِهِ فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عِنْدِي إِلاَّ مَاءٌ، ثُمَّ أَرْسَلَ إِلَىٰ أُخْرَىٰ. فَقَالَتْ مِثْلَ ذٰلِكَ، حَتَّىٰ قُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عِنْدِي إِلاَّ مَاءٌ. فَقَالَ: «مَنْ يُضِيفُ هٰذَا اللَّيْلَةَ، رَحِمَهُ اللَّهُ»؟ فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ، فَقَالَ لامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ: لاَ، إِلاَّ قُوتُ صِبْيَانِي. قَالَ: فَعَلِّلِيهِمْ بِشَيْءٍ. فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السِّرَاجَ وَأَرِيهِ أَنَّا نَأْكُلُ، فَإِذَا أَهْوَىٰ لِيَأْكُلَ، فَقُومِي إِلَى السِّرَاجِ حَتَّىٰ تُطْفِئِيهِ. قَالَ: فَقَعَدُوا وَأَكَلَ الضَّيْفُ. فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ. فَقَالَ: «قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ».

[البخاري: كتاب مناقب الانصار، باب قول الله عز وجل: ﴿ويؤثرون على انفسهم...﴾، رقم: ٣٧٩٨].

173-(...) Abu Huraira "Allah be pleased with him" reported that a guest spent the night in the house of a man from the Ansar who had nothing except for the food of his own self and his children. He said to his wife: "Let the children go to bed, extinguish the lamp, and serve the guest with what you have. It was on this occasion that this verse was revealed: "But give them preference over themselves, even though poverty was their (own lot)." (The Mustering "Al-Hashr" 59)

(...)Abu Huraira "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" so that he might entertain him as a guest. But he had nothing with which he could entertain him. He asked: "Is there any person who would entertain him so that Allah would bestow mercy upon him?" A person from the Ansar who was called Abu Talha stood up and took him to his house... and the rest of the Hadith is the same, including mentioning of the revelation of the verse as narrated by Waki.

174-(2055) Al-Miqdad "Allah be pleased with him" reported: I and two of my companions were hard pressed of hunger to the extent that we had lost our faculties of seeing and hearing. We offered ourselves (as guests) to the Companions of the Prophet "Allah's blessing and peace be upon him", but none amongst them agreed to entertain us (because they had nothing to serve us). We came to The Messenger of Allah "Allah's blessing and peace be upon him", who (agreed to entertain us and he) took us to his house where there were three goats. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Milk those (goats) for us." We milked them and every one from amongst us drank his share and we set aside that of The Messenger of Allah "Allah's blessing and peace be upon him". However, he used to come during the night and greet (the people present there) in a manner that would not awaken the sleepy but make one who was awake hear it. He would go to the mosque and perform prayer, then go to the milk and drink it.

Al-Miqdad further said: One night the Satan came to me when I had taken my share, and said: "Muhammad has gone to the Ansar, who would entertain him and he would get what is with them, and he has no need for this small quantity (of milk)." Consequently, I took (that milk) and drank it, and when it had entered into my stomach and I was certain that there was no way (to get it out), the Satan blamed me and said: "Woe to you! what

١٧٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ بَاتَ بِهِ ضَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلاَّ قُوتُهُ وَقُوتُ صِبْيَانِهِ. فَقَالَ لامْرَأَتِهِ: نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ مَا عِنْدَكِ. قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٩].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ لِيُضِيفَهُ. فَلَمْ يَكُنْ عِنْدَهُ مَا يُضِيفُهُ. فَقَالَ: «أَلاَ رَجُلٌ يُضِيفُ هٰذَا، رَحِمَهُ اللَّهُ»، فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَذَكَرَ فِيهِ نُزُولَ الآيَةِ كَمَا ذَكَرَهُ وَكِيعٌ.

١٧٤ ـ (٢٠٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْمِقْدَادِ، قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَىٰ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ، فَانْطَلَقَ بِنَا إِلَىٰ أَهْلِهِ، فَإِذَا ثَلاَثَةُ أَعْنُزٍ، فَقَالَ النَّبِيُّ ﷺ: «احْتَلِبُوا هٰذَا اللَّبَنَ بَيْنَنَا». قَالَ: فَكُنَّا نَحْتَلِبُ فَيَشْرَبُ كُلُّ إِنْسَانٍ مِنَّا نَصِيبَهُ، وَنَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ.

قَالَ: فَيَجِيءُ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيماً لاَ يُوقِظُ نَائِماً، وَيُسْمِعُ الْيَقْظَانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُ. فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ، وَقَدْ شَرِبْتُ نَصِيبِي.

فَقَالَ: مُحَمَّدٌ يَأْتِي الأَنْصَارَ فَيُتْحِفُونَهُ، وَيُصِيبُ عِنْدَهُمْ، مَا بِهِ حَاجَةٌ إِلَىٰ هٰذِهِ

have you done? You have taken the drink kept for Muhammad! When he would come and not find it, he would invoke evil upon you, with the result that you would be destroyed, and in this way, both this world and the Hereafter would go (in vain with no share of good deeds) for you."

There was a sheet over me. Whenever I put it upon my feet, my head would be uncovered and whenever I put it upon my head, my feet would be uncovered. I could not sleep, but my two companions had gone asleep for they had not done what I had done. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came. He greeted as he used to do. He then came to the mosque and observed prayer and then came to his drink (of milk) which he uncovered, but he did not find anything in it. He raised his head towards the sky. I said (to myself) that he (The Prophet) was going to invoke evil upon me and in this way, I would be destroyed. But he (The Prophet) said: "O Allah! Feed him who fed me and provide with drink him who provided me with drink."

I tightened the sheet upon myself and caught hold of the knife and went to the goats (of the Prophet) with the intention to slaughter the fattest for The Messenger of Allah "Allah's blessing and peace be upon him". But behold! (the udders of) all of them were full of milk. I took hold of a bowl belonging to the family of The Messenger of Allah "Allah's blessing and peace be upon him" in which they had not expected to milk (in view of the fact that it was too big to be fitting for the quantity of the milk they used to have). Then, I milked in it until it swelled up with foam. I came to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Have you all drunk your share of the milk during the night?" I said: "Drink it." He drank it. he then gave it (the bowl) to me and I said: "O Messenger of Allah! Drink it." he drank it and gave it (the bowl) to me. Then, I knew that The Messenger of Allah "Allah's blessing and peace be upon him" had been satisfied and that I had got his invocation (of blessings).

I burst into laughter (so much) that I fell upon the ground, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Miqdad! It must be one of your misbehaviors." I said: "O Messenger of Allah! This affair of mine is so-and-so, and I have done so." The Messenger of Allah "Allah's blessing and peace be upon him" said: This (milk which was found in the udders unexpectedly) is but a mercy from Allah. Why did

الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرِبْتُهَا، فَلَمَّا أَنْ وَغَلَتْ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، قَالَ نَدَّمَنِي الشَّيْطَانُ.

فَقَالَ: وَيْحَكَ، مَا صَنَعْتَ؟ أَشَرِبْتَ شَرَابَ مُحَمَّدٍ؟ فَيَجِيءُ فَلاَ يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ. فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ. وَعَلَيَّ شَمْلَةٌ، إِذَا وَضَعْتُهَا عَلَىٰ قَدَمَيَّ خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَىٰ رَأْسِي خَرَجَ قَدَمَايَ. وَجَعَلَ لاَ يَجِيئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ.

قَالَ: فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّىٰ، ثُمَّ أَتَىٰ شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئاً، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ. فَقُلْتُ: الآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ. فَقَالَ: «اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ أَسْقَانِي»، قَالَ: فَعَمَدْتُ إِلَى الشَّمْلَةِ فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّفْرَةَ فَانْطَلَقْتُ إِلَى الأَعْنُزِ أَيُّهَا أَسْمَنُ فَأَذْبَحُهَا لِرَسُولِ اللَّهِ ﷺ. فَإِذَا هِيَ حَافِلَةٌ، وَإِذَا هُنَّ حُفَّلٌ كُلُّهُنَّ. فَعَمَدْتُ إِلَىٰ إِنَاءٍ لآلِ مُحَمَّدٍ ﷺ مَا كَانُوا يَطْمَعُونَ أَنْ يَحْتَلِبُوا فِيهِ.

قَالَ: فَحَلَبْتُ فِيهِ حَتَّىٰ عَلَتْهُ رَغْوَةٌ. فَجِئْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَشَرِبْتُمْ شَرَابَكُمْ اللَّيْلَةَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ. فَشَرِبَ ثُمَّ نَاوَلَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ. فَشَرِبَ ثُمَّ نَاوَلَنِي. فَلَمَّا عَرَفْتُ أَنَّ النَّبِيَّ ﷺ قَدْ رَوِيَ، وَأَصَبْتُ دَعْوَتَهُ، ضَحِكْتُ حَتَّىٰ أُلْقِيتُ إِلَى الأَرْضِ. قَالَ فَقَالَ النَّبِيُّ ﷺ: «إِحْدَىٰ سَوْآتِكَ يَا مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَانَ مِنْ أَمْرِي كَذَا وَكَذَا. وَفَعَلْتُ كَذَا.

فَقَالَ النَّبِيُّ ﷺ: «مَا هٰذِهِ إِلاَّ رَحْمَةٌ مِنَ اللَّهِ، أَفَلاَ كُنْتَ آذَنْتَنِي، فَنُوقِظَ صَاحِبَيْنَا فَيُصِيبَانِ مِنْهَا»، قَالَ فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أُبَالِي إِذَا أَصَبْتَهَا وَأَصَبْتُهَا مَعَكَ،

you not inform me so that we would have awakened our two companions in order to have their share (of the milk)?" I said: "By Him Who has sent you with the Truth. I do not mind whatever you give (to them), and whatever the (other) people get, when I had got it along with you from amongst the people."

(...)This Hadith was narrated on the authority of Al-Mughira with the same chain of transmitters.

175-(2056) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: We were one hundred and thirty (persons) in the company of The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you have food?" There was a person with (us) who had a Sa of flour or something like that, which was kneaded. Then a tall infidel with disheveled hair came driving his flock of sheep. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you like to sell it (one of those goats), or offer it as a gift or a present?" He said: "No, (I would not give anyone as a gift), but I would sell it." He (the Prophet) bought a sheep from him, which was slaughtered and its meat was prepared. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that its liver should be roasted. By Allah, there was none among those one hundred and thirty persons but that The Messenger of Allah "Allah's blessing and peace be upon him" gave him a portion of its liver. If anyone was present he gave it to him, but if he was absent it was reserved for him. He (the Prophet) filled two bowls (one with soup and the other with mutton) from which we all ate our fill. But some was left over in (those) two bowls, which I put on the camel (or said similar to that).

176-(2057) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: The people of Suffa were very poor. Once The Messenger of Allah "Allah's blessing and peace be upon him" said (to his Companions): "He who among you has food for two persons should take three (guests with him), and he who has food for four persons should take five or six (guests with him)." Accordingly, Abu Bakr took three (guests), and the Messenger of Allah "Allah's blessing and peace be upon him" took ten (guests). Abu Bakr took three persons (in addition to) my father and my mother. (I (a sub-narrator) do not know whether he said: My wife and one servant who was common between our house and that of Abu Bakr).

Abu Bakr had had his evening meal with The Messenger of Allah "Allah's blessing and peace be upon him". He stayed here until the Night

مَنْ أَصَابَهَا مِنَ النَّاسِ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهٰذَا الإِسْنَادِ.

١٧٥ ـ (٢٠٥٦) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، جَمِيعاً عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي، عَنْ أَبِي عُثْمَانَ ـ وَحَدَّثَ أَيْضاً ـ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ وَمِئَةً. فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ. فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعٌ أَمْ عَطِيَّةٌ، أَوْ قَالَ: أَمْ هِبَةٌ؟» فَقَالَ: لاَ، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ. وَأَمَرَ رَسُولُ اللَّهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى. قَالَ: وَايْمُ اللَّهِ، مَامِنَ الثَّلاثِينَ وَمِئَةٍ إِلاَّ حَزَّ لَهُ رَسُولُ اللَّهِ ﷺ حُزَّةً حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِداً، أَعْطَاهُ، وَإِنْ كَانَ غَائِباً، خَبَأَ لَهُ.

قَالَ وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْتُهُ عَلَى الْبَعِيرِ. أَوْ كَمَا قَالَ.

[البخاري: كتاب البيوع، باب الشراء والبيع مع المشركين وأهل الحرب، رقم: ٢٢١٦].

١٧٦ ـ (٢٠٥٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاساً فُقَرَاءَ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلاثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ». أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلاثَةٍ. قَالَ: فَهُوَ وَأَنَا وَأَبِي وَأُمِّي، وَلاَ أَدْرِي هَلْ قَالَ: وَامْرَأَتِي وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ. قَالَ: وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ

Prayer had been offered. He then came back (to the house of The Messenger of Allah) and stayed there until The Messenger of Allah "Allah's blessing and peace be upon him" felt drowsy and (Abu Bakr) then came (back to his own house) after a portion of the night had been over, as Allah willed. His wife said to him: "What did detain you from your guests?" He said: "Oh! have you not served them the supper?" She said: "It was served to them, but they refused to eat until you came." I slunk away and hid myself. He (Abu Bakr) said: "O you ignorant foolish one!" He reproached me and said to his guests: "Eat, though it may not be pleasant now." He further said: "By Allah! I will never eat it."

By Allah, we did not take a morsel from beneath it (the food but that there appeared) more until they had eaten their fill, and lo! it was more than what it had been before. Abu Bakr saw that and found that it was so or more than that. He said to his wife: "O Sister of Banu Firas! What is this?" She said: "By the coolness of my eyes! It increased three times it had been." Then Abu Bakr ate saying: "That (oath not to eat from the food)was from the Satan." He took another morsel out of it and then took (the remaining portion of) it to the Messenger of Allah "Allah's blessing and peace be upon him", where it was kept until morning. During (those days) there was a covenant between us and some other people, and the period of covenant was over, and we had appointed twelve officials with every person among them. It is Allah only Who knows as to how many people were there with each of them. He sent (this food) from which all of them ate.

177-(...) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: Some guests came to our house. My father used to (go and) talk to The Messenger of Allah "Allah's blessing and peace be upon him" during the night. While he was going he said: "O Abd Ar-Rahman! Entertain the guests." When it was evening we served the food to them, but they refused and said: "We would not eat unless the owner of the house comes and join us." I said to them: "He (my father) is an uncompromising man, and if you did not do, I fear, I would be harmed by him." But they refused.

When he (my father) came, the first thing he asked was: "Have you served the guests?" They (the members of the household) said: "We have not served them yet." He said: "Did I not order Abd Ar-Rahman (to serve them)?" He (the narrator) said: I slunk away and hid myself at this time. He said once again: " O ignorant foolish fellow! I ask you by Allah, that if you hear my voice you should come to me." I came and said: "By Allah! There

حَتَّىٰ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّىٰ نَعَسَ رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَضَىٰ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّىٰ تَجِيءَ. قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ. وَقَالَ: يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ. وَقَالَ: كُلُوا. لاَ هَنِيئاً. وَقَالَ: وَاللَّهِ، لاَ أَطْعَمُهُ أَبَداً. قَالَ: فَايْمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا. قَالَ: حَتَّىٰ شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ. فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ. قَالَ لامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هٰذَا؟ قَالَتْ: لاَ. وَقُرَّةِ عَيْنِي، لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاَثِ مِرَارٍ. قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ، فَعَرَّفْنَا اثْنَا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، إِلاَّ أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[البخاري: كتاب مواقيت الصلاة، باب السمر مع الضيف والأهل، رقم: ٦٠٢].

١٧٧ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ. قَالَ: نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا. قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ. قَالَ: فَانْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمٰنِ، افْرُغْ مِنْ أَضْيَافِكَ. قَالَ: فَلَمَّا أَمْسَيْتُ جِئْنَا بِقِرَاهُمْ. قَالَ: فَأَبَوْا. فَقَالُوا: حَتَّىٰ يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمَ مَعَنَا. قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصِيبَنِي مِنْهُ أَذًى. قَالَ: فَأَبَوْا. فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوَّلَ مِنْهُمْ، فَقَالَ: أَفَرَغْتُمْ مِنْ أَضْيَافِكُمْ؟ قَالَ قَالُوا: لاَ، وَاللَّهِ، مَا فَرَغْنَا. قَالَ: أَلَمْ آمُرْ عَبْدَ الرَّحْمٰنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ. فَقَالَ: يَا عَبْدَ الرَّحْمٰنِ، قَالَ: فَتَنَحَّيْتُ. قَالَ: فَقَالَ: يَا غُنْثَرُ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلاَّ جِئْتَ. قَالَ: فَجِئْتُ فَقُلْتُ: وَاللَّهِ، مَالِي ذَنْبٌ، هٰؤُلاَءِ أَضْيَافُكَ فَسَلْهُمْ، قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّىٰ تَجِيءَ.

is not my fault. Those are your guests, whom you may ask. I served them food but they refused to eat until you came." He said to them: "Why did you not accept our food? By Allah! I shall not take food tonight (since you did not eat)." They said: "By Allah, we shall not eat until you join us." He (Abu Bakr) said: "I have never seen a night worse than this. Woe to you! that you do not accept our food which was prepared for you." He further said: "What I did first (when I swore not to eat the food) was from the Satan. Bring the food." The food was brought, and he ate by mentioning the name of Allah and so did they. When it was morning he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! They (the guests) fulfilled their oath, but I broke mine." He related to him the whole story, whereupon he said: "You have been the most true to your oath and you are the best of them." He (the narrator) said: I do not know whether he made an expiation for it.

[33] Excellence of sharing the small food

178-(2058) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The food (which is sufficient) for two persons could suffice three persons and the food (which is sufficient) for three persons could suffice four persons."

179-(2059) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for one person could suffice two persons, the food (which is sufficient) for two persons could suffice four persons, and the food (which is sufficient) for four persons could suffice eight persons." In the narration of Ishaq he did not mention that he heard it directly (from the Prophet).

(...)A Hadith like this was narrated on the authority of Jabir through another chain of transmitters.

180-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for one person could suffice two persons, and the food (which is sufficient) for two persons could suffice four persons."

181-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for only a man could suffice two men, the food (which is sufficient) for two men could suffice four men, and the food (which is sufficient) for four men could suffice eight men."

قَالَ: فَقَالَ: مَالَكُمْ أَلاَّ تَقْبَلُوا عَنَّا قِرَاكُمْ. قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللَّهِ، لاَ أَطْعَمُهُ اللَّيْلَةَ. قَالَ: فَقَالُوا: فَوَاللَّهِ، لاَ نَطْعَمُهُ حَتَّىٰ تَطْعَمَهُ. قَالَ: فَمَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيْلَكُمْ، مَالَكُمْ أَنْ لاَ تَقْبَلُوا عَنَّا قِرَاكُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَّا الأُولَىٰ فَمِنَ الشَّيْطَانِ هَلُمُّوا قِرَاكُمْ. قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمَّىٰ فَأَكَلَ وَأَكَلُوا. قَالَ: فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، بَرُّوا وَحَنِثْتُ. قَالَ: فَأَخْبَرَهُ فَقَالَ: «بَلْ أَنْتَ أَبَرُّهُمْ وَأَخْيَرُهُمْ». قَالَ: وَلَمْ تَبْلُغْنِي كَفَّارَةٌ.

٣٣ ـ بابُ فَضِيلَةِ المُوَاسَاةِ في الطَّعَامِ القليل، وأنَّ طعام الاثنين يكفي الثلاثةَ ونحو ذلك

١٧٨ ـ (٢٠٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ».

[البخاري: كتاب الأطعمة، باب طعام الواحد يكفي الاثنين، رقم: ٥٣٩٢].

١٧٩ ـ (٢٠٥٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

وَفِي رِوَايَةِ إِسْحَاقَ: قَالَ رَسُولُ اللَّهِ ﷺ. لَمْ يَذْكُرْ: سَمِعْتُ.

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

١٨٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ».

١٨١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي رَجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً، وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةً».

[34] A Muslim eats in one intestine and an infidel eats in seven intestines

182-(2060) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An infidel eats in seven intestines whereas a Muslim eats in one intestine."

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

183-(...) Nafi' reported that once, Ibn Umar "Allah be pleased with both" saw a needy man, in front of whom he placed food and he ate much. He (Ibn Umar) said: "He should not enter upon me, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "An infidel eats in seven intestines."

184-(2061) Jabir and Ibn Umar "Allah be pleased with them" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer eats in one intestine, and an unbeliever eats in seven intestines."

(...)This Hadith was narrated on the authority of Jabir alone.

185-(2062) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer eats in one intestine, and an unbeliever eats in seven intestines."

(...)This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

186-(2063) Abu Huraira "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" invited a guest who was an unbeliever. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then another one (and it was the third) was milked and he drank its milk. (He kept drinking) till he drank the milk of seven goats. On the next morning he embraced Islam. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a goat should be milked for him whose milk he drank. Then another was milked but he did not finish (the milk of) it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer drinks In one intestine and an unbeliever drinks in seven intestines."

[35] One should not criticize food

187-(2064) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never

٣٤ ـ باب المُؤمِنُ يَأْكُلُ في مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ في سَبْعَةِ أَمْعَاء

١٨٢ ـ (٢٠٦٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: أَخْبَرَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٨٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعاً قَالَ: رَأَى ابْنُ عُمَرَ مِسْكِيناً، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ. قَالَ: فَجَعَلَ يَأْكُلُ أَكْلاً كَثِيراً. قَالَ: فَقَالَ: لاَ يُدْخِلَنَّ هٰذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[البخاري: كتاب الأطعمة، باب المؤمن ياكل في معى واحد، رقم: ٥٣٩٣].

١٨٤ ـ (٢٠٦١) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ... وَلَمْ يَذْكُرِ: ابْنَ عُمَرَ.

١٨٥ ـ (٢٠٦٢) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

١٨٦ ـ (٢٠٦٣) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ ضَافَهُ ضَيْفٌ، وَهُوَ كَافِرٌ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحُلِبَتْ، فَشَرِبَ حِلاَبَهَا، ثُمَّ أُخْرَىٰ فَشَرِبَهُ. ثُمَّ أُخْرَىٰ فَشَرِبَهُ، حَتَّىٰ شَرِبَ حِلاَبَ سَبْعِ شِيَاهٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَشَرِبَ حِلاَبَهَا، ثُمَّ أَمَرَ بِأُخْرَىٰ فَلَمْ يَسْتَتِمَّهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ».

٣٥ ـ باب لاَ يَعِيبُ الطَّعَامَ

١٨٧ ـ (٢٠٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ

criticized (any kind of) food (served to him). If he liked anything, he would eat it, and if he disliked it, he would leave it.

(...)This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

(...)A Hadith like this was narrated on the authority of Al-A'mash.

188-(...) Abu Huraira "Allah be pleased with him" reported: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" having criticized (any kind of) food (served to him). If he liked anything, he would eat it, and if he disliked it, he would keep silent.

This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

زُهَيْرٌ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ـ جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَاماً قَطُّ. كَانَ إِذَا اشْتَهَىٰ شَيْئاً أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٣].

(...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ وَعَبْدُ الْمَلِكِ بْنُ عَمْرٍو وَعُمَرُ بْنُ سَعْدٍ، أَبُو دَاوُدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

١٨٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي يَحْيَىٰ، مَوْلَىٰ آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَابَ طَعَاماً قَطُّ. كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ، وَإِنْ لَمْ يَشْتَهِهِ سَكَتَ.

وحدّثناه أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(37) The Book Of Clothes And Adornment

[1] The prohibition of using the gold and silver utensils in eating and drinking for both men and women

1-(2065) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks in the utensil of silver in fact drinks down in his belly the Fire of Hell."

(...)This Hadith was narrated on the authority of Ubaidullah through other chains of transmitters: "He who eats or drinks in the utensil of silver and gold..." (and the rest is the same), but no mention in any narration made of (the words) eating and gold.

2-(...) Abd Ar-Rahman narrated from his maternal aunt Umm Salama "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks in the utensil of gold or silver in fact drinks down in his belly the Fire of Hell."

[2] The prohibition of the gold ring for men

3-(2066) Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us to do seven (things). He ordered us to visit the patient, to follow the funeral procession, to reply to the sneezer (by saying: Might Allah bestow mercy upon you, in case he said after sneezing: Praise be to Allah), to fulfill the oath, to help the poor, to accept the invitation and to greet whomever we meet. He forbade us to wear rings or gold rings, to drink in silver (utensils), to use the saddle cloth made of red silk, to wear garments made of Qassi material, or garments made of silk or brocade and velvet.

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters he substituted: "To find the lost thing" for "to fulfill the oath".

(...)This Hadith was narrated on the authority of Al-Ash'ath Ibn Abu Ash-Sha'tha with the same chain of transmitters, but there is no doubt about the words: "To fulfill the oath" in addition to the following: "Not to drink in silver utensils, for one who drinks in them in this world would not drink (in them) in the Hereafter."

٣٧ ـ كتابُ اللِّبَاسِ والزِّينَةِ

١ ـ بابُ تَحْرِيمِ اسْتِعْمَالِ أوانِي الذَّهَبِ والفِضَّةِ في الشُّرْبِ وغيره على الرِّجَال والنِّساء

١ ـ (٢٠٦٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

[البخاري: كتاب الاشربة، باب آنية الفضة، رقم: ٥٦٣٤].

(...) ـ وحدّثناه قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْوَلِيدُ بْنُ شُجَاعٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ، عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ... بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ. بِإِسْنَادِهِ عَنْ نَافِعٍ. وَزَادَ فِي حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ». وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ ذِكْرُ الأَكْلِ وَالذَّهَبِ، إِلاَّ فِي حَدِيثِ ابْنِ مُسْهِرٍ.

٢ ـ (...) ـ وحدّثني زَيْدُ بْنُ يَزِيدَ، أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ ـ يَعْنِي ابْنَ مُرَّةَ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ خَالَتِهِ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَاراً مِنْ جَهَنَّمَ».

٢ ـ بابُ تَحْرِيم استعمال إناءِ الذَّهَب والفِضَّةِ على الرِّجَال والنِّساء، وخَاتَم الذَّهَبِ والحَرِيرِ على الرِّجَالِ، وإباحته للنساء، وإباحة العَلَم ونحوه للرجل ما لم يَزِدْ علَى أَرْبَعِ أَصَابِعَ

٣ ـ (٢٠٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَشْعَثُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ. وَنَهَانَا عَنْ خَوَاتِيمَ، أَوْ عَنْ تَخَتُّمٍ بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالإِسْتَبْرَقِ وَالدِّيبَاجِ.

[البخاري: كتاب الجنائز، باب الأمر باتباع الجنائز، رقم: ١٢٣٩].

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. إِلاَّ قَوْلَهُ: «وَإِبْرَارِ الْقَسَمِ أَوِ الْمُقْسِمِ»، فَإِنَّهُ لَمْ يَذْكُرْ هٰذَا الْحَرْفَ فِي الْحَدِيثِ. وَجَعَلَ مَكَانَهُ: وَإِنْشَادِ الضَّالِّ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters but with substituting "To respond to the salutation" for: "To spread the salutations". he also mentioned: He forbade (using) gold ring.

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters, with mentioning "To spread the salutations" and the "(forbiddance of using) the gold ring", without doubt.

4-(2067) Abdullah Ibn Ukaim reported: While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver utensil. He (Hudhaifa) threw it away and said: I tell you that I had already ordered him not to serve me drink in this (silver utensil), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink in gold and silver utensils, and do not wear brocade or silk, for these are meant for them (the unbelievers) in this world, but they are meant for you in the Hereafter on the Day of Judgement."

(...)Abdullah Ibn Ukaim reported: While we were with Hudhaifa in Mada'in, and the rest is the same, without mentioning "on the Day of Judgement".

(...)Abdullah Ibn Ukaim reported through another chain of transmitters: While we were with Hudhaifa in Mada'in, and the rest of the Hadith is the same, without mentioning "on the Day of Judgement".

(...)Shu'ba reported from Al-Hakam that he heard Abd Ar-Rahman (Ibn Abu Laila) saying: I saw Hudhaifa having asked for water in Mada'in when a man gave it to him in a silver utensil...and the rest of the Hadith is the same.

(...)This Hadith was narrated on the authority of Shu'ba through another chain of transmitters, but without mentioning: "I saw him".

(...) Abd Ar-Rahman Ibn Abu Laila narrated the same from Hudhaifa from The Prophet "Allah's blessing and peace be upon him".

5-(...) Abd Ar-Rahman Ibn Abu Laila reported that Hudhaifa asked for water and a Magian gave him water in a silver utensil, whereupon he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him"

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِ زُهَيْرٍ. وَقَالَ: إِبْرَارِ الْقَسَمِ. مِنْ غَيْرِ شَكٍّ. وَزَادَ فِي الْحَدِيثِ: وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الآخِرَةِ.

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ وَلَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ. وَلَمْ يَذْكُرْ زِيَادَةَ جَرِيرٍ وَابْنِ مُسْهِرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنِي بَهْزٌ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ بِإِسْنَادِهِمْ، وَمَعْنَى حَدِيثِهِمْ، إِلاَّ قَوْلَهُ: وَإِفْشَاءِ السَّلاَمِ. فَإِنَّهُ قَالَ بَدَلَهَا: وَرَدِّ السَّلاَمِ. وَقَالَ: نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعَمْرُو بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. بِإِسْنَادِهِمْ. وَقَالَ: وَإِفْشَاءِ السَّلاَمِ وَخَاتَمِ الذَّهَبِ. مِنْ غَيْرِ شَكٍّ.

٤ ـ (٢٠٦٧) ـ **حدّثنا** سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرْوَةَ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَاسْتَسْقَى حُذَيْفَةُ، فَجَاءَهُ دِهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ. فَرَمَاهُ بِهِ وَقَالَ: إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لاَ يَسْقِيَنِي فِيهِ. فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَهُوَ لَكُمْ فِي الآخِرَةِ، يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ الْجُهَنِيِّ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ «يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثني** عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، أَوَّلاً، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ. ثُمَّ حَدَّثَنَا يَزِيدُ: سَمِعَهُ مِنِ ابْنِ أَبِي لَيْلَى عَنْ حُذَيْفَةَ. ثُمَّ حَدَّثَنَا أَبُو فَرْوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَى إِنَّمَا سَمِعَهُ مِنِ ابْنِ عُكَيْمٍ. قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ... فَذَكَرَ نَحْوَهُ. وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ». [البخاري: كتاب الأطعمة، باب الأكل في إناء مفضض، رقم: ٥٤٢٦].

(...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ ـ يَعْنِي ابْنَ أَبِي لَيْلَى ـ قَالَ: شَهِدْتُ حُذَيْفَةَ اسْتَسْقَى بِالْمَدَائِنِ. فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ، فَذَكَرَهُ بِمَعْنَى حَدِيثِ ابْنِ عُكَيْمٍ، عَنْ حُذَيْفَةَ.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. كُلُّهُمْ عَنْ شُعْبَةَ، بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ. وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ: شَهِدْتُ حُذَيْفَةَ، غَيْرُ مُعَاذٍ وَحْدَهُ. إِنَّمَا قَالُوا: إِنَّ حُذَيْفَةَ اسْتَسْقَى.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. كِلاَهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَى حَدِيثِ مَنْ ذَكَرْنَا.

٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: اسْتَسْقَى حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ

saying: "You should neither wear silk or brocade nor should you drink in utensils of gold and silver, nor should you eat in the dishes made of those (gold and silver), for they are for them (the unbelievers) in this world."

6-(2068) Ibn Umar "Allah be pleased with both" reported: Umar Ibn Al-Khattab saw a garment of silk (being sold) at the door of the mosque, whereupon he said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then (some of) those silk garments were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to Umar. Thereupon Omar said: You make me wear (this silk garment) though you said about the silk garment of Utarid (the person who had been selling this garment) what you had said. (What is the matter?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I did not send to you this to wear, (but in order that you might utilize its price)." Umar gave it as a gift to a brother of his who was an infidel in Mecca.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

7-(...) Ibn Umar "Allah be pleased with both" reported that Umar saw Utarid At-Tamimi standing in the market (and selling) silk garments. However, he used to go to (courts of) kings and get (high prices) from them for those garments. Umar said: "O Messenger of Allah! I saw Utarid standing in the market with a silk garment. Would that you buy and wear it for (receiving) the delegations of Arabs when they visit you?" I (the narrator) think that he (Umar) also said: "You also may wear it on Friday." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears silk in this world has no share (of reward) in the Hereafter."

Later on when these silk garments were presented to The Messenger of Allah "Allah's blessing and peace be upon him" he presented one of them to Umar, one to Usama Ibn Zaid, and one to Ali Ibn Abu Talib, saying: "Tear it, and make from (the pieces of) it head coverings for your wives." Umar came carrying his garment and said: "O Messenger of Allah! You sent it to me, though you had said yesterday about the (silk) garment of Utarid what you had said." He (The Prophet) said: "I did not send it to you in order to wear, but I sent It to you so that you might utilize it."

As for Usama, he was hasty (when he wore) his garment. The Messenger of Allah "Allah's blessing and peace be upon him" looked at him in such a way that he knew that The Messenger of Allah "Allah's blessing and peace be upon him" disliked what he had done. He said: "O Messenger of Allah! Why do you look at me like this, though it was you who presented it to me?" He said: "I did not send it to you to wear, but I sent It to you so that you might tear it and make (from the pieces of) it head covering for your wives."

8-(...) Abdullah Ibn Umar "Allah be pleased with both" reported: Umar Ibn Al-Khattab found a silk garment being sold in the market. He took it

فِضَّةٍ. فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَلْبَسُوا الْحَرِيرَ وَلاَ الدِّيبَاجَ، وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

٦ ـ (٢٠٦٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا لِلنَّاسِ يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»، ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَلٌ. فَأَعْطَىٰ عُمَرَ مِنْهَا حُلَّةً. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ أَخاً لَهُ مُشْرِكاً، بِمَكَّةَ.

[البخاري: كتاب الجمعة، باب يلبس أحسن ما يجد، رقم: ٨٨٦].

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ مَالِكٍ.

٧ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ. قَالَ: رَأَىٰ عُمَرُ عُطَارِداً التَّمِيمِيَّ يُقِيمُ بِالسُّوقِ حُلَّةَ سِيَرَاءَ، وَكَانَ رَجُلاً يَغْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ عُطَارِداً يُقِيمُ فِي السُّوقِ حُلَّةَ سِيَرَاءَ، فَلَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا لِوُفُودِ الْعَرَبِ إِذَا قَدِمُوا عَلَيْكَ ـ وَأَظُنُّهُ قَالَ: وَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ ـ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»، فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أُتِيَ رَسُولُ اللَّهِ ﷺ بِحُلَلٍ سِيَرَاءَ، فَبَعَثَ إِلَىٰ عُمَرَ بِحُلَّةٍ، وَبَعَثَ إِلَىٰ أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ، وَأَعْطَىٰ عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً. وَقَالَ: «شَقِّقْهَا خُمُراً بَيْنَ نِسَائِكَ»، قَالَ: فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا. فَقَالَ: يَا رَسُولَ اللَّهِ، بَعَثْتَ إِلَيَّ بِهٰذِهِ. وَقَدْ قُلْتَ بِالأَمْسِ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا»، وَأَمَّا أُسَامَةُ، فَرَاحَ فِي حُلَّتِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ نَظَراً عَرَفَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، مَا تَنْظُرُ إِلَيَّ! فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُراً بَيْنَ نِسَائِكَ».

٨ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ

and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Get it and adorn yourself (by wearing it) on the Festivals and for (receiving) the delegation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is the dress of one who would have no share (of reward in the Hereafter)." Umar stayed there so long as Allah wished. Then The Messenger of Allah "Allah's blessing and peace be upon him" sent to him a silk garment. Umar came with it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Although you said that it is the dress of one who would have no share (of reward) in the Hereafter, you sent it to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In order that you might sell it and cover your need (with its price)."

(...)This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

9-(...) Ibn Umar "Allah be pleased with both" reported that Umar saw a man from the tribe of Utarid selling a garment made of brocade or silk and said to The Messenger of Allah "Allah's blessing and peace be upon him": "Would that you buy it!" He (The Prophet) said: "He who wears it (in this world) would have no share (of reward) in the Hereafter." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" was presented with a striped silk garment which he sent to him (Umar). He (Umar) said: "You sent it to me though I heard from you about it what you had said." He (The Prophet) said: "I sent it to you so that you might utilize it."

(...)Ibn Umar "Allah be pleased with both" reported from his father that he saw a man from the tribe of Utarid having (a garment made of brocade or silk)...and the rest is the same, with the following end: "I sent it to you so that you might utilize it and I did not send it to you in order to wear it."

(...)Yahya Ibn Abu Ishaq narrated: Salim Ibn Abdullah asked me about Istabraq, whereupon I said: It is the thick rough brocade. He said: Ibn Umar reported that Umar saw a person with a garment of brocade and he brought it to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, except for the words that he (The Prophet) said: "I sent it to you in order to (sell it and) get money thereby."

10-(2069) Abdullah. the freed slave of Asma (Bint Abu Bakr "Allah be pleased with both"), the maternal uncle of Ata, reported: Asma' sent me to

عُمَرَ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتَعْ هٰذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوَفْدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ». قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةِ دِيبَاجٍ. فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، قُلْتَ: «إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ». أَوْ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ». ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ؟ فَقَالَ لَه رَسُولُ اللَّهِ ﷺ: «تَبِيعُهَا وَتُصِيبُ بِهَا حَاجَتَكَ».

(...) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ رَأَى عَلَى رَجُلٍ مِنْ آلِ عُطَارِدٍ قَبَاءً مِنْ دِيبَاجٍ أَوْ حَرِيرٍ. فَقَالَ لِرَسُولِ اللَّهِ ﷺ: لَوِ اشْتَرَيْتَهُ. فَقَالَ: «إِنَّمَا يَلْبَسُ هٰذَا مَنْ لاَ خَلاَقَ لَهُ»، فَأُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيَرَاءُ، فَأَرْسَلَ بِهَا إِلَيَّ. قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيَّ، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ؟! قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتِعَ بِهَا».

[البخاري: كتاب البيوع، باب التجارة فيما يكره لبسه للرجال والنساء، رقم: ٢١٠٤].

(...) ـ **وحدّثني** ابنُ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى عَلَى رَجُلٍ مِنْ آلِ عُطَارِدٍ... بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

غَيْرَ أَنَّهُ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِهَا، وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا».

(...) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ فِي الإِسْتَبْرَقِ. قَالَ: قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ وَخَشُنَ مِنْهُ. فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرُ عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَأَتَى بِهَا النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَالاً».

[البخاري: كتاب الأدب، باب من تجمل للوفود، رقم: ٦٠٨١].

١٠ ـ (٢٠٦٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدِ عَطَاءٍ. قَالَ: أَرْسَلَتْنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ. فَقَالَتْ: بَلَغَنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلاَثَةً: الْعَلَمَ فِي

Abdullah Ibn Umar (with the following message): "I was reported that you prohibit three things: the striped garment, saddle cloth made of red silk, and observing fasts in (the month of) Rajab." Abdullah said to me: "as for what you say as regards observing fasts in (the month of) Rajab, how about one who observes fasts perpetually? As for what you say about the striped garment, I heard Umar Ibn Al-Khattab saying that he heard from The Messenger of Allah "Allah's blessing and peace be upon him": "He who wears silk garment (in this world) would have no share (of reward in the Hereafter); and I am afraid that it might apply to such a striped garment. As regards the saddle cloth made of red silk, that is the saddle cloth of Abdullah and it is red." I returned to Asma whom I told. She said: "Here is the cloak of The Messenger of Allah "Allah's blessing and peace be upon him". She brought out to me that cloak made of Persian cloth, with a hem of brocade, whose sleeves had borders of brocade. Then she said: "This (cloak of The Messenger of Allah) was with A'isha until she died. When she died, I had it. The Messenger of Allah "Allah's blessing and peace be upon him" used to wear it, which we used to wash for the sick and by which cure would be sought."

11-(...) Khalifa Ibn Ka'b Abu Dhubyan narrated: I heard Abdullah Ibn Az-Zubair addressing the people as follows: Behold! do not let your women dress silk clothes, for I heard Umar Ibn Al-Khattab saying that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter."

12-(...) Asim Al-Ahwal narrated from Abu Uthman: Umar wrote to us while we were in Azerbaijan saying: "O Utba Ibn Farqad! this wealth is neither the product of your labour, nor it is the product of the labour of your father, nor it is the product of the labour of your mother. So feed Muslims at their residences as you feed (yourself and your family) at your own residence. Beware of luxurities, the dress of the unbelievers, and the wearing of silk clothes, for The Messenger of Allah "Allah's blessing and peace be upon him" prohibited wearing silk clothes, except for this much, and The Messenger of Allah "Allah's blessing and peace be upon him" raised his index finger and middle finger joining them together." Asim said: This is what is (written) in the message (he sent to us). Zuhair (a sub-narrator) raised his two fingers (to illustrate to what extent silk may be permitted for men).

13-(...) A Hadith like it was narrated on the authority of Asim.

(...)Abu Uthman narrated: While we were with Utba Ibn Farqad, a letter of Umar came to us (telling) that The Messenger of Allah "Allah's blessing

الثَّوْبِ، وَمِيثَرَةَ الأُرْجُوَانِ، وَصَوْمَ رَجَبٍ كُلِّهِ. فَقَالَ لِي عَبْدُ اللَّهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ، فَكَيْفَ بِمَنْ يَصُومُ الأَبَدَ. وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ»، فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ. وَأَمَّا مِيثَرَةُ الأُرْجُوَانِ، فَهٰذِهِ مِيثَرَةُ عَبْدِ اللَّهِ، فَإِذَا هِيَ أُرْجُوَانٌ.

فَرَجَعْتُ إِلَىٰ أَسْمَاءَ فَخَبَّرْتُهَا فَقَالَتْ: هٰذِهِ جُبَّةُ رَسُولِ اللَّهِ ﷺ. فَأَخْرَجَتْ إِلَيَّ جُبَّةَ طَيَالِسَةٍ كِسْرَوَانِيَّةً، لَهَا لِبْنَةُ دِيبَاجٍ، وَفَرْجَيْهَا مَكْفُوفَيْنِ بِالدِّيبَاجِ، فَقَالَتْ: هٰذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّىٰ قُبِضَتْ. فَلَمَّا قُبِضَتْ قَبَضْتُهَا. وَكَانَ النَّبِيُّ ﷺ يَلْبَسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَىٰ يُسْتَشْفَىٰ بِهَا.

١١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي ذُبْيَانَ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلا لاَ تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ. فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَلْبَسُوا الْحَرِيرَ. فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

[البخاري: كتاب اللباس، باب لبس الحرير للرجال...، رقم: ٥٨٣٤].

١٢ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ. قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ: يَا عُتْبَةَ بْنَ فَرْقَدٍ، إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلاَ مِنْ كَدِّ أَبِيكَ وَلاَ مِنْ كَدِّ أُمِّكَ. فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّنَعُّمَ، وَزِيَّ أَهْلِ الشِّرْكِ، وَلُبُوسَ الْحَرِيرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لُبُوسِ الْحَرِيرِ. قَالَ إِلاَّ هٰكَذَا. وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَعَيْهِ الْوُسْطَىٰ وَالسَّبَّابَةَ وَضَمَّهُمَا.

قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هٰذَا فِي الْكِتَابِ. قَالَ: وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ.

[البخاري: كتاب اللباس، باب لبس الحرير للرجال...، رقم: ٥٨٢٨].

١٣ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، كِلاَهُمَا عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ... بِمِثْلِهِ.

(...) ـ **وحدّثنا** ابْنُ أَبِي شَيْبَةَ ـ وَهُوَ عُثْمَانُ ـ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. كِلاَهُمَا عَنْ جَرِيرٍ ـ وَاللَّفْظُ لإِسْحَاقَ ـ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، فَجَاءَنَا كِتَابُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَلْبَسُ الْحَرِيرَ إِلاَّ مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الآخِرَةِ إِلاَّ هٰكَذَا».

and peace be upon him" said: "There is no one who wears silk but that he will have no share from it in the Hereafter" except for (one who wears only no more than) this much." Abu Uthman said (pointing to such an extent) with the two fingers which are close to the thumb: I was shown the (silk) borders of the Tayalisa garment, (which was as broad as about two fingers) when I saw Tayalisa.

(...)Abu Uthman narrated: We were with Utba Ibn Farqad...and the rest is the same.

14-(...) Quatada reported: I heard Abu Uthman An-Nahdi saying: While we were in Azerbaijan or in Sham with Utba Ibn Farqad a letter of Umar came to us, (in which he said): "Now and then: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (wearing) silk except no more than (the extent of) those two fingers." Abu Uthman said: We knew immediately that he meant (silk) marks on (the cloth).

(...)This Hadith was narrated on the authority of Quatada without mentioning what Abu Uthman said.

15-(...) Suwaid Ibn Ghafala narrated: Umar addressed us at (a place known as) Al-Jabiya saying: "The Messenger of Allah "Allah's blessing and peace be upon him" prohibited wearing silk but (as much as no more than) two, three or four fingers."

(...)This Hadith was narrated on the authority of Quatada with the same chain of transmitters.

16-(2070) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying that one day The Messenger of Allah "Allah's blessing and peace be upon him" wore a brocade garment, which had been presented to him. But very soon, he put it off and sent it to Umar Ibn Al-Khattab. It was said (to The Prophet): "O Messenger of Allah! Why did you put it off immediately?" He said: "Gabriel forbade me from (wearing) it." On the other hand, Umar came to him weeping and said: "O Messenger of Allah! You disliked a thing which you gave to me. What is the matter with me?" He (The Prophet) said: "I did not give it to you to wear, but I gave it to you so that you might sell it (and utilize its price)." Accordingly, he (Umar) sold it for two thousand Dirhams.

17-(2071) Ali "Allah be pleased with him" narrated: A silk cloak was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him" which he sent to me. When I wore it, I noticed (the signs of) anger on his face. Then, he said: "I did not send it to you to wear, but I sent

وَقَالَ أَبُو عُثْمَانَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، فَرُبَّمَا أَزْرَارَ الطَّيَالِسَةِ، حِينَ رَأَيْتُ الطَّيَالِسَةَ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. حَدَّثَنَا أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ.

١٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، أَوْ بِالشَّامِ: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلاَّ هٰكَذَا: إِصْبَعَيْنِ. قَالَ أَبُو عُثْمَانَ: فَمَا عَتَّمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

(...) ـ **وحدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ.

١٥ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، إِلاَّ مَوْضِعَ إِصْبَعَيْنِ، أَوْ ثَلاَثٍ، أَوْ أَرْبَعٍ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٦ ـ (٢٠٧٠) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَى بْنُ حَبِيبٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. وَاللَّفْظُ لابْنِ حَبِيبٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَبِسَ النَّبِيُّ ﷺ يَوْماً قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ. فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ. فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ، يَا رَسُولَ اللَّهِ، فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ»، فَجَاءَهُ عُمَرُ يَبْكِي. فَقَالَ: يَا رَسُولَ اللَّهِ، كَرِهْتَ أَمْراً وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ قَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ، إِنَّمَا أَعْطَيْتُكَهُ تَبِيعُهُ»، فَبَاعَهُ بِأَلْفَيْ دِرْهَمٍ.

١٧ ـ (٢٠٧١) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ، عَنْ عَلِيٍّ قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةُ سِيَرَاءَ، فَبَعَثَ بِهَا إِلَيَّ، فَلَبِسْتُهَا، فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُراً بَيْنَ النِّسَاءِ».

it to you so that you might tear it and make (from its pieces) head covering for your wives."

(...)This Hadith was narrated on the authority of Muhammad Ibn Ja'far but with a slight variation of wording.

18-(...) Ali "Allah be pleased with him" reported that Ukaidir of Duma presented to The Messenger of Allah "Allah's blessing and peace be upon him" a silk garment, which he gave to Ali as a gift, and said: "Tear it (into pieces from which you might) make head covering for Fitimas." (or among the women, according to Abu Bakr and Abu Kuraib).

19-(...) Ali Ibn Abu Talib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" gave me a silk cloak. When I went out wearing it, I noticed (the signs of) anger on his face. Consequently, I tore it (into pieces) which I distributed among my women.

20-(2072) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a silk cloak to Umar, whereupon Umar said: "You sent it to me though you said (about the prohibition of it) what you had said." He (the Prophet) said: "I did not send it to you to wear, but I sent it to you to might utilize its price."

21-(2073) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever wears silk in this world would not wear it in the Hereafter."

22-(2074) Abu Umama "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever wears silk in this world would not wear it in the Hereafter."

23-(2075) Uqba Ibn Amir "Allah be pleased with him" narrated: A silk gown was presented to The Messenger of Allah "Allah's blessing and peace be upon him" which he wore and offered the Prayer while wearing it. Then he returned and put it off so violently as if he disliked it. He then said: "It is not to befit the Allah-fearing men."

(...) The same was narrated on the authority of Yazid Ibn Abu Habib, with the same chain of transmitters.

[3] It is permissible for the man to wear silk in case he suffers from itch or so

24-(2076) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" permitted Abd Ar-Rahman Ibn Awf and Az-Zubair Ibn Al-Awwam to wear a silk

(...) ـ حدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ مُعَاذٍ: فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: فَأَطَرْتُهَا بَيْنَ نِسَائِي. وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

١٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِزُهَيْرٍ. قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ؛ أَنَّ أُكَيْدِرَ دُومَةَ أَهْدَىٰ إِلَى النَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ. فَأَعْطَاهُ عَلِيًّا. فَقَالَ: «شَقِّقْهُ خُمُراً بَيْنَ الْفَوَاطِمِ». وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسْوَةِ.

١٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةَ سِيَرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ: فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[البخاري: كتاب الهبة، باب هدية ما يكره لبسها، رقم: ٢٦١٤].

٢٠ ـ (٢٠٧٢) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَىٰ عُمَرَ بِجُبَّةِ سُنْدُسٍ. فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟! قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِثَمَنِهَا».

٢١ ـ (٢٠٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

٢٢ ـ (٢٠٧٤) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي شَدَّادٌ، أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

٢٣ ـ (٢٠٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ ثُمَّ صَلَّىٰ فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً، كَالْكَارِهِ لَهُ. ثُمَّ قَالَ: «لاَ يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

[البخاري: كتاب الصلاة، باب من صلى في فروج حرير ثم نزعه...، رقم: ٣٧٥].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهٰذَا الإِسْنَادِ.

٣ ـ بابُ إِبَاحَةِ لُبْسِ الحَرِيرِ للرَّجُلِ إذا كان به حِكَّةٌ أو نحوها

٢٤ ـ (٢٠٧٦) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ

shirt during the journey because of itch which they had or because of any other disease from which they suffered.

(...) The same was narrated on the authority of Sa'id, with the same chain of transmitters, but without mentioning during the journey.

25-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" permitted Az-Zubair Ibn Al-Awwam and Abd Ar-Rahman Ibn Awf (or Az-Zubair Ibn Al-Awwam and Abd Ar-Rahman Ibn Awf were permitted) to wear silk because of itch from which they suffered.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

26-(...) Anas Ibn Malik "Allah be pleased with him" reported that Abd Ar-Rahman Ibn Awf and Az-Zubair Ibn Al-Awwam complained to The Messenger of Allah "Allah's blessing and peace be upon him" about lice, and he permitted them to wear shirts of silk while they were in a certain expedition.

[4] It is forbidden for a man to wear clothes dyed with yellowish discharge

27-(2077) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw me wearing two garments dyed with yellowish discharge. Upon this, he said: "Those are the garments (worn by) the unbelievers, so do not wear them."

(...)This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

28-(...) Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw me wearing two garments dyed with yellowish discharge, whereupon he said: "Did your mother order you to do so?" I said: "I will wash them." He said: "(No) but burn them."

29-(2078) Ali Ibn Abu Talib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing silk (clothes), garments dyed with yellowish discharge, and the gold ring, as well as reciting the Holy Qur'an in bowing (during the prayer).

30-(...)Ali Ibn Abu Talib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me

لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ فِي السَّفَرِ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا، أَوْ وَجَعٍ كَانَ بِهِمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩١٩].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدٌ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: فِي السَّفَرِ.

٢٥ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، أَوْ رُخِّصَ، لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ. لِحِكَّةٍ كَانَتْ بِهِمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩٢١].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَساً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَوَا إِلَىٰ رَسُولِ اللَّهِ ﷺ الْقَمْلَ، فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ، فِي غَزَاةٍ لَهُمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩٢٠م].

٤ ـ باب النَّهْيِ عن لُبْسِ الرَّجُلِ الثَّوبَ المُعَصْفَر

٢٧ ـ (٢٠٧٧) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ، أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ. قَالَ: رَأَىٰ رَسُولُ اللَّهِ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ. فَقَالَ: «إِنَّ هٰذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلاَ تَلْبَسْهَا».

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: عَنْ خَالِدِ بْنِ مَعْدَانَ.

٢٨ ـ (...) ـ **حدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمَوْصِلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ. فَقَالَ: «أَأُمُّكَ أَمَرَتْكَ بِهٰذَا؟» قُلْتُ: أَغْسِلُهُمَا. قَالَ: «بَلْ أَحْرِقْهُمَا».

٢٩ ـ (٢٠٧٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ، وَعَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

٣٠ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ

to recite the Holy Qur'an while I am bowing (in prayer), and to wear gold and clothes dyed with yellowish discharge.

31-(...) Ali Ibn Abu Talib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear gold rings, to wear silk clothes, to recite the Holy Qur'an in bowing and prostration (during the prayer), and to wear garments dyed with yellowish discharge.

[5] The merit of wearing the Yemenite garments

32-(2079) Quatada narrated: We asked Anas Ibn Malik "Allah be pleased with him": "Which garment was the dearest to The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "The Yemenite garment."

33-(...) Anas "Allah be pleased with him" reported that the dearest garment to The Messenger of Allah "Allah's blessing and peace be upon him" was the Yemenite garment.

[6] (It is desirable to) show modesty in one's clothes, and it is better to wear coarse clothes, and it is permissible to wear cloth made of hair

34-(2080) Abu Burda reported: I entered upon A'isha "Allah be pleased with her" who brought out for us the coarse lower garment (of The Prophet) made in Yemen and a mantle of matted cloth. Then, she swore by Allah that The Messenger of Allah "Allah's blessing and peace be upon him" died in these two clothes.

35-(...) Abu Burda reported that A'isha "Allah be pleased with her" brought out for us the lower garment and the upper garment made of matted cloth and said: "It was in these (clothes) that The Messenger of Allah "Allah's blessing and peace be upon him" died." Ibn Hatim (a sub-narrator) said in his narration: The lower garment made of coarse cloth.

(...)This Hadith was narrated on the authority of Aiyyub with a slight variation of wording.

36-(2081) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" went out one morning wearing a blanket, having marks of camel saddles, and it was made of (camel's or sheep's) black hair,.

37-(2082) A'isha "Allah be pleased with her" reported that the cushion against which The Messenger of Allah "Allah's blessing and peace be upon him" used to recline was made of leather stuffed with palm fiber.

يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ.

٣١ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعَصْفَرِ.

٥ ـ بابُ فَضْلِ لِبَاسِ ثِيَابِ الحِبَرَةِ

٣٢ ـ (٢٠٧٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ. قَالَ: قُلْنَا لأَنَسِ بْنِ مَالِكٍ: أَيُّ اللِّبَاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ، أَوْ أَعْجَبَ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: الْحِبَرَةُ. [البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٢].

٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْحِبَرَةُ.
[البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٣].

٦ ـ بابُ التَّوَاضُعِ في اللِّبَاسِ والاقتصارِ على الغَلِيظِ منه واليَسِيرِ من اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر وما فيه أعلام

٣٤ ـ (٢٠٨٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَبِي بُرْدَةَ. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَاراً غَلِيظاً مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنَ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ. قَالَ: فَأَقْسَمَتْ بِاللَّهِ، إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ فِي هٰذَيْنِ الثَّوْبَيْنِ.
[البخاري: كتاب فرض الخمس، باب ما ذكر من درع النبي ﷺ وعصاه...، رقم: ٣١٠٨].

٣٥ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ. قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَاراً وَكِسَاءً مُلَبَّداً. فَقَالَتْ: فِي هٰذَا قُبِضَ رَسُولُ اللَّهِ ﷺ.
قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَاراً غَلِيظاً.
(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: إِزَاراً غَلِيظاً.

٣٦ ـ (٢٠٨١) ـ وحدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ: أَخْبَرَنِي أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ.

٣٧ ـ (٢٠٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ وِسَادَةُ رَسُولِ اللَّهِ ﷺ، الَّتِي يَتَّكِئُ عَلَيْهَا، مِنْ أَدَمٍ حَشْوُهَا لِيفٌ.

38-(...) A'isha "Allah be pleased with her" reported that the bedding on which The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep was made of leather stuffed with palm fiber.

(...)This Hadith was narrated on the authority of Hisham Ibn Urwa with a slight variation of wording.

[7] It is permissible to use carpets

39-(2083) Jabir "Allah be pleased with him" reported: When I got married, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got carpets?" I said: "How can we have carpets (since we are too poor to have carpets)?" He said: "You shall very soon get them."

40-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: When I got married, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got carpets?" I said: "How can we have carpets (since we are too poor to have carpets)?" He said: "You shall very soon get them." Jabir said: My wife got a carpet. I said to her: "Keep it away from me!" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" had said: "You will very soon have those (carpets)."

(...) This Hadith was narrated on the authority of Sufyan with the same chain of transmitters, but with a slight variation of wording.

[8] disapproval of keeping beddings and clothes more than one needs

41-(2084) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be a bedding for a man, another for his wife, and the third for the guest, and (if there is more, i.e.) the fourth, (it) would be for the Satan."

[9] It is forbidden to drag one's garment out of haughtiness or pride

42-(2085) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will not look upon the one who drags his garment out of pride."

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters with the following addition: On the Day of Judgement.

43-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Judgement."

٣٨ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ، الَّذِي يَنَامُ عَلَيْهِ، أَدَماً حَشْوُهُ لِيفٌ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، وَقَالاَ: ضِجَاعُ رَسُولِ اللَّهِ ﷺ.

فِي حَدِيثِ أَبِي مُعَاوِيَةَ: يَنَامُ عَلَيْهِ.

٧ ـ باب جواز اتخاذ الأَنْمَاطِ

٣٩ ـ (٢٠٨٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِعَمْرٍو. قَالَ عَمْرٌو وَقُتَيْبَةُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، لَمَّا تَزَوَّجْتُ: «أَتَّخَذْتَ أَنْمَاطاً؟» قُلْتُ: وَأَنَّى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

[البخاري: كتاب النكاح، باب الأنماط ونحوها للنساء، رقم: ٥١٦١].

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَّخَذْتَ أَنْمَاطاً؟» قُلْتُ: وَأَنَّى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ. فَأَنَا أَقُولُ: نَحِّيهِ عَنِّي. وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ». [البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٣١].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ، وَزَادَ: فَأَدَعُهَا.

٨ ـ بابُ كَرَاهَةِ ما زاد على الحَاجَةِ من الفِرَاشِ واللِّبَاسِ

٤١ ـ (٢٠٨٤) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ يَقُولُ: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

٩ ـ بابُ تَحْرِيمِ جَرِّ الثَّوْبِ خُيَلاَءَ، وبيان حَدِّ ما يجوز إرخاؤه إليه وما يُسْتَحَبُّ

٤٢ ـ (٢٠٨٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ». [البخاري: كتاب اللباس، باب قول الله تعالى: ﴿قل من حرم زينة الله...﴾، رقم: ٥٧٨٣].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَزَادُوا فِيهِ: «يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم ٥٧٩١].

٤٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ وَسَالِمِ بْنِ عَبْدِ اللَّهِ وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ

(...)This Hadith has been narrated on the authority of Ibn Umar through another chain of transmitters.

44-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Judgement."

(...)Ibn Umar "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same, with a slight variation of wording.

45-(...) Muslim Ibn Yannaq reported that Ibn Umar "Allah be pleased with both" saw a person dragging his lower garment, whereupon he said: "To which people do you belong?" He showed him his relationship (with the tribe he belonged to). Behold! He belonged to the tribe of Banu Laith. Ibn Umar recognized him and said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" with those two ears of mine saying: "Whoever drags his lower garment for no reason other than pride, Allah will not look at him on the Day of Judgement."

(...)This Hadith was narrated on the authority of Muslim Ibn Yannaq through another chain of transmitters but with a slight variation of wording.

46-(...) Muhammad Ibn Abbad Ibn Ja'far reported: I ordered Muslim Ibn Yasar, the freed slave of Nafi' Ibn Abd Al-Harith, while I was sitting between them, to ask Ibn Umar whether he heard anything from The Messenger of Allah "Allah's blessing and peace be upon him" concerning him who drags his lower garment out of pride. He said: I heard him (The Prophet) saying: "Allah will not look at him on the Day of Judgement."

47-(2086) Ibn Umar "Allah be pleased with both" reported: I came upon The Messenger of Allah "Allah's blessing and peace be upon him" with my lower garment dragging (on the ground). He said: "O Abdullah! Tug up your lower garment!" I tugged it up, and he said once again: "Tug it further!" I tugged it further and I kept tugging it (as such) afterwards. Some of the people (who were present there) said: "To what extent?" He said: "Up to the middle of the shank."

48-(2087) Abu Huraira "Allah be pleased with him" reported that he saw a person whose lower garment was dragging, and he was striking the ground with his foot (out of haughtiness) -and he was the governor of Bahrain- saying: "Here comes the governor, here comes the governor." (Abu Huraira reported that) The Messenger of Allah "Allah's blessing and

مِنَ الْخُيَلاَءِ، لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».
[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٩١].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مُحَارِبِ بْنِ دِثَارٍ وَجَبَلَةَ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.
[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٩١].

٤٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ. قَالَ: سَمِعْتُ سَالِماً، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ. قَالَ: سَمِعْتُ سَالِماً قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: ثِيَابَهُ.

٤٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ مُسْلِمَ بْنَ يَنَّاقَ يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلاً يَجُرُّ إِزَارَهُ. فَقَالَ: مِمَّنْ أَنْتَ؟ فَانْتَسَبَ لَهُ. فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ، فَعَرَفَهُ ابْنُ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «مَنْ جَرَّ إِزَارَهُ، لاَ يُرِيدُ بِذَلِكَ إِلاَّ الْمَخِيلَةَ، فَإِنَّ اللَّهَ لاَ يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ ـ يَعْنِي ابْنَ أَبِي سُلَيْمَانَ ـ (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنِي إِبْرَاهِيمُ ـ يَعْنِي ابْنَ نَافِعٍ ـ، كُلُّهُمْ عَنْ مُسْلِمِ بْنِ يَنَّاقَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ: عَنْ مُسْلِمٍ، أَبِي الْحَسَنِ.

وَفِي رِوَايَتِهِمْ جَمِيعاً: «مَنْ جَرَّ إِزَارَهُ»، وَلَمْ يَقُولُوا: ثَوْبَهُ.

٤٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَابْنُ أَبِي خَلَفٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ، مَوْلَى نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ. قَالَ: وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسَمِعْتَ، مِنَ النَّبِيِّ ﷺ فِي الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ، شَيْئاً؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٤٧ ـ (٢٠٨٦) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتِرْخَاءٌ. فَقَالَ: «يَا عَبْدَ اللَّهِ، ارْفَعْ إِزَارَكَ»، فَرَفَعْتُهُ. ثُمَّ قَالَ: «زِدْ» فَزِدْتُ. فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ.

فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ.

٤٨ ـ (٢٠٨٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلاً يَجُرُّ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الأَمِيرُ، جَاءَ الأَمِيرُ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى مَنْ يَجُرُّ إِزَارَهُ بَطَراً».

peace be upon him" said: "Allah will not look at him who drags his lower garment out of pride."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters. In the narration of Ibn Ja'far (it was mentioned): Marwan appointed Abu Huraira as his successor. In the narration of Ibn Al-Muthanna (it was mentioned): Abu Huraira was (appointed by Marwan to succeed him as) the Governor of Medina.

[10] Forbiddance of strutting and pride of one's fine garment

49-(2088) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come."

(...) The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

50-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who walked with pride because of his (fine) clothes and he was over-pleased with himself. Allah made him sink in the earth and he would go on sinking in it until the Day of Judgement."

(...)Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While there was a man who walked with pride in his two garments..."and the rest is the same.

(...)Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There was a man from among the generations before you, who strutted in a (fine) cloak..."and the rest is the same.

[11] It is impermissible for men to wear the gold signet ring

51-(2089) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing the gold signet ring.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

52-(2090) Abdullah Ibn Abbas "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a man wearing a gold signet ring in his hand. He (The Prophet)

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ.

وَفِي حَدِيثِ ابْنِ الْمُثَنَّى: كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ.

١٠ ـ بابُ تَحْرِيمِ التَّبَخْتُرِ فِي الْمَشْيِ مع إعجابه بثيابه

٤٩ ـ (٢٠٨٨) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمَّتُهُ وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الأَرْضُ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ حَتَّىٰ تَقُومَ السَّاعَةُ».

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هٰذَا.

[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٨٩].

٥٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ، يَمْشِي فِي بُرْدَيْهِ، قَدْ أَعْجَبَتْهُ نَفْسُهُ، فَخَسَفَ اللَّهُ بِهِ الأَرْضَ، فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِي بُرْدَيْنِ»... ثُمَّ ذَكَرَ بِمِثْلِهِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخْتَرُ فِي حُلَّةٍ»... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

١١ ـ بابُ تَحْرِيمِ خاتَمِ الذَّهَبِ على الرِّجالِ ونَسْخِ ما كان من إباحَتِهِ في أوَّلِ الإسلام

٥١ ـ (٢٠٨٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَىٰ عَنْ خَاتَمِ الذَّهَبِ. [البخاري: كتاب اللباس، باب خواتيم الذهب، رقم: ٥٨٦٤].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

٥٢ ـ (٢٠٩٠) ـ وَفِي حَدِيثِ ابْنِ الْمُثَنَّى قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ: حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ

pulled it off and threw it away, saying: "One of you moves towards a piece of fire from Hell, which he places in his hand." It was said to this man after The Messenger of Allah "Allah's blessing and peace be upon him" had left: "Take your signet ring (of gold) and utilize it." He said: "No, by Allah, I would never take it after The Messenger of Allah "Allah's blessing and peace be upon him" has thrown it away."

53-(2091) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had a gold signet ring, and whenever he wore it he would keep its stone on the inner side of his palm. The people (imitated him and) had (such rings). Then one day as he sat on the pulpit he pulled it away saying: "I wore this ring and kept its stone towards the inner side." He then threw it away, and said: "By Allah, I will never wear it." Consequently, the people threw their (gold) rings away.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters but with the addition that in the narration of Uqba Ibn Khalid, it was mentioned that he (The Prophet) wore it (the gold signet ring) in his right hand.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[12] The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring in which the following phrase was engraved "Muhammad The Messenger of Allah" which his successors wore after him

54-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had taken a ring made of silver, which (he wore) in his hand. then it was in Abu Bakr's hand, then it was in Umar's hand, and then it was in Uthman's hand, until it fell from him into the well of Aris. This (silver ring) had this phrase engraved upon it "Muhammad The Messenger of Allah". Ibn Numair narrated this Hadith with a slight variation of wording.

55-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had taken a gold ring. then he threw it, and took a silver ring (instead), with the following phrase engraved upon it: "Muhammad, The Messenger of Allah". He said: "None should engrave like the engravement of this ring of mine." When he Wore it, he kept its stone towards the inside of his palm. It was this ring which fell down from Mu'aiqib into the well of Aris.

عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتَماً مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ»! فَقِيلَ لِلرَّجُلِ، بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ انْتَفِعْ بِهِ. قَالَ: لاَ، وَاللَّهِ، لاَ آخُذُهُ أَبَداً، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ.

٥٣ ـ (٢٠٩١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ اصْطَنَعَ خَاتَماً مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبِسَهُ. فَصَنَعَ النَّاسُ. ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ. فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ»، فَرَمَى بِهِ. ثُمَّ قَالَ: «وَاللَّهِ، لاَ أَلْبَسُهُ أَبَداً»، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ. وَلَفْظُ الْحَدِيثِ لِيَحْيَى.

[البخاري: كتاب الأيمان والنذور، باب من حلف على الشيء وإن لم يحلف...، رقم: ٦٦٥١].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ، فِي خَاتَمِ الذَّهَبِ.

وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنِ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْيُمْنَى.

(...) ـ وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ. (ح) وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، كُلُّهُمْ عَنْ أُسَامَةَ. جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. فِي خَاتَمِ الذَّهَبِ... نَحْوَ حَدِيثِ اللَّيْثِ.

١٢ ـ بابُ لُبْسِ النبيّ ﷺ خاتَماً من وَرِقٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ الله، ولُبْسِ الخُلَفاءِ له مِنْ بعده

٥٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِماً مِنْ وَرِقٍ، فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ مِنْهُ فِي بِئْرِ أَرِيسٍ. نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

قَالَ ابْنُ نُمَيْرٍ: حَتَّى وَقَعَ فِي بِئْرٍ. وَلَمْ يَقُلْ: مِنْهُ.

[البخاري: كتاب اللباس، باب نقش الخاتم، رقم: ٥٨٧٣].

٥٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتِماً مِنْ ذَهَبٍ، ثُمَّ أَلْقَاهُ، ثُمَّ اتَّخَذَ خَاتِماً مِنْ وَرِقٍ. وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. وَقَالَ: «لاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتِمِي هٰذَا»، وَكَانَ إِذَا

(2092) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" took a silver ring, and had (the following phrase) engraved on it: "Muhammad, The Messenger of Allah". Then he said to the people: "I have taken a silver ring and engraved on it (the phrase) "Muhammad, The Messenger of Allah". So none should engrave like this engravement."

(...) The same was narrated on the authority of Anas, without mentioning (the phrase): "Muhammad, The Messenger of Allah".

[13] The messenger of Allah took a signet ring when he decided to send messages to the non-Arabs

56-(...) Anas Ibn Malik "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to send messages to the Romans, they (his Companions) told him that they would not read a letter unless it is sealed. Hence, The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring made for him, as if I am seeing its brightness in the hand of The Messenger of Allah "Allah's blessing and peace be upon him", whose engravement was "Muhammad, The Messenger of Allah".

57-(...) Anas Ibn Malik "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to send messages to the non-Arabs, it was told him that they would not admit a letter unless it is sealed. Hence, The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring made for him, as if I am seeing its brightness in the hand of The Messenger of Allah "Allah's blessing and peace be upon him".

58-(...) Anas "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to write to Khosrau, Caesar, and the Negus, it was said to him that they would not admit a letter without a seal over it. Therefore, The Messenger of Allah "Allah's blessing and peace be upon him" had a seal, the ring of which was made of silver, on which there was engraved "Muhammad, The Messenger of Allah".

[14] Throwing away the signet rings

59-(2093) Anas Ibn Malik "Allah be pleased with him" reported that he saw one day a silver ring in the hand of The Messenger of Allah "Allah's blessing and peace be upon him". Then, the people also had silver rings made which they wore. Then The Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and the people also threw away

لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَهُوَ الَّذِي سَقَطَ، مِنْ مُعَيْقِيبٍ، فِي بِئْرِ أَرِيسٍ.

(٢٠٩٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ. كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَماً مِنْ فِضَّةٍ. وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. وَقَالَ لِلنَّاسِ: «إِنِّي اتَّخَذْتُ خَاتَماً مِنْ فِضَّةٍ، وَنَقَشْتُ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَلاَ يَنْقُشْ أَحَدٌ عَلَىٰ نَقْشِهِ».

[البخاري: كتاب اللباس، باب قول النبي ﷺ: «لا ينقش على نقش خاتمه»، رقم: ٥٨٧٧].

(...) ـ وحدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

١٣ ـ بابٌ في اتِّخاذِ النبيِّ ﷺ خاتَماً لمن أراد أن يَكْتُبَ إلى العَجَم

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ: قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لاَ يَقْرَؤُنَ كِتَاباً إِلاَّ مَخْتُوماً. قَالَ: فَاتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَماً مِنْ فِضَّةٍ. كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ ﷺ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[البخاري: كتاب العلم، باب ما يذكر من المناولة...، رقم: ٦٥].

٥٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ. فَقِيلَ لَهُ: إِنَّ الْعَجَمَ لاَ يَقْبَلُونَ إِلاَّ كِتَاباً عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَماً مِنْ فِضَّةٍ. قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِهِ.

٥٨ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَىٰ كِسْرَىٰ وَقَيْصَرَ وَالنَّجَاشِيِّ. فَقِيلَ: إِنَّهُمْ لاَ يَقْبَلُونَ كِتَاباً إِلاَّ بِخَاتَمٍ، فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتَماً حَلْقَتُهُ فِضَّةٌ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

١٤ ـ بابٌ في طَرْحِ الخَوَاتِمِ

٥٩ ـ (٢٠٩٣) ـ حدّثني أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَبْصَرَ فِي يَدِ

their rings. (The word "silver" here is not correct, and it seems that Ibn Shihab, the sub-narrator was mistaken by bringing it instead of "gold", because the well-known fact is that The Messenger of Allah "Allah's blessing and peace be upon him" once had a gold ring which he wore in his hand, and which he discarded later when the people did the same, as understood from the narrations of this Hadith on the authority of Anas, through people other than Ibn Shihab. But as for the silver ring, there is a unanimous consensus among the religious scholars that it is not forbidden).

60-(...)Anas Ibn Malik "Allah be pleased with him" reported that he saw one day a silver ring in the hand of The Messenger of Allah "Allah's blessing and peace be upon him". Then, the people also had silver rings made which they wore. Then The Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and the people also threw away their rings.

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[15] The silver ring of Abyssinian stone

61-(2094) Anas Ibn Malik "Allah be pleased with him" reported that the ring of The Messenger of Allah "Allah's blessing and peace be upon him" was made of silver with an Abyssinian stone in it.

62-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring on his right hand with an Abyssinian stone in it; and he kept its stone towards the inside of the palm.

(...)This Hadith was narrated on the authority of Yunus Ibn Yazid with the same chain of transmitters.

[16] Wearing the signet ring on one's little finger

63-(2095) Anas "Allah be pleased with him" reported that the ring of The Messenger of Allah "Allah's blessing and peace be upon him" was on this. He pointed to the little finger of his left hand.

[17] It is forbidden to wear the ring on the middle finger as well as on the index finger

64-(2078) Ali "Allah be pleased with him" reported: He, i.e. The Prophet "Allah's blessing and peace be upon him", forbade me to wear my ring in this (index finger) or in that next to it. "Asim (a sub-narrator) said: He did not remember which of the two he pointed out). He forbade me also

رَسُولِ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ، يَوْماً وَاحِداً. قَالَ: فَصَنَعَ النَّاسُ الْخَوَاتِمَ مِنْ وَرِقٍ فَلَبِسُوهُ. فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ. فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[البخاري: كتاب اللباس، باب خاتم الفضة، رقم: ٥٨٦٨].

٦٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ، أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ يَوْماً وَاحِداً، ثُمَّ إِنَّ النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ، فَلَبِسُوهَا، فَطَرَحَ النَّبِيُّ ﷺ خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[البخاري: كتاب اللباس، باب حدثنا مسدد...، رقم: ٥٨٦٨].

(...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٥ ـ بابٌ في خاتم الوَرِقِ فَصُّهُ حَبَشِيٌّ

٦١ ـ (٢٠٩٤) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ الْمِصْرِيُّ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ خَاتَمُ رَسُولِ اللَّهِ ﷺ مِنْ وَرِقٍ. وَكَانَ فَصُّهُ حَبَشِيًّا.

[البخاري: كتاب اللباس، باب حدثنا مسدد...، رقم: ٥٨٦٨].

٦٢ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَى. قَالاَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى ـ وَهُوَ الأَنْصَارِيُّ ثُمَّ الزُّرَقِيُّ ـ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ بْنِ يَحْيَى.

١٦ ـ بابٌ في لُبْسِ الخاتم في الخِنْصِرِ من اليد

٦٣ ـ (٢٠٩٥) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هٰذِهِ، وَأَشَارَ إِلَى الْخِنْصِرِ مِنْ يَدِهِ الْيُسْرَى.

١٧ ـ باب النَّهي عن التَّخَتُّمِ في الوُسْطَى والَّتي تَلِيها

٦٤ـ (٢٠٧٨) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ إِدْرِيسَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ. قَالَ: نَهَانِي ـ يَعْنِي النَّبِيَّ ﷺ ـ أَنْ أَجْعَلَ خَاتَمِي فِي هٰذِهِ، أَوِ الَّتِي تَلِيهَا. لَمْ يَدْرِ عَاصِمٌ فِي أَيِّ الثِّنْتَيْنِ. وَنَهَانِي عَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ جُلُوسٍ عَلَى الْمَيَاثِرِ.

to wear Qassi (silk garments), and to sit on Mayathir (the silk saddle cloth). He said: As for Qassi, it is a variegated garment which was brought from Egypt and Sham, having figures upon it. As for Mayathir, it is something which women prepared for their husbands as red cloths for their saddles.

(...)This Hadith was narrated on the authority of Ali through another chain of transmitters.

(...)Ali "Allah be pleased with him" reported: He, i.e. The Prophet "Allah's blessing and peace be upon him", forbade me...and the rest is the same.

65-(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear a ring in this and that fingers of mine. He pointed to the middle finger and that next to it.

[18] It is desirable to wear sandals

66-(2096) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in a certain expedition which we fought: "Be eager to wear sandals, for a man (seems as if he) is riding as long as he wears sandals."

[19] It is desirable to put on sandals starting with the right foot, and to take them off starting with the left foot; and it is undesirable to walk wearing a single sandal

67-(2097) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you puts on sandals, he should start with the right foot, and when he takes off them, he should start with the left foot. Moreover, one should either put them on together or take them off together."

68-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should walk in one sandal. he should either put on the two or take off the two."

69-(2098) Abu Razin reported: Once, Abu Huraira "Allah be pleased with him" came out to us. He struck his forehead with his hand and said: Verily, you say that I tell lies about The Messenger of Allah "Allah's blessing and peace be upon him" in order to guide you to the right path, though, by doing so, I would go astray. Behold! I testify that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If

قَالَ: فَأَمَّا الْقَسِّيُّ فَثِيَابٌ مُضَلَّعَةٌ يُؤْتَى بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا. وَأَمَّا الْمَيَاثِرُ، فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ، كَالْقَطَائِفِ الأُرْجُوَانِ.

[البخاري: كتاب اللباس، باب لبس القسي، رقم: ٥٨٣٨].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنِ ابْنٍ لأَبِي مُوسَى قَالَ: سَمِعْتُ عَلِيًّا. فَذَكَرَ هٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

(...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ. قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَى، أَوْ نَهَانِي، يَعْنِي النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَهُ.

٦٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ. قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمَ فِي إِصْبَعِي هٰذِهِ أَوْ هٰذِهِ. قَالَ: فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا.

١٨ ـ بابُ اسْتِحْبَابِ لُبْسِ النِّعالِ وما في مَعْنَاها

٦٦ ـ (٢٠٩٦) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْثِرُوا مِنَ النِّعَالِ، فَإِنَّ الرَّجُلَ لاَ يَزَالُ رَاكِباً مَا انْتَعَلَ».

١٩ ـ بابُ اسْتِحْبَابِ لُبْسِ النَّعْلِ في اليمينِ أوّلاً، والخَلْعِ مِنَ اليُسْرَى أوّلاً، وكراهة المَشْيِ في نَعْلٍ واحدةٍ

٦٧ ـ (٢٠٩٧) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدٍ ـ يَعْنِي ابْنَ زِيَادٍ ـ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشِّمَالِ، وَلْيُنْعِلْهُمَا جَمِيعاً، أَوْ لِيَخْلَعْهُمَا جَمِيعاً».

[البخاري: كتاب اللباس، باب ينزع نعله اليسرى، رقم: ٥٨٥٦].

٦٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ. لِيُنْعِلْهُمَا جَمِيعاً، أَوْ لِيَخْلَعْهُمَا جَمِيعاً».

٦٩ ـ (٢٠٩٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ. قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ. قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ فَقَالَ: أَلاَ إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ

the thong of any one of you is broken, he should not walk in the other until he has had this (which was broken) repaired."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[20] Forbiddance of wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts

70-(2099) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating with the left hand or walking with one sandal. (He also forbade) wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

71-(...) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the thong of the sandal of any one of you is broken, he should not walk with one sandal until he has had the thong (which was broken) repaired, and he should not walk with a single thick leather socks. One also should not eat with his left hand. One should neither sit on his buttocks, with his knees close to his abdomen, wrapping himself with a single garment, without having a part of it over the private parts, nor should one wrap himself with a single garment so that he cannot raise its end or take one's hand out of it."

[21] Forbiddance of lying down on one's back, putting one's foot over the other

72-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts. He also forbade putting one's foot over the other while lying down on his back.

73-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not walk in one sandal, do not sit on buttocks with knees close to Abdomen

لِتَهْتَدُوا وَأَضِلَّ، أَلاَ وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، فَلاَ يَمْشِ فِي الأُخْرَىٰ حَتَّىٰ يُصْلِحَهَا».

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الأَعْمَشُ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْمَعْنَىٰ.

٢٠ ـ باب النَّهْيِ عَنِ اشْتِمَالِ الصَّمَّاءِ، والاحْتِبَاءِ في ثَوْبٍ وَاحِدٍ

٧٠ ـ (٢٠٩٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ، كَاشِفاً عَنْ فَرْجِهِ.

٧١ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، أَوْ مَنِ انْقَطَعَ شِسْعُ نَعْلِهِ، فَلاَ يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّىٰ يُصْلِحَ شِسْعَهُ، وَلاَ يَمْشِ فِي خُفٍّ وَاحِدٍ، وَلاَ يَأْكُلْ بِشِمَالِهِ، وَلا يَحْتَبِي بِالثَّوْبِ الْوَاحِدِ، وَلاَ يَلْتَحِفِ الصَّمَّاءَ».

٢١ ـ باب في منع الاسْتِلْقَاءِ على الظَّهْرِ، وَوَضْعِ إِحْدَىٰ الرِّجْلَيْنِ على الأُخْرَىٰ

٧٢ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَالاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَىٰ رِجْلَيْهِ عَلَى الأُخْرَىٰ، وَهُوَ مُسْتَلْقٍ عَلَىٰ ظَهْرِهِ.

٧٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ،

and feet apart with the hands circling the knees, while wrapping yourself with a single garment, without having a part of it over the private parts, do not eat with your left hand, do not wrap yourself with a single garment, so that you cannot raise its end or take your hand out of it, and do not put one of your feet over the other while lying down on your back."

74-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should lie on his back and put one of his legs over the other."

[22] Permissibility of putting one's leg over the other while lying

75-(2100) Abbad Ibn Tamim reported from his uncle that he saw The Messenger of Allah "Allah's blessing and peace be upon him" lying down in the mosque, putting one of his legs over the other.

76-(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

[23] It is forbidden for men to apply saffron (to their clothes)

77-(2101) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade applying saffron (to one's clothes). Hammad said that it is concerned only with men.

(...)Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade man to apply saffron (to his clothes).

[24] It is desirable to dye one's white hair with yellow or red and black is prohibited

78-(2102) Jabir "Allah be pleased with him" reported: Abu Quhafa (the father of Abu Bakr) came (or was brought) on the Day of Victory (or in the year of Conquest to the Prophet to announce his embracing Islam), with his head and beard white like hyssop. He (The Prophet) ordered or the women were ordered by him to change this (whiteness) with something.

79-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: Abu Quhafa was brought (to the Prophet) on the day of the Conquest of Mecca, with his head and beard white like hyssop. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Change this (whiteness of his head and beard) with something but avoid black."

أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَمْشِ فِي نَعْلٍ وَاحِدٍ، وَلاَ تَحْتَبِ فِي إِزَارٍ وَاحِدٍ، وَلاَ تَأْكُلْ بِشِمَالِكَ، وَلاَ تَشْتَمِلِ الصَّمَّاءَ، وَلاَ تَضَعْ إِحْدَىٰ رِجْلَيْكَ عَلَى الأُخْرَىٰ، إِذَا اسْتَلْقَيْتَ».

٧٤ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ الأَخْنَسِ ـ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَسْتَلْقِيَنَّ أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَىٰ رِجْلَيْهِ عَلَى الأُخْرَىٰ».

٢٢ ـ باب في إباحة الاسْتِلْقَاءِ وَوَضْعِ إِحْدَىٰ الرِّجْلَيْنِ على الأُخْرَىٰ

٧٥ ـ (٢١٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ رَأَىٰ رَسُولَ اللَّهِ ﷺ مُسْتَلْقِياً فِي الْمَسْجِدِ، وَاضِعاً إِحْدَىٰ رِجْلَيْهِ عَلَىٰ الأُخْرَىٰ.

[البخاري: كتاب الصلاة، باب الاستلقاء في المسجد ومد الرجل، رقم: ٤٧٥].

٧٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٣ ـ باب نَهْيِ الرَّجُلِ عن التَّزَعْفُرِ

٧٧ ـ (٢١٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّزَعْفُرِ. قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: يَعْنِي لِلرِّجَالِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

٢٤ ـ بابُ اسْتِحْبَابِ خِضَابِ الشَّعر بصُفْرَةٍ أو حُمْرَةٍ وتحريمه بالسَّوادِ

٧٨ ـ (٢١٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: أُتِيَ بِأَبِي قُحَافَةَ، أَوْ جَاءَ، عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ، وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوِ الثَّغَامَةِ. فَأَمَرَ، أَوْ فَأُمِرَ بِهِ إِلَىٰ نِسَائِهِ، قَالَ: «غَيِّرُوا هٰذَا بِشَيْءٍ».

٧٩ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هٰذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ».

[25] Opposing the Jews by dying (the hair)

80-(2103) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews and the Christians do not dye (their hair), so oppose them (by dying yours)."

[26] Forbiddance of making a picture of an animated thing, and the angels never enter a house in which there is a dog or a picture

81-(2104) A'isha "Allah be pleased with her" reported: Gabriel "Peace be upon him" had an appointment with The Messenger of Allah "Allah's blessing and peace be upon him" (to visit him) at a certain hour. But, when it was the definite time, he did not come to him. There was in his (The Prophet's) hand a staff, which he threw and said: "Neither Allah nor His messengers (angels) have broken their promise." Then he cast a glance and found a dog under his bedding, whereupon he said: "O A'isha! When did this dog enter here?" She said: "BY Allah, I do not know." He then ordered it be taken out. Then Gabriel came to whom The Messenger of Allah "Allah's blessing and peace be upon him" said: "You promised me (to visit me) and I expected you, but you did not come." He said: "It was the dog in your house which prevented me (from coming), for we (angels) never enter a house in which there is a dog or a picture."

(...)This Hadith was narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised The Messenger of Allah "Allah's blessing and peace be upon him" that he would come...and the rest of the Hadith is the same, but it is not so much long as the other one.

82-(2105) Abdullah Ibn Abbas narrated that Maimuna told him that one morning The Messenger of Allah "Allah's blessing and peace be upon him" kept silent and he was sad. Maimuna said: "O Messenger of Allah! I notice a change in your mood today (What is wrong with you?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel promised me to meet me tonight, but he did not come. By Allah, he never broke his promises." However, The Messenger of Allah "Allah's blessing and peace be upon him" remained sad for the day. Then it occurred to his mind that there had been a dog under our cot. He ordered it be turned out. He then took some water in his hand which he sprinkled at that place. When it was evening Gabriel visited him to whom he said: "you promised me to meet me last night (Why did you not come?)" He said: "Yes, but we never enter a house in which there is a dog or a picture." in the morning (following that

٢٥ ـ باب في مُخَالَفَةِ اليَهُودِ في الصَّبْغِ

٨٠ ـ (٢١٠٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ».

[البخاري: كتاب اللباس، باب الخضاب، رقم: ٥٨٩٩].

٢٦ ـ بابُ تَحْرِيمِ تَصْوِيرِ صُورَةِ الحَيَوانِ وتَحْرِيم اتّخاذِ ما فيه صُورةٌ غير مُمْتَهَنَةٍ بالفَرْشِ ونحوه، وأنَّ الملائكةَ عليهم السلام لا يَدْخلون بيتاً فيه صورةٌ ولا كلبٌ

٨١ ـ (٢١٠٤) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: وَاعَدَ رَسُولَ اللَّهِ ﷺ جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا. فَجَاءَتْ تِلْكَ السَّاعَةُ وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصاً فَأَلْقَاهَا مِنْ يَدِهِ. وَقَالَ: «مَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلاَ رُسُلُهُ»، ثُمَّ الْتَفَتَ، فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ. فَقَالَ: «يَا عَائِشَةُ، مَتَىٰ دَخَلَ هٰذَا الْكَلْبُ هَاهُنَا؟» فَقَالَتْ: وَاللَّهِ، مَا دَرَيْتُ. فَأَمَرَ بِهِ فَأُخْرِجَ. فَجَاءَ جِبْرِيلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ»! فَقَالَ: مَنَعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ. إِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، بِهٰذَا الإِسْنَادِ، أَنَّ جِبْرِيلَ وَعَدَ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهُ... فَذَكَرَ الْحَدِيثَ. وَلَمْ يُطَوِّلْهُ كَتَطْوِيلِ ابْنِ أَبِي حَازِمٍ.

٨٢ ـ (٢١٠٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْماً وَاجِماً. فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، لَقَدِ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمِ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ، فَلَمْ يَلْقَنِي. أَمَ وَاللَّهِ، مَا أَخْلَفَنِي»، قَالَ: فَظَلَّ رَسُولُ اللَّهِ ﷺ يَوْمَهُ ذٰلِكَ عَلَىٰ ذٰلِكَ. ثُمَّ وَقَعَ فِي نَفْسِهِ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا. فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ

night), he ordered that the dogs should be killed, (to the extent that) he ordered that the dog reserved for the orchards should also be killed, but he saved the dog reserved for (guarding) the large fields (or gardens).

83-(2106) Abu Talha "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there is a dog or a picture."

84-(...) Abu Talha "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Angels never enter a house in which there is a dog or a picture."

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

85-(...) Abu Talha "Allah be pleased with him", the Companion of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture." Busr told: Zaid fell ill and we went to visit him. (We found that) there was a curtain hanging at his door with a picture on it. I said to Ubaidullah Al-Khawlani, the step-son of Maimuna, the wife of The Messenger of Allah "Allah's blessing and peace be upon him": "Did not Zaid himself tell us earlier of (the order of The Prophet pertaining to the prohibition of) pictures?" Ubaidullah said: "Did not you hear him when he said: "Except for the prints on the cloth"?"

86-(...) Busr Ibn Sa'id narrated that Abdullah Ibn Zaid told him in the presence of Ubaidullah Al-Khawlani, who was with Busr, that Abu Talha reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there is a picture." Busr said: Zaid Ibn Khalid fell sick whom we visited (to inquire about his health). As We saw in his house a curtain having pictures on it. I said to Ubaidullah Al-Khawlani: "Did he not narrate to us (what The Prophet had said about pictures)?" He said: "He (did so but he) said: "Except the prints over the cloth." Did you not hear him saying that?" I said: "No." He said: "No doubt, he mentioned that."

87-(...) Zaid Ibn Khalid Al-Juhani narrated that Abu Talha Al-Ansari told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Angels never enter a house in which there is a picture or portraits."

مَكَانَهُ. فَلَمَّا أَمْسَىٰ لَقِيَهُ جِبْرِيلُ. فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ»! قَالَ: أَجَلْ. وَلٰكِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ. فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ الْكِلاَبِ، حَتَّىٰ إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.

٨٣ ـ (٢١٠٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٢٥].

٨٤ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ... وَذِكْرِهِ الأَخْبَارَ فِي الإِسْنَادِ.

٨٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٢٦].

قَالَ بُسْرٌ: ثُمَّ اشْتَكَىٰ زَيْدٌ بَعْدُ، فَعُدْنَاهُ، فَإِذَا عَلَىٰ بَابِهِ سِتْرٌ فِيهِ صُورَةٌ. قَالَ: فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ، رَبِيبِ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: إِلاَّ رَقْماً فِي ثَوْبٍ.

٨٦ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ حَدَّثَهُ، وَمَعَ بُسْرٍ عُبَيْدُ اللَّهِ الْخَوْلاَنِيُّ، أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ. فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلاَّ رَقْماً فِي ثَوْبٍ، أَلَمْ تَسْمَعْهُ؟ قُلْتُ: لاَ. قَالَ: بَلَىٰ. قَدْ ذَكَرَ ذٰلِكَ.

٨٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي الْحُبَابِ، مَوْلَىٰ بَنِي النَّجَّارِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الأَنْصَارِيِّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ».

(2107) I came to A'isha "Allah be pleased with her" to whom I said: "This (Abu Talha) told me that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Angels never enter a house in which there is a picture or a dog." Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" having mentioned that?" She replied in the negative and added: "But I am going to narrate to you what I saw him doing. I witnessed that he set out for a certain holy battle. I took a carpet with which I screened the door. When he (The Prophet) returned, he saw that carpet, and I noticed (the signs of) disapproval on his face. He pulled it until he tore or cut it (into pieces). Then, he said: "Allah has not ordered us to clothe stones and clay." We cut this (curtain) from which we prepared two cushions stuffed with date-palm fiber, which he (The Prophet) did not criticize.

88-(...) A'isha "Allah be pleased with her" reported: We had a curtain which had portraits of birds over it. Whenever a visitor came, he would find them in front of him. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Change them, for whenever I enter (this chamber) I would see them with the result that I would remember the (luxurities of) this world." She further said: We had a sheet which had marks of silk over it, which we used to wear.

89-(...) This Hadith was narrated on the authority of Ibn Al-Muthanna with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" did not order us to tear it.

90-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" returned from journey and I had screened my door with a curtain having portraits of winged horses over it. He ordered me to pull it away, and I did accordingly.

(...)This Hadith was narrated on the authority of Waki' with the same chain of transmitters but without mentioning in the beginning that The Messenger of Allah "Allah's blessing and peace be upon him" had returned from journey.

91-(...) A'isha "Allah be pleased with her" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and I had hung (on the door) a thin curtain having pictures over it, the result of which was that the colour of his face changed. He took hold of the curtain which he tore. Then he said: "Verily, the people who would receive the most grievous torture on the Day of Judgement are those who try to make the like of the creatures of Allah."

(٢١٠٧) ـ قَالَ فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: إِنَّ هٰذَا يُخْبِرُنِي، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ»، فَهَلْ سَمِعْتِ رَسُولَ اللَّهِ ﷺ ذَكَرَ ذٰلِكَ؟ فَقَالَتْ: لاَ. وَلٰكِنْ سَأُحَدِّثُكُمْ مَا رَأَيْتُهُ فَعَلَ. رَأَيْتُهُ خَرَجَ فِي غَزَاتِهِ، فَأَخَذْتُ نَمَطاً فَسَتَرْتُهُ عَلَى الْبَابِ. فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّىٰ هَتَكَهُ أَوْ قَطَعَهُ. وَقَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّينَ»، قَالَتْ: فَقَطَعْنَا مِنْهُ وِسَادَتَيْنِ وَحَشَوْتُهُمَا لِيفاً، فَلَمْ يَعِبْ ذٰلِكَ عَلَيَّ.

٨٨ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَائِرٍ، وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «حَوِّلِي هٰذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا»، قَالَتْ: وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمُهَا حَرِيرٌ، فَكُنَّا نَلْبَسُهَا.

٨٩ ـ (...) ـ **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَىٰ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى: وَزَادَ فِيهِ ـ يُرِيدُ عَبْدَ الأَعْلَىٰ ـ: فَلَمْ يَأْمُرْنَا رَسُولُ اللَّهِ ﷺ بِقَطْعِهِ.

٩٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ، قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ عَلَىٰ بَابِي دُرْنُوكاً فِيهِ الْخَيْلُ ذَوَاتُ الأَجْنِحَةِ، فَأَمَرَنِي فَنَزَعْتُهُ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ عَبْدَةَ: قَدِمَ مِنْ سَفَرٍ.

٩١ ـ (...) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مُتَسَتِّرَةٌ بِقِرَامٍ فِيهِ صُورَةٌ. فَتَلَوَّنَ وَجْهُهُ، ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ. ثُمَّ قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ».

[البخاري: كتاب الأدب، باب ما يجوز من الغضب والشدة...، رقم: ٦١٠٩].

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا.

(...)This Hadith was narrated on the authority of A'isha through another chain of transmitters but with such a variation of wording as He (The Prophet) inclined towards that curtain which he tore with his hand.

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters but with a slight variation of wording.

92-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, and I had covered a shelf with a thin cloth curtain over it, on which there were portraits. As soon as he had seen it, he tore it and the colour of his face changed. Then, he said: "O A'isha! The people who would receive the most grievous punishment from Allah on the Day of Judgement are those who try to make the like of the creatures of Allah." A'isha further said: We tore it into pieces from which made one or two cushions.

93-(...)A'isha "Allah be pleased with her" reported that she had a mantle having pictures over it, and it was hanging upon a shelf. The Messenger of Allah "Allah's blessing and peace be upon him" used to prayed while this (mantle) was in front of him. On this, he said: "Take it away from my (sight)." so I took it away (and tore it into pieces) from which I made cushions.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

94-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and I had screened (my door) with a carpet having pictures over it. He removed it (and we cut it into pieces) from which we made cushions.

95-(...) Abd Ar-Rahman Ibn Al-Qasim narrated on the authority of his father that A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", told that she had hung a curtain having pictures over it. The Messenger of Allah "Allah's blessing and peace be upon him" entered (her dwelling place) and pulled it. A'isha further said: "I then tore it (into pieces) from which I made two cushions." One who was sitting in this gathering (while this Hadith was being narrated), whose name was Rabie'a Ibn Ata, the freed slave of Banu Zuhra, asked (Ibn Al-Qasim): "Did you hear Abu Muhammad having mentioned that A'isha stated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recline against them?" Ibn al-Qasim said: "No, but I heard Al-Qasim Ibn Muhammad saying that."

بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَىٰ إِلَى الْقِرَامِ فَهَتَكَهُ بِيَدِهِ.

(...) ـ **حدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَاباً» لَمْ يَذْكُرَا: مِنْ.

٩٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَاباً عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ».

قَالَتْ عَائِشَةُ: فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ.

[البخاري: كتاب اللباس، باب ما وطىء من التصاوير، رقم: ٥٩٥٤].

٩٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرُ مَمْدُودٌ إِلَىٰ سَهْوَةٍ، فَكَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَيْهِ. فَقَالَ: «أَخِّرِيهِ عَنِّي». قَالَتْ: فَأَخَّرْتُهُ، فَجَعَلْتُهُ وَسَائِدَ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُقْبَةُ بْنُ مُكْرَمٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٩٤ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَتَرْتُ نَمَطاً فِيهِ تَصَاوِيرُ، فَنَحَّاهُ. فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ.

٩٥ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا [illegible] سِتْراً فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَنَزَعَهُ. قَالَتْ: فَقَطَعْتُهُ وِسَادَتَيْنِ.

فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ، يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ، مَوْلَىٰ بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْقَاسِمِ: لاَ. قَالَ: لٰكِنِّي قَدْ سَمِعْتُهُ. يُرِيدُ الْقَاسِمَ بْنَ مُحَمَّدٍ.

96-(...) Al-Qasim Ibn Muhammad narrated from A'isha "Allah be pleased with her" that she bought a small carpet having pictures on it. When The Messenger of Allah "Allah's blessing and peace be upon him" saw it, he stood at the door and did not get in. (She resumed): I noticed or I was made to notice on his face (the signs of) disapproval. She said: "O Messenger of Allah! I repent to Allah and His Messenger. What is the sin I have committed?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is this small carpet?" She said: "I bought it for you so that you might recline against it and take rest." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the owners of these pictures would be tortured (on the Day of Judgement) and it would be said to them: "Bring to life what you created."" Then, he said: "Angels never enter a house in which there is a picture."

(...)This Hadith was narrated on the authority of A'isha through another chain of transmitters. However, some narrations are more complete in which there is an addition. In the Hadith transmitted on the authority of the nephew of Majishun, she (A'isha) said: I took it, from which I made two pillows, against which he (The Prophet) used to recline in the house.

97-(2108) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who make pictures would be punished on the Day of Judgement, and it would be said to them: "Bring life to what you created.""

(...) A Hadith like this was narrated on the authority of Ibn Umar, through another chain of transmitters.

98-(2109) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the people who would receive the most grievous punishment on the Day of Judgement are the makers of pictures." (Al-Ashajj (a sub-narrator) did not mention the word "verily" in his narration).

(...)This Hadith was narrated on the authority of Abu Mu'awiya through another chain of transmitters (with the following difference): "Verily, the people who would receive the most grievous punishment from among the inhabitants of the fire (of Hell) on the Day of Judgement are the makers of pictures."

(...)Muslim Ibn Subaih reported: I was with Masruq in a house having the portraits of Mary. Masruq said: "Those are the portraits of Khosrau." I said: "No, those are the portraits of Mary." Masruq said: "No doubt, I heard Abdullah Ibn Mas'ud "Allah be pleased with him" saying: The Messenger

٩٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ. فَعَرَفَتْ، أَوْ فَعُرِفَتْ، فِي وَجْهِهِ الْكَرَاهِيَةُ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَىٰ رَسُولِهِ. فَمَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ هٰذِهِ النُّمْرُقَةِ؟» فَقَالَتِ: اشْتَرَيْتُهَا لَكَ. تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ» ثُمَّ قَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ».

[البخاري: كتاب البيوع، باب التجارة فيما يكره لبسه للرجال والنساء، رقم: ٢١٠٥].

(...) ـ وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَخِي الْمَاجِشُونِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، بِهٰذَا الْحَدِيثِ. وَبَعْضُهُمْ أَتَمُّ حَدِيثاً لَهُ مِنْ بَعْضٍ.

وَزَادَ فِي حَدِيثِ ابْنِ أَخِي الْمَاجِشُونِ: قَالَتْ فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْفَقَتَيْنِ. فَكَانَ يَرْتَفِقُ بِهِمَا فِي الْبَيْتِ.

٩٧ ـ (٢١٠٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ. يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

(...) ـ حدّثنا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ، قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ. حَدَّثَنَا الثَّقَفِيُّ. كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿والله خلقكم وما تعملون﴾، رقم: ٧٥٥٨].

٩٨ ـ (٢١٠٩) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». وَلَمْ يَذْكُرِ الأَشَجُّ: إِنَّ. [البخاري: كتاب اللباس، باب عذاب المصورين يوم القيامة، رقم: ٥٩٥٠].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ يَحْيَىٰ وَأَبِي كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، عَذَاباً، الْمُصَوِّرُونَ». وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكِيعٍ.

of Allah "Allah's blessing and peace be upon him" said: "Verily, the people who would receive the most grievous punishment on the Day of Judgement are the makers of pictures.""

99-(2110) I (Muslim) read this before Nasr Ibn Ali al-Jahdami who read it before other narrators, the last of whom was Ibn Sa'id Ibn Abu al-Hasan who narrated that a man came to Ibn Abbas "Allah be pleased with both" and said: "I am one whose profession is to make pictures. What is your religious verdict about them?" He (Ibn Abbas) said to him: "Come closer to me." He came closer to him so much that he (Ibn Abbas) put his hand on his head and said: "I am going to narrate to you what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". I heard him saying: "All the makers of pictures would be in the fire (of Hell). Every picture he made would have the soul breathed into it (by Allah), by which he would be punished in the Hell."" Then, he (Ibn Abbas) further said: "If you have to do it anyway, then make the pictures of trees and lifeless things." However, Nasr Ibn Ali confirmed that.

100-(...) Anas Ibn Malik "Allah be pleased with him" narrated: I was sitting with Ibn Abbas "Allah be pleased with both" who was giving religious verdicts, without saying that it was The Messenger of Allah "Allah's blessing and peace be upon him" who had said that, until a man asked him: "I am a maker of those pictures (what is the religious verdict pertaining to them?)" Ibn Abbas said: "Come closer to me." The man came closer to him. Then, Ibn Abbas said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who made pictures in the world would be asked to breathe soul into them on the Day of Judgement, and (of course) he would not (be able to) breathe soul (into them)""

(...) Quatada narrated from An-Nadr Ibn Anas that a man came to Ibn Abbas...and he narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him".

101-(2111) Abu Zur'a reported: I entered the house of Marwan with Abu Huraira who saw pictures in it. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Glorified be He" said: Who is a more wrongdoer than one who goes on creating the like of My creation! Let him create an atom or a grain of wheat or a (grain of) barley."

(...) Abu Zur'a narrated: I entered with Abu Huraira a house being built in Medina for Sa'id or Marwan and he (Abu Huraira) saw a painter who

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ. قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ. فَقَالَ مَسْرُوقٌ: هٰذَا تَمَاثِيلُ كِسْرَىٰ. فَقُلْتُ: لاَ. هٰذَا تَمَاثِيلُ مَرْيَمَ. فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشَدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

٩٩ ـ (٢١١٠) ـ قَالَ مُسْلِمٌ: قَرَأْتُ عَلَىٰ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ، عَنْ عَبْدِ الأَعْلَىٰ بْنِ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ. قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ. فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هٰذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا. فَقَالَ لَهُ: ادْنُ مِنِّي. فَدَنَا مِنْهُ، ثُمَّ قَالَ: ادْنُ مِنِّي، فَدَنَا حَتَّىٰ وَضَعَ يَدَهُ عَلَىٰ رَأْسِهِ. قَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْساً فَتُعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً، فَاصْنَعِ الشَّجَرَ وَمَا لاَ نَفْسَ لَهُ. فَأَقَرَّ بِهِ نَصْرُ بْنُ عَلِيٍّ. [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

١٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّضْرِ بْنِ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ جَالِساً عِنْدَ ابْنِ عَبَّاسٍ، فَجَعَلَ يُفْتِي وَلاَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، حَتَّىٰ سَأَلَه رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هٰذِهِ الصُّوَرَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: ادْنُهْ. فَدَنَا الرَّجُلُ. فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ». [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

(...) ـ حدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، أَنَّ رَجُلاً أَتَى ابْنَ عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠١ ـ (٢١١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ، فَرَأَىٰ فِيهَا تَصَاوِيرَ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقاً كَخَلْقِي؟ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً». [البخاري: كتاب اللباس، باب نقض الصور، رقم: ٥٩٥٣].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَاراً تُبْنَىٰ بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ. قَالَ: فَرَأَىٰ مُصَوِّراً يُصَوِّرُ

was painting pictures in the house. he (Abu Huraira) told that The Messenger of Allah "Allah's blessing and peace be upon him" had said the same, without mentioning: "Let him create a grain of barley."

102-(2112) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there are portraits or pictures."

[27] Disapproval of having a dog and a bell on journey

103-(2113) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never accompany the travellers who have a dog and a bell."

(...)This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

104-(2114) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The bell is the musical instrument of the Satan."

[28] disapproval of hanging the necklace round the camel's neck

105-(2115) Abu Bashir Al-Ansari narrated that he was in the company of The Prophet "Allah's blessing and peace be upon him" in some of his journeys, when The Prophet "Allah's blessing and peace be upon him" sent one of his messengers (Abdullah Ibn Abu Bakr said: I think he (the narrator) said: when the people were at their halting places) saying: "No necklace of strings left on the necks of the camels, but that it should be broken." Imam Malik said: I think that hanging necklace round the necks of camels or animals was prevalent because they (thought it would save them) from the evil eye.

[29] It is forbidden to beat the animal on the face or cauterize at the face

106-(2116) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade beating (the animals) on the face or cauterizing (them) on the face.

(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the same.

107-(2117) Jabir "Allah be pleased with him" reported that a donkey happened to pass in front of The Messenger of Allah "Allah's blessing and

فِي الدَّارِ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ «أَوْ لِيَخْلُقُوا شَعِيرَةً».

١٠٢ ـ (٢١١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ تَمَاثِيلُ أَوْ تَصَاوِيرُ».

٢٧ ـ بابُ كَرَاهَةِ الكَلْبِ والجَرَسِ في السَّفَرِ

١٠٣ ـ (٢١١٣) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلاَ جَرَسٌ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

١٠٤ ـ (٢١١٤) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ».

٢٨ ـ باب كراهة قِلاَدَةِ الوَتَرِ في رَقَبَةِ البَعِيرِ

١٠٥ ـ (٢١١٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرٍ الأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ. قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ. «لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ، أَوْ قِلاَدَةٌ، إِلاَّ قُطِعَتْ».

قَالَ مَالِكٌ: أُرَى ذَلِكَ مِنَ الْعَيْنِ.

[البخاري: كتاب الجهاد والسير، باب ما قيل في الجرس ونحوه...، رقم: ٣٠٠٥].

٢٩ ـ بابُ النَّهْيِ عن ضَرْبِ الحَيَوَانِ في وَجْهِهِ ووَسْمِهِ فيه

١٠٦ ـ (٢١١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١٠٧ ـ (٢١١٧) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا

peace be upon him" the face of which had been cauterized. On that, he said: "Allah curses him who has cauterized it (on the face)."

108-(2118) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" saw a donkey whose face had been cauterized. He disapproved of it saying: "By Allah, I do not cauterize (the animal) but on a part as far as it could be from the face." Then, he ordered that his donkey (should be brought) which he cauterized on the buttocks. In this way, he was the first to cauterize on the buttocks.

[30] Permissibility of cauterizing the animal on any part of the body except the face

109-(2119) Anas "Allah be pleased with him" reported that when Umm Sulaim delivered her child, she said to him: "O Anas! Observe this child and let nothing be given to it until you bring it to The Messenger of Allah "Allah's blessing and peace be upon him" in the morning, so that he might chew some dates and put them (mixed with his saliva) into his (the child's) mouth." I went to him in the morning while he was in the garden, with a black square garment (made of wool) over him. He was cauterizing the mounts which had been brought to him (as booty) after the Victory.

110-(...) Anas "Allah be pleased with him" reported that when his mother delivered her child they brought that child to The Messenger of Allah "Allah's blessing and peace be upon him" so that he might chew some dates and put them (mixed with his saliva) into the mouth (of the child). at that time, The Messenger of Allah "Allah's blessing and peace be upon him" was in the fold busy in cauterizing the animals. Shu'ba (a sub-narrator) said: To my knowledge, (he cauterized them in) their ears.

111-(...) Anas "Allah be pleased with him" reported: We entered upon to The Messenger of Allah "Allah's blessing and peace be upon him" who was in the fold, cauterizing some sheep (I think he (the narrator) said (that he was cauterizing them) in their ears).

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters.

112-(...) Anas Ibn Malik "Allah be pleased with him" reported: I saw in the hand of The Messenger of Allah "Allah's blessing and peace be upon him" an instrument for cauterization with which he was cauterizing the camels which had been given in charity.

مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ. فَقَالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ».

١٠٨ ـ (٢١١٨) ـ حدّثنا أَحْمَدُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ نَاعِماً، أَبَا عَبْدِ اللَّهِ، مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَىٰ رَسُولُ اللَّهِ ﷺ حِمَاراً مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذٰلِكَ.

قَالَ: فَوَاللَّهِ لاَ أَسِمُهُ إِلاَّ فِي أَقْصَىٰ شَيْءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

٣٠ ـ بابُ جَوَازِ وَسْمِ الحيوان غير الآدمي في غير الوَجْهِ وَنَدْبِهِ فِي نَعَمِ الزَّكَاةِ والجِزْيَةِ

١٠٩ ـ (٢١١٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ لِي: يَا أَنَسُ، انْظُرْ هٰذَا الْغُلاَمَ، فَلاَ يُصِيبَنَّ شَيْئاً حَتَّىٰ تَغْدُوَ بِهِ إِلَىٰ النَّبِيِّ ﷺ يُحَنِّكُهُ. قَالَ فَغَدَوْتُ، فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ خَمِيصَةٌ جَوْنِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٧٠].

١١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ؛ أَنَّ أُمَّهُ حِينَ وَلَدَتِ انْطَلَقُوا بِالصَّبِيِّ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ. قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مِرْبَدٍ يَسِمُ غَنَماً.

قَالَ شُعْبَةُ: وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[البخاري: كتاب الصيد والذبائح، باب الوسم والعلم في الصورة، رقم: ٥٥٤٢].

١١١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: دَخَلْنَا عَلَىٰ رَسُولِ اللَّهِ ﷺ مِرْبَداً وَهُوَ يَسِمُ غَنَماً قَالَ: أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَىٰ وَعَبْدُ الرَّحْمٰنِ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١١٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ﷺ الْمِيسَمَ، وَهُوَ يَسِمُ إِبِلَ الصَّدَقَةِ.

[البخاري: كتاب الزكاة، باب وسم الإمام إبل الصدقة بيده، رقم: ١٥٠٢].

[31] Disapproval of leaving a tuft of hair here and a tuft of hair there (after getting one's head shaved)

113-(2120) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Qaza (i.e. to leave a tuft of hair here and a tuft of hair there after getting one's head shaved). I asked Nafi about Qaza and he said: It means that when the boy gets his head shaved, he leaves a tuft of hair here and a tuft of hair there unshaved.

(...)This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters, making the commentary (of the word Qaza) from the words of Ubaidullah.

(...)This Hadith was narrated on the authority of Umar Ibn Nafi' with the same chain of transmitters, inserting also the same commentary.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[32] It is forbidden to sit at the roadsides, and (it is obligatory) to respect the rights of the road

114-(2121) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

(...) The same was reported on the authority of Zaid Ibn Aslam with the same chain of transmitters.

[33] It is forbidden to lengthen the hair or to get one's hair lengthened (by adding false hair to the head), to practice tattooing or to get oneself tattooed, to remove the hair from the face or to ask for it, and to make artificial spaces between teeth in order to change Allah's creation

115-(2122) Asma Bint Abu Bakr "Allah be pleased with both" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a daughter who has been newly wedded. She was afflicted by smallpox with the result that her hair had fallen. Should I lengthen her hair (by using false hair)?" The Messenger of Allah

٣١ ـ باب كراهة القَزَعِ

١١٣ ـ (٢١٢٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْقَزَعِ.

قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَزَعُ؟ قَالَ: يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ.

[البخاري: كتاب اللباس، باب القزع، رقم: ٥٩٢٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ.

وَجَعَلَ التَّفْسِيرَ، فِي حَدِيثِ أَبِي أُسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللَّهِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ عُمَرَ بْنِ نَافِعٍ. بِإِسْنَادِ عُبَيْدِ اللَّهِ... مِثْلَهُ. وَأَلْحَقَا التَّفْسِيرَ فِي الْحَدِيثِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِذٰلِكَ.

٣٢ ـ بابُ النَّهْيِ عَنِ الجُلُوسِ في الطُّرُقات وإعطاء الطريق حَقَّهُ

١١٤ ـ (٢١٢١) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ»، قَالُوا: يَا رَسُولَ اللَّهِ، مَالَنَا بُدٌّ مِنْ مَجَالِسِنَا: نَتَحَدَّثُ فِيهَا! قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَىٰ، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

[البخاري: كتاب المظالم، باب أفنية الدور والجلوس فيها...، رقم: ٢٤٦٥].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ. كِلاَهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٣ ـ باب تحريم فعل الوَاصِلَة والمُسْتَوْصِلَة والوَاشِمَة والمُسْتَوشِمَة، والنَّامِصَة والمُتَنَمِّصَةِ والمُتَفَلِّجات، والمُغَيِّرات خَلْقَ اللَّهِ

١١٥ ـ (٢١٢٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ:

"Allah's blessing and peace be upon him" said: "Allah curses the woman who lengthens the hair (by using false hair), and the woman who demands that her hair should be lengthened (by using false hair)."

(...)This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

116-(...) Asma Bint Abu Bakr "Allah be pleased with both" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I married my daughter and then the hair of her head started falling out. Her husband likes her (and could not keep patient from her). Should I lengthen her hair (by adding false hair to her head) O Messenger of Allah?" he (The Prophet) forbade her to do so.

117-(2123) A'isha "Allah be pleased with her" narrated: An Ansari woman got married. Then she was afflicted with a certain disease with the result that her hair started falling out. They (her family) wanted to lengthen her hair (artificially) and mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" (forbade them to do so, and) cursed such lady who lengthens hair or gets her hair lengthened (by using false hair)."

118-(...) A'isha "Allah be pleased with her" narrated: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out as a result of a certain disease. The woman came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him and said: "Her husband suggested that I should lengthen her hair (by using false hair)." The Prophet "Allah's blessing and peace be upon him" (forbade her and) said: "Allah curses such ladies who lengthen their hair (by using false hair)."

(...)This Hadith was narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording.

119-(2124) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" cursed the lady who lengthens the hair or the one who gets her hair lengthened (by adding false hair to the head), and the woman who practice tattooing or the one who gets herself tattooed.

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

120-(2125) Alqama narrated: Abdullah (Ibn Mas'ud) said: "Allah curses those ladies who practice tattooing as well as those who get themselves

يَا رَسُولَ اللَّهِ، إِنَّ لِي ابْنَةً عُرَيْساً: أَصَابَتْهَا حَصْبَةٌ فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُهُ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

[البخاري: كتاب اللباس، باب وصل الشعر، رقم: ٥٩٣٦].

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَعَبْدَةُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ ... نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكِيعاً وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرُهَا.

١١٦ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ. فَقَالَتْ: إِنِّي زَوَّجْتُ ابْنَتِي، فَتَمَرَّقَ شَعْرُ رَأْسِهَا، وَزَوْجُهَا يَسْتَحْسِنُهَا، أَفَأَصِلُ يَا رَسُولَ اللَّهِ؟ فَنَهَاهَا.

[البخاري: كتاب اللباس، باب وصل الشعر، رقم: ٥٩٣٥].

١١٧ ـ (٢١٢٣) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ يُحَدِّثُ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ جَارِيَةً مِنَ الأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَرَّطَ شَعْرُهَا، فَأَرَادُوا أَنْ يَصِلُوهُ، فَسَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَلَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[البخاري: كتاب النكاح، باب لا تطيع المرأة زوجها في معصية، رقم: ٥٢٠٥].

١١٨ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَةً لَهَا. فَاشْتَكَتْ فَتَسَاقَطَ شَعْرُهَا. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا. أَفَأَصِلُ شَعْرَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لُعِنَ الْوَاصِلاَتُ».

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، بِهَذَا الإِسْنَادِ، وَقَالَ: «لُعِنَ الْمُوصِلاَتُ».

١١٩ ـ (٢١٢٤) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

[البخاري: كتاب اللباس، باب المستوشمة، رقم: ٥٩٤٧].

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٢٠ ـ (٢١٢٥) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ

tattooed, those ladies who remove the hair from the faces as well as those who get the hair of their faces removed, and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." His saying reached a lady from Banu Asad called Umm Ya'qub who used to recite The Holy Qur'an. She came and said (to Abdullah): "I have come to know that you have cursed those ladies who practice tattooing as well as those who get themselves tattooed, those ladies who get the hair of their faces removed, and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

Umm Ya'qub said: "I read the Qur'an (in full) from the binder to the binder, but I did find in it nothing of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (The Mustering "Al-Hashr" 7) She said: "But I see your wife doing these things now." He said: "Go and watch her." She entered upon the wife of Abdullah and watched her but could see nothing to support her statement. Then, she came out and said: "I saw nothing." On that he said: "Had she (my wife) been doing so, I would not have kept her in my company."

(...)This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

(...)This Hadith was narrated on the authority of Mansur without mentioning the story of Umm Ya'qub.

(...)This Hadith was narrated on the authority of Abdullah Through another chain of transmitters.

121-(2126) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" reproached that a woman should add anything (such as false hair) to her head.

122-(2127) Humaid Ibn Abd Ar-Rahman narrated that he heard Mu'awiya Ibn Abu Sufyan (talking) on the pulpit in the year when he came to perform Hajj. He took a tuft of hair that was in the hand of a sentinel and said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks)."""

لإِسْحَاقَ ـ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثٌ بَلَغَنِي عَنْكَ، أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ؟! فَقَالَ عَبْدُ اللَّهِ: وَمَا لِيَ لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللَّهِ. فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُهُ فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ﴾ [الحشر: ٨]. فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَىٰ شَيْئاً مِنْ هٰذَا عَلَى امْرَأَتِكَ الآنَ. قَالَ: اذْهَبِي فَانْظُرِي. قَالَ: فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئاً. فَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئاً. فَقَالَ: أَمَا لَوْ كَانَ ذٰلِكَ، لَمْ نُجَامِعْهَا.

[البخاري: كتاب التفسير، باب: ﴿وما آتاكم الرسول فخذوه﴾، رقم: ٤٨٨٦].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ وَهُوَ ابْنُ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ ـ وَهُوَ ابْنُ مُهَلْهِلٍ ـ. كِلاَهُمَا عَنْ مَنْصُورٍ، فِي هٰذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ.

وَفِي حَدِيثِ مُفَضَّلٍ: الْوَاشِمَاتِ وَالْمَوْشُومَاتِ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، الْحَدِيثَ عَنِ النَّبِيِّ ﷺ. مُجَرَّداً عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ.

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

١٢١ ـ (٢١٢٦) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئاً.

١٢٢ ـ (٢١٢٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ، وَهُوَ عَلَى الْمِنْبَرِ، وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ. يَقُولُ: يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ. وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هٰذِهِ نِسَاؤُهُمْ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٦٨].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ:

(...)This Hadith was narrated on the authority of Az-Zuhri but with a slight variation of wording.

123-(...) Sa'id Ibn Al-Musaiyyab reported: Mu'awiya came to Medina and addressed us after he had taken out a bunch of hair saying: "I saw none doing this (using of false hair) except for the Jews. (No doubt, I remember that) when (the news of) this act reached The Messenger of Allah "Allah's blessing and peace be upon him", he called it cheating."

124-(...) Sa'id Ibn Al-Musaiyyab reported that Mu'awiya said one day: "No doubt, you have innovated an evil make-up. Verily, The Messenger of Allah "Allah's blessing and peace be upon him" forbade cheating." Meanwhile, a man came with a staff on whose head there was a rag. On that Mu'awiya said: "Behold, that is also cheating." Quatada said: That's, women increase their hair falsely with (the help of) rags.

[34] The women who are naked even though they are dressed, who are inclined (towards the mischief) and prompt others to be inclined as such

125-(2128) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two types of the dwellers of the fire (of Hell) whom I did not see: people having lashes like the tails of the cows, with which they beat the people, and the women who are naked even though they are dressed, who are inclined (towards mischief) and prompt others to be inclined as such, whose heads are like the humps of the inclined camels. They will not enter Paradise and they would not even smell its odor though its odor would be smelt from such and such a distance."

[35] It is forbidden to wear the garment of falsehood, and to falsely tell of a thing which one has not been given

126-(2129) A'isha "Allah be pleased with her" reported that a woman said: "O Messenger of Allah! Is it permissible to say to my (fellow-wife) that my husband has given me (such and such) a thing which, really, he has not given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of what he has not been given is like one who wears two garments of falsehood."

127-(2130) Asma "Allah be pleased with her" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from the wealth of my husband which he has not really given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two garments of falsehood."

(...)This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِمِثْلِ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «إِنَّمَا عُذِّبَ بَنُو إِسْرَائِيلَ».

١٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ. فَقَالَ: مَا كُنْتُ أُرَى أَنَّ أَحَداً يَفْعَلُهُ إِلاَّ الْيَهُودَ، إِنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٨٨].

١٢٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: أَخْبَرَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَحْدَثْتُمْ زِيَّ سَوْءٍ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الزُّورِ.

قَالَ: وَجَاءَ رَجُلٌ بِعَصاً عَلَى رَأْسِهَا خِرْقَةٌ. قَالَ مُعَاوِيَةُ: أَلاَ وَهَذَا الزُّورُ.

قَالَ قَتَادَةُ: يَعْنِي مَا يُكَثِّرُ بِهِ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخِرَقِ.

٣٤ ـ بابُ النِّسَاء الكَاسِيَات العَارِيَات المائلات المميلات

١٢٥ ـ (٢١٢٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلاَتٌ مَائِلاَتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لاَ يَدْخُلْنَ الْجَنَّةَ، وَلاَ يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا».

٣٥ ـ بابُ النَّهْي عن التَّزْوِيرِ في اللِّبَاسِ وغيره والتَّشَبُّع بما لم يُعْطَ

١٢٦ ـ (٢١٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلاَبِسِ ثَوْبَيْ زُورٍ».

[البخاري: كتاب النكاح، باب المتشبع بما لم ينل...، رقم: ٥٢١٩].

١٢٧ ـ (٢١٣٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي بِمَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلاَبِسِ ثَوْبَيْ زُورٍ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

Contents

(21)The Book Of Transactions — 4
[1]Forbiddance of selling through touching or throwing (the goods) — 4
[2]Invalidity of selling by the way of (tossing) pebbles, and of selling what is unknown, or is not in the possession of the seller — 4
[3]Forbiddance of selling the offspring of the pregnant (animal) — 6
[4]Forbiddance of urging somebody to return what he has already bought so as to sell him his own goods, or purchasing (the same object) one's brother has already agreed to buy, or outbidding, or tying up the udder of the animal which is on sale without being milked for a long time (for deception) — 6
[5]Forbiddance of meeting the traders (to buy from them with cheaper prices before their arrival in the town) — 10
[6]It is forbidden for a town dweller to sell (goods) on behalf of a desert dweller — 10
[7]What about selling the animal whose udder is tied up (and left without being milked for a long time in order to be filled with milk before being sold) — 12
[8]The invalidity of selling goods before being in one's possession — 14
[9]Forbiddance of selling the heap of dates the amount of which is unknown by (an estimated amount of) dates — 18
[10]Both the buyer and the seller have the option of canceling the transaction before departing from the assembly (of bargain) — 18
[11]Telling the truth in the transaction, and showing (the defects as well as the merits of the sold commodity) — 20
[12]What about him, who in a team transaction — 22
[13]Forbiddance of selling the fruits before their benefit seems evident, and it is not necessary that they should be plucked — 22
[14]Forbiddance of selling fresh dates by dried dates except in case of the fruits on trees (granted to poor and needy known as Ariyya) — 26
[15]Selling date-palm trees with fruits hanging on their branches — 32
[16]Forbiddance of selling standing crops for a measured quantity of foodstuff (Muhaqala), selling fresh fruits for dry fruits (of the same kind known as Muzabana), renting the land for a specific share of its yield (Mukhabara), selling the fruits before their benefit seems evident, and selling for years — 34
[17]Renting the land — 38
[18]Renting the land for food — 46
[19]Renting the land for gold and silver — 48
[20]What about sharecropping and renting (the land) — 48
[21]The land is granted — 50
(22)The Book Of Sharecropping — 52
[1]Sharing the fruits — 52
[2]The excellence of planting and cultivating (the land) — 54
[3]Non-payment for those (fruits befallen by) blights and calamities — 56
[4]It is desirable to reduce from the debt — 58
[5]If one found what he had sold with the purchaser, who became bankrupt, he would have the right to take it back — 60
[6]The merit of giving respite to the one who is in difficulty — 62
[7]Forbiddance of a solvent's procrastination of fulfilling the debt, and the validity of (debt's) transference, and the desirability of transference (of debt) when it is transferred to a rich man — 66

فهرس المحتويات

٢١ ـ كِتَابُ البُيُوعِ 5
١ ـ بابُ إبْطَالِ بَيْعِ المُلامَسة والمُنَابَذَة 5
٢ ـ باب بُطلان بَيْعِ الحَصَاةِ، والبيعِ الذي فيه غَرَرٌ 7
٣ ـ باب تحريم بيعِ حَبَلِ الحَبَلة 7
٤ ـ باب تَحْرِيم بَيعِ الرَّجُلِ على بَيْعِ أخِيهِ، وسَوْمِهِ على سَوْمِهِ، وتحريمِ النَّجْشِ، وتحريمِ التَّصْرِيَةِ 7
٥ ـ باب تحريم تَلَقِّي الجَلَب 11
٦ ـ باب تحريم بَيْعِ الحَاضِرِ للبادِي 11
٧ ـ باب حُكْم بيع المُصَرَّاة 13
٨ ـ باب بُطلان بيعِ المَبِيعِ قَبْلَ القَبْضِ 15
٩ ـ باب تَحْرِيم بَيْعِ صُبْرَةِ التَّمْرِ المَجْهُولَة القَدْرِ بتَمْرٍ 19
١٠ ـ باب ثُبوتِ خِيَار المجلس للمُتَبَايِعَيْن 19
١١ ـ باب الصِّدقِ في البيع والبَيَانِ 21
١٢ ـ باب مَنْ يُخْدَعُ في البَيْع 23
١٣ ـ باب النَّهي عن بيعِ الثِّمَارِ قَبْل بُدُوِّ صَلاحِها بغيرِ شَرْطِ القَطْعِ 23
١٤ ـ باب تَحْرِيم بيع الرُّطَبِ بالتَّمْرِ إلا في العَرَايا 27
١٥ ـ باب مَنْ بَاعَ نَخْلاً عليها ثَمَرٌ 33
١٦ ـ باب النَّهْيِ عن المُحَاقَلَة والمُزَابَنَةِ وعن المُخَابَرة، وبيع الثَّمَرَةِ قبل بُدُوِّ صلاحِها، وعن بيعِ المُعَاوَمَةِ؛ وهو بَيْعُ السِّنِينَ 35
١٧ ـ باب كِرَاء الأرضِ 39
١٨ ـ باب كِرَاء الأرض بالطعام 47
١٩ ـ باب كِرَاء الأرضِ بالذهب والوَرِق 49
٢٠ ـ بابٌ في المُزَارَعَةِ والمُؤَاجَرَة 49
٢١ ـ بابُ الأرْض تُمْنَحُ 51
٢٢ ـ كِتَابُ المُسَاقَاةِ 53
١ ـ باب المُسَاقاة والمُعَامَلَةِ بجُزْءٍ من الثَّمَرِ والزَّرْع 53
٢ ـ باب فَضْلِ الغَرْس والزرع 55
٣ ـ باب وَضْعِ الجَوَائِحِ 57
٤ ـ باب استحباب الوَضْعِ مِنَ الدَّيْن 59
٥ ـ باب مَنْ أدرك مَا باعه عند المشتري وقد أفْلَسَ فله الرجوع فيه 61
٦ ـ باب فَضْلِ إنْظَارِ المُعْسِر 63
٧ ـ باب تحريم مَطْلِ الغَنِيِّ، وصحة الحوالة، واستحباب قبولها إذا أُحِيل على مَلِيءٍ 67

[8]Forbiddance of selling the surplus water in the desert needed for the grass (of grazing the animals), preventing people to use it, and taking charge for lending the camel to mate with the she-camel — 66

[9]Prohibition of (accepting) the price of a dog, the wages of a priest, the earnings of a prostitute, and forbiddance of selling a cat — 68

[10]The order to kill the dogs, and the abrogation of it, and the prohibition of keeping them except for hunting or guarding farms or cattle or the like of that — 68

[11]Making lawful the earnings of cupping — 74

[12]Prohibition of selling the wine — 76

[13]Prohibition of the sale of wine, dead (animals), swine and idols — 78

[14]The usury — 80

[15]The exchange of currency and selling gold by silver on the spot — 82

[16]Forbiddance of selling silver for gold on credit — 86

[17]Selling a necklace having gems and (pieces of) gold — 88

[18]Selling foodstuff like by like — 88

[19]Cursing the usury receiver and giver — 96

[20]Accepting what is lawful and leaving what is doubtful — 96

[21]Selling the camel on the condition that one should ride it (until he returns from the journey) — 98

[22]When one borrows something and then gives back something better than it, and the best one among you is the best to fulfill (the rights of others) — 104

[23]It is permissible to sell an animal by an animal of the same genre, though by superiority — 106

[24]The mortgage, and its permissibility both in residence or on journey — 106

[25]Payment in advance — 106

[26]Prohibition of monopoly of foodstuff — 108

[27]Forbiddance of taking oath in transaction — 108

[28]The pre-emption — 110

[29]Fixing a wooden-peg in the wall of one's neighbour — 110

[30]Prohibition of oppression and usurping the land (of others) or anything else illegally — 112

[31]How much land is to be specified for the path if they differed about it — 114

(23)The Book Of Determinate Shares Of Inheritance — 116

[1]Give the determinate shares to its people, and what remains (of the property) should be given to the closest male heir — 116

[2]The law of inheritance as regards the one who has neither descendants nor ascendants — 116

[3]The last Verse revealed (in the Holy Qur'an in full) was the Verse pertaining to the law of inheritance of the deceased who leaves neither ascendants nor descendants — 120

[4]Whoever left a property, it should belong to his heirs — 120

(24)The Book Of Gifts — 124

[1]Disapproval of buying anything one gave in charity from him, to whom it had been given — 124

[2]Prohibition of taking back what was given in charity or as a gift particularly after it has become in the possession of the donee, except what is given as a gift to one's child — 126

[3]It is undesirable to give preference to some of one's children over others in gifts — 126

٨ ـ باب تحريم فَضْلِ بيع الماء الذي يكون بالفَلاَة ويحتاج إليه لرعي الكلأ وتحريم منع بذله وتحريم بيع ضراب الفحل 67
٩ ـ باب تحريم ثمن الكلب وحُلْوَان الكاهن وَمَهْرِ البَغِيِّ وكسبِ الحَجَّام والنهي عن بيع السِّنَّوْرِ 69
١٠ ـ بابُ الأمرِ بقَتْلِ الكلاب، وبيان نَسْخِهِ، وبيان تحريم اقْتِنَائها إلا لصَيْدٍ أو زَرْعٍ أو مَاشِيَةٍ ونحو ذلك 69
١١ ـ باب حلِّ أُجْرَةِ الحِجَامة 75
١٢ ـ باب تحريم بيع الخَمْر 77
١٣ ـ باب تحريم بيع الخَمْرِ والمَيْتَة والخِنزير والأصْنَام 79
١٤ ـ باب الرِّبَا 81
١٥ ـ بابُ الصَّرْفِ، وبَيْعِ الذَّهَبِ بالوَرِق نقداً 83
١٦ ـ بابُ النَّهْيِ عَنْ بَيْعِ الوَرِقِ بالذَّهَبِ دَيْناً 87
١٧ ـ بابُ بَيْعِ القِلادة فيها خَرَزٌ وذَهَبٌ 89
١٨ ـ بابُ بَيْعِ الطَّعَامِ مِثْلاً بمِثْلٍ 89
١٩ ـ باب لَعْنِ آكِلِ الرِّبا ومُؤْكِلِه 97
٢٠ ـ بابُ أخذِ الحَلال وتَرْكِ الشُّبُهات 97
٢١ ـ بابُ بَيْعِ البَعير واسْتِثْنَاء رُكُوبه 99
٢٢ ـ باب من استسلَفَ شيئاً فقضَى خيراً منه، و«خيركُم أحسنكم قَضَاءً» 105
٢٣ ـ بابُ جَوَازِ بَيْعِ الحَيَوانِ بالحَيَوانِ مِنْ جِنْسِهِ مُتَفَاضِلاً 107
٢٤ ـ بابُ الرَّهْنِ وجوازه في الحَضَر والسَّفَرِ 107
٢٥ ـ باب السَّلَم 107
٢٦ ـ بابُ تَحْريم الاحْتِكَارِ في الأقْوَاتِ 109
٢٧ ـ باب النَّهْيِ عن الحَلِفِ في البَيْع 109
٢٨ ـ بابُ الشُّفْعَة 111
٢٩ ـ باب غَرْزِ الخشب في جِدَار الجار 111
٣٠ ـ بابُ تَحْريم الظُّلْمِ وغَصْبِ الأرْضِ وغيرها 113
٣١ ـ بابُ قَدْرِ الطَّريق إذا اخْتَلَفُوا فيه 115
٢٣ ـ كِتَابُ الفَرَائِضِ 117
١ ـ باب: «ألحِقُوا الفرائضَ بأهْلِها فما بقيَ فلأوْلَى رجلٍ ذكر» 117
٢ ـ باب مِيرَاثِ الكَلاَلَة 117
٣ ـ بابُ آخِرُ آيةٍ أنزلتْ آيةُ الكَلاَلَة 121
٤ ـ باب مَنْ تَرَكَ مالاً فلورَثَتِهِ 121
٢٤ ـ كِتَابُ الهِبَات 125
١ ـ بابُ كَرَاهَةِ شِرَاء الإنْسَان ما تَصَدَّقَ به ممن تَصَدَّقَ عليه 125
٢ ـ بابُ تَحْريم الرُّجُوع في الصَّدَقَةِ والهِبَةِ بعد القَبْضِ، إلا ما وَهَبَهُ لوَلَدِهِ وإنْ سَفَلَ 127
٣ ـ بابُ كَرَاهة تَفْضِيل بَعْضِ الأوْلاد في الهِبَةِ 127

[4]The permanent life gift — 132

(25)The Book Of Bequests — 138

[1]The bequest should be made only with one-third (the property) — 138

[2]The dead person receives the reward of the charity given on his behalf after his death — 142

[3]What reward one gets after his death — 144

[4]The endowment (Waqf) — 144

[5]The one who has nothing to bequeath might not make a bequest — 146

(26)The Book Of Vows — 150

[1]The order to fulfill one's vow — 150

[2]Forbiddance of taking vows since it never averts anything (such as the Divine Decree) — 150

[3]There is no fulfillment of any vow in disobedience to Allah or in anything, which is not in the possession of him who makes it — 152

[4]What about him who vowed to go to Ka'ba on foot — 154

[5]The expiation of the (breech of the) vow — 156

(27)The Book Of Oaths — 158

[1]Forbiddance to swear by anything other than Allah Almighty — 158

[2]Whoever swore by Lati and Uzza (forgetfully or jokingly or by mistake) should say "There is no god (to be worshipped) but Allah" — 160

[3]Desirability of the fact that if one takes an oath on something and then finds that it is beneficial to do another thing (which is against his oath), he would do what is better, and make expiation for his oath — 160

[4]The oath of the swearer should be regarded according to the intention of the one who requested him to take such an oath — 170

[5]Restricting (the oath by uttering "Allah willing" — 170

[6]Forbiddance to insist on fulfilling an oath, which might cause harm to the swearer's family, without being prohibited — 172

[7]The unbeliever's vow, and what he would do with it in case he embraced Islam — 174

[8]How would the masters treat their slaves, and the expiation for (the sin of) slapping the face of one's slave — 176

[9]The grievous punishment of him, who accused falsely his slave of committing adultery — 180

[10]Feeding one's slave from what he (the master) eats, and dressing him from what he dresses, and it is improper to overburden him — 180

[11]The reward of a slave when he is sincere to his master and does well in worshipping Allah — 184

[12]Manumitting one's share of a common slave — 184

[13]Permissibility of selling a Mudabbar slave — 188

(28)The Book of Oaths for establishing responsibility for murders, fighting, law of equality, and blood money — 192

[1]What about Qasama — 192

[2]What about fighters and apostates — 198

[3]The law of equality is to be held valid as regards killing by stones or any other tools whether edged or heavy, and killing a man in retaliation for his killing a woman — 202

٤ ـ باب العُمْرَىٰ 133
٢٥ ـ كِتَابُ الوَصِيَّةِ 139
١ ـ باب الوَصِيَّة بالثُّلُثِ 139
٢ ـ باب وصولِ ثَوابِ الصدقاتِ إلى الميت 143
٣ ـ باب ما يَلحقُ الإنسانَ من الثوابِ بعد وفاته 145
٤ ـ باب الوَقْفِ 145
٥ ـ باب تَركِ الوَصيَّةِ لمَنْ ليس له شيءٌ يُوصِي فيه 147
٢٦ ـ كتاب النذر 151
١ ـ بابُ الأمْرِ بِقَضَاءِ النَّذْرِ 151
٢ ـ باب النَّهي عن النَّذْرِ، وأنه لا يردُّ شيئاً 151
٣ ـ باب لا وفاءَ لنذرٍ في معصيةِ الله، ولا فيما لا يَمْلِكُ العبدُ 153
٤ ـ باب مَنْ نذرَ أنْ يَمْشِي إلى الكعبة 155
٥ ـ باب كَفَّارَةِ النَّذْرِ 157
٢٧ ـ كِتَابُ الأَيْمَان 159
١ ـ باب النَّهي عن الحَلِفِ بغير الله تعالى 159
٢ ـ باب مَنْ حَلَفَ باللاَّتِ والعُزَّى فليقل: لا إله إلا الله 161
٣ ـ باب ندب مَنْ حَلَفَ يميناً فرأى غيرَها خيراً منها أن يأتي الذي هو خير ويكفر عن يمينه 161
٤ ـ باب اليَمينِ على نِيَّةِ المُسْتَحْلِف 171
٥ ـ باب الاسْتِثْنَاء 171
٦ ـ بابُ النَّهْي عن الإصْرَار على اليمين فيما يَتَأَذَّى به أَهْلُ الحَالفِ مما ليس بحَرَام 173
٧ ـ بابُ نَذْرِ الكَافر وما يفعلُ فيه إذا أَسْلَمَ 175
٨ ـ باب صُحبة المَمَاليك، وكفارة من لَطَم عَبْده 177
٩ ـ باب التغليظ على مَنْ قَذَفَ مَمْلُوكَهُ بالزنا 181
١٠ ـ بابُ إطْعَام المَمْلُوكِ مما يَأْكُلُ وإلْبَاسِهِ مما يلبَسُ ولا يُكلِّفُه ما يغلِبُه 181
١١ ـ باب ثَوابِ العبدِ وأجره إذا نَصَحَ لسيدِهِ وأحسنَ عبادَة الله 185
١٢ ـ باب مَنْ أعتَقَ شِرْكاً لَهُ في عَبْدٍ 185
١٣ ـ باب جواز بَيْعِ المُدَبَّر 189
٢٨ ـ كِتَابُ القَسَامة والمُحَارِبين والقِصَاصِ والدِّيَات 193
١ ـ باب القَسَامة 193
٢ ـ باب حُكْمِ المُحَارِبين والمُرْتَدِّين 199
٣ ـ باب ثبوتِ القِصَاص في القَتْل بالحَجَرِ وغيره من المُحَدَّدَات والمُثَقَّلات، وقتل الرجُلِ بالمرأةِ 203

[4]If anyone attacks the life of a person, or his limb, and the victim wards off the attack and in self-defense either the life of the assailant is lost or his limb broken, there would be no penalty on the victim — 204
[5]The law of equality applies to (such limbs as) teeth — 206
[6]When should the blood of a Muslim be made lawful — 208
[7]The sin of him who was the first to introduce murder — 208
[8]The retribution of bloodshed in the hereafter, and it will be the first thing, which will be decided among the people on the Day of Judgement — 208
[9]The decisive prohibition of bloodshed, (violation of) honors and (seizing) the property (of others illegally) — 210
[10]The validity of the confession of committing the murder, and the one whose man is murdered is entitled to take retribution, though it is desirable to beg his pardon — 212
[11]The blood money of the fetus, and the obligation of paying the blood money for the unintentional murder or the semi-intentional murder — 216
(29)The Book Of Legal Punishments — 220
[1]The legal punishment of theft — 220
[2]Cutting (the hand of) the thief belonging to a high social class, and forbiddance of intercession for canceling the legal punishments — 222
[3]The legal punishment of committing adultery — 224
[4]Stoning to death the married adulterer — 226
[5]What about him who confessed of committing adultery — 226
[6]Stoning to death the adulterers from Jews and the non-Muslims under the protection of Muslims — 238
[7]Postponing the execution of the legal punishment on the woman who is in the state of delivery — 246
[8]The legal punishment of (drinking) wine — 246
[9]The number of stripes for the scolding punishment — 250
[10]The legal punishments are expiations to their people — 250
[11]There is no compensation for the one injured by an animal, or by falling in a well, or because of working in mines — 252
(30)The Book Of Judgements — 254
[1]The defendant should take an oath to refute the claim — 254
[2]The judgement depending upon the oath and the witness — 254
[3]Passing the judgement might depend upon an apparent (though not true) evidence, and the more eloquent in expressing his plea can win the case — 254
[4]The case of Hind — 256
[5]Forbiddance to ask so many questions when there is no need, to withhold giving the rights of others, and to beg from others what is not one's right — 258
[6]The reward of the judge when he does his best to give a decision (depending upon his knowledge), correct or incorrect it might be — 260
[7]The undesirability that the judge should pass his judgements while being angry — 260
[8]Canceling the invalid judgements, and abrogating the new (religious) heresies — 260
[9]The best witness — 262
[10]The difference of those who try to reach a correct judgement — 262
[11]It is desirable for the judge to make peace between the two foes — 262
(31)The Book Of The Fallen Thing Which Is Picked up — 266
[1]The fallen thing of the pilgrim — 270
[2]Prohibition of milking the animals without excusing their owner — 272

٤ ـ باب الصائلِ على نَفْسِ الإنسان أو عضوِه إذا دَفَعَه المصول عليه فأتلفَ نفسَه أو عضوه لا ضمان عليه 205
٥ ـ بابُ إثْبَاتِ القِصَاصِ في الأسْنَانِ وما في معناها 207
٦ ـ باب ما يُبَاح به دَمُ المُسْلم 209
٧ ـ باب بَيَان إثم من سَنَّ القَتْل 209
٨ ـ بابُ المُجَازَاةِ بالدِّمَاءِ في الآخرة وأنها أوّلُ ما يُقْضى فيه بين النَّاسِ يَوْمَ القيامة 209
٩ ـ باب تَحْريم الدِّماء والأعراض والأمْوَال 211
١٠ ـ باب صحةِ الإقْرارِ بالقتلِ وتمكين ولي القتيل من القِصَاص، واستحباب طلب العفو منه 213
١١ ـ باب دِيَة الجَنِين، ووجوب الدِّيَة في قتل الخَطَأ وشبه العمد على عاقلة الجَاني 217
٢٩ ـ كتاب الحدود 221
١ ـ باب حَدِّ السَّرِقَة ونصابها 221
٢ ـ بابُ قَطْعِ السَّارِقِ الشَّريف وغيره، والنَّهْيِ عَنِ الشَّفَاعَةِ في الحُدُودِ 223
٣ ـ باب حَدِّ الزِّنَى 225
٤ ـ باب رَجْمِ الثَّيِّب في الزنا 227
٥ ـ باب مَنِ اعترفَ على نفسِهِ بالزنا 227
٦ ـ بابُ رَجْمِ اليَهُودِ أهْلِ الذِّمَّةِ في الزِّنَى 239
٧ ـ باب تَأخِير الحدّ عن النُّفَسَاء 247
٨ ـ باب حَدِّ الخَمْر 247
٩ ـ باب قَدْرِ أسْوَاطِ التَّعْزِير 251
١٠ ـ بابُ الحدودُ كَفَّاراتٌ لأهْلِهَا 251
١١ ـ باب جَرْحِ العَجْمَاء والمَعْدِن والبئر جُبَار 253
٣٠ ـ كِتَابُ الأقْضِيَة 255
١ ـ باب اليَمِيْنِ على المُدَّعَى عليه 255
٢ ـ باب القَضَاءِ باليمينِ والشاهد 255
٣ ـ بابُ الحُكْمِ بالظَّاهر واللَّحْنِ بالحُجَّة 255
٤ ـ باب قَضِيَّة هِنْد 257
٥ ـ بابُ النَّهْيِ عن كَثْرَةِ المسائل من غير حاجةٍ، والنَّهْيِ عن منع وهات. . . الخ 259
٦ ـ بابُ بيانِ أجرِ الحاكم إذا اجْتَهَد، فأصَاب أو أخْطَأ 261
٧ ـ بابُ كراهة قَضَاءِ القاضي وهو غَضْبَانُ 261
٨ ـ باب نقضِ الأحكام الباطلةِ، وردِّ مُحْدَثاتِ الأمورِ 261
٩ ـ باب بَيَانِ خير الشُّهود 263
١٠ ـ بابُ بيان اخْتِلافِ المُجْتَهِدِينَ 263
١١ ـ بابُ اسْتِحْبَابِ إصْلاحِ الحاكم بين الخَصْمَيْنِ 263
٣١ ـ كِتَابُ اللُّقَطَة 267
١ ـ باب في لُقَطَة الحَاجِّ 271
٢ ـ بابُ تَحْرِيمِ حَلْبِ المَاشية بغير إذْن مالكها 273

[3]What about hospitality — 272
[4]Desirability to spend the surplus wealth on one's brother — 274
[5]Desirability to mix the (remaining) provisions (of the people) together in case the provisions ran short — 274
(32)The Book Of Jihad And Expeditions — 276
[1]The permissibility of invading the unbelievers whom the call of Islam had already reached, without notifying them before the attack — 276
[2]Appointing the leaders of the expeditions by the imam, and his advice to them to abide by the etiquettes of war and the related matters — 276
[3]The order to make things easy (for the people) and to abandon (causing them to have) aversion (towards the religion of Islam) — 278
[4]Prohibition of breaching one's faith — 280
[5]Permissibility of using stratagem in war — 282
[6]The undesirability to hope for facing the enemy, and the order that one should be steadfast at the time of meeting (the enemy) — 282
[7]It is desirable to pray for victory when encountering the enemy — 284
[8]Prohibition of killing women and children in war — 284
[9]It is permissible to kill women and children during the night attacks but not intentionally — 284
[10]It is permissible to cut and burn the trees of the unbelievers — 286
[11]Making lawful the spoils of war specially for this (Muslim) nation — 286
[12]The spoils of war — 288
[13]The killer should get (as booty) the belongings of the killed one — 292
[14]Giving extra rewards to the fighters, and ransoming the Muslims with the captives (from the enemy) — 298
[15]What about the booty taken from the enemy with no war — 298
[16]The Prophet's saying: "We (The Prophets) should not be inherited, and whatever we leave should be used for charity" — 304
[17]The way of distributing the booty among the present people — 310
[18]The reinforcement of the angels in the holy battle of Badr, and making lawful the booty — 310
[19]Fastening and detaining the war prisoner and the permissibility of releasing him — 314
[20]Expelling the Jews from (the land of) Hijaz — 318
[21]Expelling both the Jews and the Christians from the Arab peninsula — 318
[22]Permissibility of fighting those who violated their treaty, and permissibility of allowing the people of a fort to surrender according to a judgement of a just arbitrator, qualified to pass judgements — 320
[23]Hastening to go forth towards the holy war, and giving priority to the more important action from among the two when choice is made between them — 324
[24]The Emigrants return the gifts of trees and date-palms given by the Ansar to them, after they became wealthy by virtue of the conquests — 324
[25]Permissibility of eating from the foodstuff of the booty in the house of war — 326
[26]The letter of The Prophet "Allah's blessing and peace be upon him" to Heraclius, calling him to embrace Islam — 328
[27]The letters sent by The Prophet "Allah's blessing and peace be upon him" to the kings of the unbelievers, calling them to (believe in) Allah — 332
[28]The holy battle of Hunain — 334

٣ ـ باب الضِّيَافَة ونحوها 273
٤ ـ بابُ اسْتِحْبَابِ المُوَاسَاةِ بِفُضُول المال 275
٥ ـ باب اسْتِحْبَابِ خَلْطِ الأَزْوَاد إذا قَلَّتْ والمواساة فيها 275
٣٢ ـ كِتَابُ الجِهَادِ والسِّيَرِ 277
١ ـ بابُ جَوَازِ الإغَارة على الكُفَّارِ الذين بَلَغَتْهُمْ دَعْوَةُ الإسلام من غير تَقَدُّمِ الإعْلام بالإغارة 277
٢ ـ بابُ تَأْمير الإمام الأُمَرَاء على البُعُوث ووَصِيَّتِهِ إيَّاهم بآداب الغزو وغيرها 277
٣ ـ بابٌ في الأَمْرِ بالتَّيْسِيرِ وتَرْكِ التَّنْفير 279
٤ ـ بابُ تَحْرِيمِ الغَدْرِ 281
٥ ـ بابُ جَوَازِ الخِدَاعِ في الحَرْبِ 283
٦ ـ بابُ كَرَاهَةِ تَمَنِّي لِقَاءِ العَدُوِّ، والأَمْرِ بالصَّبْرِ عند اللِّقَاءِ 283
٧ ـ بابُ اسْتِحْبَابِ الدُّعَاءِ بالنَّصْرِ عند لِقَاءِ العدُوِّ 285
٨ ـ باب تحريم قَتْل النِّسَاء والصِّبْيَان في الحرب 285
٩ ـ بابُ جَوَاز قَتْلِ النِّسَاءِ والصِّبْيَانِ في البَيَاتِ من غير تَعَمُّدٍ 285
١٠ ـ باب جواز قَطْعِ أشجارِ الكفارِ وتَحْرِيقِها 287
١١ ـ باب تَحْليلِ الغَنَائم لهذه الأُمَّة خاصَّة 287
١٢ ـ باب الأَنْفَالِ 289
١٣ ـ بابُ اسْتِحْقَاق القَاتِلِ سَلَبَ القَتِيلِ 293
١٤ ـ باب التَّنْفِيل وفداء المُسلمين بالأسارى 299
١٥ ـ بابُ حُكْمِ الفَيْءِ 299
١٦ ـ باب قول النبيِّ ﷺ: «لا نُورَثُ ما تَرَكْنا فهو صَدَقَةٌ» 305
١٧ ـ باب كيفية قِسْمة الغَنِيمة بين الحَاضرين 311
١٨ ـ بابُ الإمْدادِ بالمَلائكة في غَزْوَةِ بَدْرٍ وإبَاحَةِ الغَنَائِمِ 311
١٩ ـ باب رَبْطِ الأَسِير وحَبْسِه وجواز المنِّ عليه 315
٢٠ ـ بابُ إجْلاء اليَهُودِ مِنَ الحِجَازِ 319
٢١ ـ بابُ إخْرَاج اليَهُودِ والنَّصَارَى مِنْ جَزِيرة العَرَبِ 319
٢٢ ـ باب جوازِ قتالِ من نَقَضَ العهدَ، وجواز إنزالِ أهل الحصن على حُكم حاكمٍ عَدْلٍ أهلٍ للحكم
321
٢٣ ـ باب من لَزِمَه أمرٌ فدخلَ عليه أمرٌ آخر 325
٢٤ ـ بابُ ردِّ المهاجرينَ إلى الأنصار منائِحَهُم من الشجر والثمر حين استغنوا عنها بالفتوح 325
٢٥ ـ بابُ أَخْذِ الطَّعَام من أرضِ العَدُو 327
٢٦ ـ باب كتاب النبيِّ ﷺ إلى هِرَقْل يدعوه إلى الإسلام 329
٢٧ ـ بابُ كُتُبِ النبيِّ ﷺ إلى مُلُوكِ الكُفَّارِ يَدْعُوهُمْ إلى الله عزَّ وجلَّ 333
٢٨ ـ باب غَزْوَةِ حُنَيْن 335

[29]The holy battle of Ta'if — 340
[30]The holy battle of Badr — 340
[31]The conquest of Mecca — 342
[32]Removing the idols from around Ka'ba — 348
[33]No Quraishi person would be killed as bound hand and foot after the Conquest (of Mecca) — 350
[34]The treaty of Al-Hudaibiya — 350
[35]Sticking to the covenant — 356
[36]The holy battle of the Confederates — 358
[37]The holy battle of Uhud — 360
[38]The severe anger of Allah with those (unbelievers) killed by The Messenger of Allah "Allah's blessing and peace be upon him". — 362
[39]The hurt received by The Messenger of Allah "Allah's blessing and peace be upon him" from the unbelievers and the hypocrites — 362
[40]The supplication of The Prophet, and his patience on the hurt inflicted by the hypocrites — 368
[41]Killing Abu Jahl — 372
[42]Killing Ka'b Ibn Al-Ashraf — 372
[43]The holy battle of Khaibar — 374
[44]The holy battle of the Confederates (or the Ditch) — 380
[45]The holy battle of Dhu-Qarad — 382
[46]Allah's saying: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24) — 396
[47]The women's taking part with men in the holy battles — 398
[48]Women participants in jihad might be given something (from the booty) but not a regular share, and prohibition of killing children of the enemy during the war — 400
[49]The number of the holy battles of The Prophet "Allah's blessing and peace be upon him" — 404
[50]The holy battle of Dhat Ar-Riqa — 406
[51]Undesirability to seek for the help of an unbeliever in war — 406
(33)The Book Of Ruling — 410
[1]The people are subservient to Quraish and the caliphate is the right of those of Quraish — 410
[2]Appointing anyone as one's successor or giving up the question of appointment — 414
[3]Forbiddance of demanding or being eager to become a ruler — 416
[4]Undesirability of getting a position of authority without necessity — 418
[5]The merits of a just ruler and the demerits of a tyrant ruler — 418
[6]The grievous prohibition of misappropriation — 422
[7]The prohibition of (accepting) the gifts of the employees — 424
[8]The obligation of obeying the rulers in whatever is not sinful, and prohibition of it in whatever is sinful — 428
[9]A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors) — 434

٢٩ ـ باب غَزْوَةِ الطَّائف 341
٣٠ ـ باب غَزْوَةِ بَدْر 341
٣١ ـ باب فَتْح مَكَّة 343
٣٢ ـ بابُ إزالة الأصْنَامِ مِنْ حَوْلِ الكَعْبَةِ 349
٣٣ ـ باب لا يُقتلُ قُرَشِيّ صبراً بعد الفتح 351
٣٤ ـ باب صُلْح الحُدَيْبِيَة في الحديبية 351
٣٥ ـ باب الوَفَاءِ بالعَهْدِ 357
٣٦ ـ باب غَزْوَةِ الأحْزَاب 359
٣٧ ـ باب غَزْوَةِ أُحُد 361
٣٨ ـ باب اشْتِدَادِ غضبِ الله على مَنْ قَتَلَه رسولُ الله ﷺ 363
٣٩ ـ باب ما لَقِيَ النبيُّ ﷺ من أذى المُشركين والمُنَافِقين 363
٤٠ ـ بابٌ في دُعَاءِ النَّبيّ ﷺ وصَبْرِهِ على أذَى المُنَافِقِينَ 369
٤١ ـ باب قَتْلِ أبي جَهْل 373
٤٢ ـ باب قَتْلِ كَعْبِ بن الأشْرَف طاغوت اليهود 373
٤٣ ـ باب غَزْوَةِ خَيْبَر 375
٤٤ ـ باب غَزْوَةِ الأحْزَاب، وهي الخَنْدَق 381
٤٥ باب غَزْوَة ذي قَرَد وغيرها 383
٤٦ ـ باب قول الله تعالى: ﴿وهو الذي كف أيديهم عنكم...﴾ الآية [الفتح: ٢٤] 397
٤٧ ـ باب غَزْوَةِ النِّسَاء مَعَ الرِّجَال 399
٤٨ ـ بابٌ النِّسَاءُ الغَازِيَاتُ يُرْضَخُ لَهُنَّ ولا يُسْهَمُ، والنَّهْيُ عن قَتْلِ صِبْيَان أهْلِ الحَرْبِ 401
٤٩ ـ باب عَدَدِ غَزَوَات النَّبيِّ ﷺ 405
٥٠ ـ باب غَزْوَةِ ذاتِ الرِّقَاعِ 407
٥١ ـ بابُ كراهة الاسْتِعَانَةِ في الغَزْوِ بِكَافِرٍ 407
٣٣ ـ كتاب الإمَارَة 411
١ ـ باب: «النَّاسُ تَبَعٌ لقُرَيْشٍ»، والخلافة في قريش 411
٢ ـ بابُ الاستِخْلَافِ وتَرْكِهِ 415
٣ ـ باب النَّهْي عن طَلَبِ الإمَارَة والحرص عليها 417
٤ ـ بابُ كَرَاهة الإمارة بغير ضَرُورَةٍ 419
٥ ـ باب فضيلة الإمام العادل وعقوبة الجائر، والحثّ على الرِّفْقِ بالرعية، والنهي عن إدْخَالِ المشَقَّة عليهم 419
٦ ـ باب غِلَظِ تَحْرِيم الغُلُول 423
٧ ـ بابُ تَحْرِيمِ هَدَايَا العُمَّالِ 425
٨ ـ باب وجوب طَاعَةِ الأمَرَاءِ في غير معصية وتحريمها في المعصية 429
٩ ـ باب الإمامُ جُنَّةٌ يُقَاتَلُ به مِنْ ورائِهِ ويُتَّقَى بِهِ 435

[10]Fulfilling the pledge of allegiance given to the caliphs is obligatory; and the caliph to whom allegiance is sworn first has supremacy over him who assumes power later — 436

[11]Patience at the tyranny of the governors and their undue preferences — 438

[12]Obedience should be shown to the (rulers) even if they withhold the people's due rights — 440

[13]It is obligatory to stick to the group of Muslims at the time of afflictions and at any state, and it is impermissible to show disobedience or to deviate from the group (of Muslims) — 440

[14]What about him, who tries to disrupt the unity of Muslims — 446

[15]When the pledge of allegiance is taken for two caliphs — 446

[16]Showing dislike to the rulers for violating the laws of the Shari'a, and abandoning fighting them as long as they perform prayers — 446

[17]The best and the worst of your rulers — 448

[18]It is desirable for a leader to take the pledge of allegiance from the troops when intending to fight, and what about the allegiance of Allah's pleasure under the tree — 450

[19]It is forbidden for an Emigrant to return to his native place to resettle there — 454

[20]No migration after the conquest of Mecca but the pledge of allegiance could be given (to a leader) on serving Islam, on fighting in the cause of Allah and on following the path of virtue — 454

[21]How the women swore fealty (to The Prophet) — 458

[22]Swearing fealty for listening to and obeying the orders of the leader as far as possible — 458

[23]The age of puberty — 458

[24]It is forbidden to take the Qur'an to the land of the infidels when it is feared that it might fall into their hands — 460

[25]Race between horses and their training for the competition — 460

[26]There is great benefit in the forelocks of the horses until the Day of Judgement — 462

[27]The undesirable qualities of horses — 464

[28]The merit of jihad and campaigning in the way of Allah — 464

[29]The merit of martyrdom in the cause of Allah — 468

[30]The merit of setting out in the cause of Allah in the morning and evening — 470

[31]The high position prepared by Allah for fighters in Allah's way in paradise — 472

[32]The one who is killed in the way of Allah will have all his sins obliterated except debt — 472

[33]The souls of the martyrs are in paradise; they are alive and find their sustenance from their lord — 474

[34]The merit of Jihad and keeping vigilance (over the enemy) — 474

[35]The two men, both of whom will enter paradise though one of them kills the other — 476

[36]What about a man who killed a disbeliever and embraced Islam — 478

[37]The merit of charity in the way of Allah and its manifold reward — 478

[38]The merit of helping the warrior (fighting in the way of Allah) with a mount to ride and looking after his family in his absence — 478

[39]The sacredness of the warriors' wives and the sin of him who betrays such a trust — 480

[40]Jihad is not obligatory for those who have a genuine excuse — 482

١٠ ـ باب وُجُوبِ الوَفَاءِ ببيْعَة الخُلَفَاءِ الأول فالأول 437
١١ ـ بابُ الأمْرِ بالصَّبْرِ عند ظُلْمِ الوُلاَةِ واستِئْثَارِهِمْ 439
١٢ ـ بابٌ في طَاعَةِ الأُمَرَاءِ وإنْ مَنَعُوا الحُقُوقَ 441
١٣ ـ بابُ وُجُوبِ مُلازمةِ جمَاعَةِ المُسْلِمين عند ظُهُورِ الفِتَنِ وفي كُلِّ حالٍ، وتَحْرِيمِ الخُرُوجِ على الطَّاعَةِ ومُفَارَقَةِ الجَمَاعَةِ 441
١٤ ـ بابُ مَنْ فَرَّق أمْرَ المسلمين وهو مُجْتَمِعٌ 447
١٥ ـ باب: «إذا بُويِعَ لخَلِيفَتَين» 447
١٦ ـ بابُ وُجُوبِ الإنكار على الأمراء فيما يُخَالِفُ الشَّرْع وتَرْكِ قِتَالِهِم ما صَلَّوْا ونحو ذلك 447
١٧ ـ بابُ خِيَارِ الأئِمَّةِ وشِرَارِهِمْ 449
١٨ ـ بابُ اسْتِحْبَابِ مُبَايَعَةِ الإمام الجَيْشَ عند إرادة القِتَالِ، وبَيَانِ بَيْعَةِ الرِّضْوَانِ تحت الشَّجَرَةِ . 451
١٩ ـ بابُ تَحْرِيم رُجُوعِ المُهَاجِرِ إلى اسْتِيطَانِ وَطَنِهِ 455
٢٠ ـ بابُ المُبَايعة بعد فَتْح مَكَّةَ على الإسلام والجِهَادِ والخَيْرِ، وبيان معنى: «لا هِجْرَةَ بَعْدَ الفَتْحِ» 455
٢١ ـ باب كيفية بَيْعَةِ النِّسَاء 459
٢٢ ـ باب البَيْعَة على السَّمْع والطَّاعَة فيما اسْتَطَاع 459
٢٣ ـ باب بيانِ سِنِّ البُلوغ 459
٢٤ ـ باب النَّهْي أنْ يُسَافَرَ بالمصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم 461
٢٥ ـ باب المُسَابقة بين الخَيْل وتضميرها 461
٢٦ ـ بابٌ: «الخَيْلُ في نَوَاصِيها الخَيْرُ إلى يَوْمِ القِيَامَةِ» 463
٢٧ ـ بابُ ما يُكْرَهُ من صِفَاتِ الخَيْل 465
٢٨ ـ باب فَضْلِ الجِهَادِ والخروج في سبيل الله 465
٢٩ ـ بابُ فَضْلِ الشَّهَادَةِ في سبيل الله تعالى 469
٣٠ ـ باب فَضْلِ الغَدْوَة والرَّوْحَة في سبيلِ الله 471
٣١ ـ بابُ بيان ما أعدَّه الله تعالى للمُجَاهِدِ في الجَنَّةِ من الدَّرَجَاتِ 473
٣٢ ـ باب مَنْ قُتِلَ في سبيلِ الله كُفِّرَتْ خَطَايَاه إلا الدَّين 473
٣٣ ـ باب في بيان أن أرْوَاحَ الشُّهَدَاء في الجَنَّة وأنهم أحياء عند ربهم يرزقون 475
٣٤ ـ بابُ فَضْلِ الجِهَادِ والرِّبَاطِ 475
٣٥ ـ باب بَيَانِ الرَّجُلَيْن يَقْتُلُ أحدُهُما الآخرَ يَدْخلانِ الجَنَّةَ 477
٣٦ ـ بابُ مَنْ قَتَلَ كافراً ثم أسْلَمَ 479
٣٧ ـ باب فَضْلِ الصَّدَقَةِ في سبيلِ الله وتضعيفها 479
٣٨ ـ بابُ فَضْل إعانة الغازي في سبيل الله بمَرْكُوبٍ وغيره وخِلافَتِهِ في أهْلِهِ بِخَيْرٍ 479
٣٩ ـ باب حُرْمَةِ نِسَاء المُجَاهِدِين وإثم من خانهم فيهن 481
٤٠ ـ بابُ سُقُوطِ فَرْضِ الجِهَادِ عن المَعْذُورِينَ 483

[41]The proof that the martyr would attain paradise — 482
[42]One who fights that the word of Allah should be exalted fights in the cause of Allah 488
[43]Whoever fights for showing off and gaining reputation would be doomed to the fire (of Hell) — 490
[44]The reward of the one who fights and gets his share of the booty and of the one (who fights) but does not get any booty — 492
[45]The Prophet's saying: "A man's deeds are considered as true by his intentions." — 492
[46]Desirability of seeking for martyrdom in the cause of Allah Almighty — 492
[47]Condemnation of the one who died but never fought in the way of Allah nor did he ever hope or decide to set out for jihad — 494
[48]The reward of those who could not join a jihad expedition because of illness or some other excuse — 494
[49]The merit of joining a naval expedition for jihad — 494
[50]The merit of keeping vigilance in the way of Allah "exalted and Hallowed be He" – 496
[51]The martyrdoms — 498
[52]The merit of archery and inducing others to learn it and condemnation of one who learnt it and then neglected it — 500
[53]The prophet's saying: "A group of people from my nation will remain on the right path and continue to be triumphant; their opponents shall not be able to cause any harm to them" — 500
[54]Keeping the benefit of the animals in view during a journey and forbiddance of halting for the night on the track — 504
[55]Travelling is a tortuous experience; and desirability of a traveller's hastening to return to his family after accomplishing his purpose — 504
[56]Undesirability to return from journey to one's family at night — 504
(34)The Book Of Games and Slaughtered Animals That Could Be Eaten — 508
[1]Hunting with the help of the trained dogs — 508
[2]When the game goes out of one's sight and then he finds it later — 512
[3]Prohibition of eating fanged beasts of prey and birds with talons — 514
[4]It is permissible to eat the dead animals of water — 514
[5]The prohibition of eating the meat of donkeys — 518
[6]Eating the meat of horses — 524
[7]Permissibility of (eating the meat of) the mastigure — 524
[8]Permissibility of (eating) the locusts — 534
[9]Permissibility of (eating) the hare — 534
[10]Permissibility of using what enables one to hunt a game, and disapproval of flinging of small pebbles — 534
[11]Good attitude even in slaughtering and killing, and (the necessity of) sharpening the knife — 536
[12]Forbiddance to tie animals (and make them targets of arrows or so) — 536
(35)The Book Of Sacrifices — 540
[1]Its time — 540
[2]The age of the animal that should be sacrificed — 546
[3]It is better to sacrifice the animal with one's own hand, and it is better to recite "In the name of Allah" and "Allah is Greater" — 548

٤١ ـ باب ثُبوتِ الجَنَّة للشهيد 483
٤٢ ـ باب: «مَنْ قَاتَلَ لتكونَ كلمةُ الله هي العُلْيَا فهو في سبيل الله» 489
٤٣ ـ باب مَنْ قَاتَل للرِّيَاء والسُّمْعَة استحق النار 491
٤٤ ـ باب بيان قدر ثَوَابِ من غَزَا فَغَنِمَ ومَنْ لم يَغْنَم 493
٤٥ ـ باب قوله ﷺ «إنَّما الأعمالُ بالنِّيَّة» وأنه يدخل فيه الغزو وغيره من الأعمال 493
٤٦ ـ بابُ اسْتِحْبَابِ طَلَبِ الشَّهَادة في سبيل الله تعالى 493
٤٧ ـ باب ذَمِّ مَنْ مَاتَ ولم يَغْزُ ولم يُحَدِّثْ نَفْسَهُ بالغَزْوِ 495
٤٨ ـ باب ثوابِ من حَبَسَه عن الغزو مَرَضٌ أو عُذْرٌ آخر 495
٤٩ ـ باب فَضْلِ الغَزْوِ في البَحْر 495
٥٠ ـ باب فَضْلِ الرِّبَاط في سبيلِ الله عزّ وجلّ 497
٥١ ـ باب بَيَانِ الشُّهَداء 499
٥٢ ـ باب فضل الرَّمْي والحثّ عليه، وذم من عَلِمَه ثم نَسِيَه 501
٥٣ ـ باب قوله ﷺ: «لا تَزَالُ طائفةٌ من أُمتي ظَاهِرِين على الحَقِّ، لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ» 501
٥٤ ـ بابُ مُرَاعَاةِ مَصْلَحَةِ الدَّوَابِّ في السَّيْر والنَّهْي عن التَّعْرِيسِ في الطَّريق 505
٥٥ ـ بابٌ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ» واسْتِحْبَابُ تَعْجِيل المُسَافِرِ إلى أهله بعد قَضَاءِ شُغْلِهِ 505
٥٦ ـ بابُ كَرَاهَةِ الطُّرُوق؛ وهو الدُّخُولُ ليلاً، لمن وَرَدَ مِنْ سَفَرٍ 505
٣٤ ـ كِتَابُ الصَّيْدِ والذَّبَائِحِ وما يُؤْكَلُ مِنَ الحَيَوانِ 509
١ ـ باب الصَّيْدِ بالكلاب المعلَّمة 509
٢ ـ باب إذا غَابَ عنه الصَّيْدُ ثُمَّ وَجَدَهُ 513
٣ ـ باب تحريم أكلِ كلِّ ذِي نابٍ من السِّبَاعِ وكُلِّ ذِي مِخْلَبٍ من الطَّيْر 515
٤ ـ بابُ إبَاحَةِ مَيْتَاتِ البَحْرِ 515
٥ ـ بابُ تَحْرِيمِ أَكْلِ لَحْمِ الحُمُرِ الإنْسِيَّة 517
٦ ـ باب في أَكْلِ لُحُومِ الخَيْلِ 525
٧ ـ باب إباحة الضَّبِّ 525
٨ ـ باب إباحة الجَرَادِ 535
٩ ـ باب إباحة الأَرْنَب 535
١٠ ـ بابُ إباحة ما يُسْتَعَانُ به على الاصْطِيَادِ والعَدْوِ وكراهة الخَذْفِ 535
١١ ـ بابُ الأمر بإحسان الذَّبْح والقَتْلِ وتَحْدِيدِ الشَّفْرَة 537
١٢ ـ باب النَّهي عن صَبْرِ البَهَائم 537
٣٥ ـ كِتَابُ الأَضَاحِي 541
١ ـ بابُ وَقْتِهَا 541
٢ ـ باب سِنِّ الأُضْحِيَة 547
٣ ـ بابُ اسْتِحْبَابِ الضَّحِيَّةِ وذَبْحِها مباشرةً بلا تَوْكِيل، والتسمية والتكبير 549

[4]Permissibility of slaughtering the animal with whatever causes the blood to flow, except tooth, nail and bone — 550
[5]It was forbidden to eat the meat of sacrificial animals beyond three days at the beginning of Islam, but this was abrogated, and now it is permissible — 552
[6]What about Fara and Atira — 556
[7]It is forbidden for one who intends to offer a sacrifice to get his hair or nails cut after the beginning of Dhul-Hijja — 558
[8]It is forbidden to slaughter (a sacrificial animal by the name of) anyone other than Allah, the exalted, and the curse be upon him who does it — 560
(36)The Book Of Drinks — 562
[1]The prohibition of the wine and all intoxicants — 562
[2]It is forbidden to prepare vinegar from wine — 568
[3]Forbiddance of using wine as a medical treatment — 568
[4]The wine is prepared from dates and grapes — 568
[5]It is undesirable to mix dry dates with grapes for preparing Nabidh — 570
[6]It is forbidden to prepare Nabidh in pitched receptacle, dry gourd, green jar, and hollow stumps — 574
[7]Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful — 586
[8]The punishment of him who drank wine in the world would be that he should be deprived of it in the hereafter — 590
[9]Permissibility of Nabidh, which has not become strong and has not turned into intoxicant — 590
[10]Permissibility of drinking milk — 596
[11]Drinking Nabidh, covering the vessels, and tightening the mouths of water skins — 598
[12]the command to cover the vessels, tie the mouths of water skins, close the doors and recite the name of Allah over them, etc. — 598
[13]The etiquettes of eating and drinking — 602
[14]Undesirability to drink water while standing — 606
[15]Drinking from Zamzam while standing — 608
[16]It is disgusting to breathe in a vessel and it is desirable to breathe three times outside the vessel (while drinking) — 608
[17]Desirability to circulate water or milk (in a gathering beginning) from the right side of the one who serves — 610
[18]Desirability to lick the fingers and the dish (after finishing the meal) and eat the fallen morsel after removing whatever dirt sticking to it, and undesirability to wipe one's hand before licking it — 612
[19]What should the guest do if an uninvited person accompanies him and the desirability of inviting him to the meal — 616
[20]It is permissible for the guest to accompany with him anyone when he is confident that the host shall be pleased — 618
[21]Permissibility of eating soup and the merit of eating pumpkin — 626
[22]It is desirable to take out stones from the dates and it is desirable for the guest to invoke blessing for the host — 628
[23]Eating snake cucumber with fresh dates — 628
[24]Showing humility while eating and how one sits — 628
[25]It is forbidden to eat two dates or morsels at a time — 630
[26]It is permissible to store dates and corn as sustenance of one's children — 630
[27]The excellence of the dates of Medina — 630

٤ ـ بابُ جَوَازِ الذَّبْحِ بكل ما أَنْهَرَ الدَّمَ إلاَّ السِّنَّ والظُّفُرَ وسائر العِظَامِ 551
٥ ـ بابُ بَيَانِ ما كانَ من النَّهْيِ عن أكل لُحُوم الأضاحي بعد ثلاثٍ في أول الإسلام... الخ 553
٦ ـ باب الفَرَعِ والعَتِيرَةِ 557
٧ ـ بابُ نَهْيِ مَنْ دَخَلَ عليه عَشْرُ ذي الحِجَّةِ وهو مُرِيدٌ التَّضْحِيَةَ أنْ يَأْخُذَ مِنْ شَعَرِهِ أو أظفاره شيئاً 559
٨ ـ بابُ تَحْرِيمِ الذَّبْحِ لغير الله تعالى ولَعْنِ فَاعِلِهِ 561
٣٦ ـ كِتَابُ الأَشْرِبَةِ 563
١ ـ بابُ تَحْرِيمِ الخَمْرِ، وبيان أنها تكون من عَصِيرِ العِنَبِ ومن التَّمْرِ والبُسْرِ والزَّبِيبِ وغيرها مما يُسْكِرُ 563
٢ ـ بابُ تَحْرِيمِ تَخْلِيلِ الخَمْرِ 569
٣ ـ بابُ تَحْرِيمِ التَّدَاوي بالخَمْرِ 569
٤ ـ باب بيان أن جميعَ ما يُنبذُ مما يُتخذ من النَّخْلِ والعنبِ يُسمى خمراً 569
٥ ـ بابُ كَرَاهَةِ انْتِبَاذِ التَّمْرِ والزَّبِيبِ مَخْلُوطَيْنِ 571
٦ ـ باب النهي عن الانتباذِ في المُزَفَّتِ والدُّبَّاءِ والحَنْتَمِ والنَّقِيرِ... الخ 575
٧ ـ باب بيان أن كلَّ مُسْكِرٍ خمر، وأنَّ كلَّ خمر حرام 587
٨ ـ بابُ عُقُوبَةِ مَنْ شَرِبَ الخَمْرَ إذا لم يَتُبْ منها بمَنْعِهِ إيَّاها في الآخرة 591
٩ ـ باب إباحةِ النبيذِ الذي لم يَشْتَدَّ ولم يَصِرْ مُسْكِراً 591
١٠ ـ بابُ جَوَازِ شُرْبِ اللَّبَنِ 597
١١ ـ بابٌ في شُرْبِ النَّبِيذِ وتَخْمِيرِ الإِنَاءِ 599
١٢ ـ بابُ الأَمْرِ بتَغْطِيَةِ الإناء وإيكاء السِّقَاء وإغْلاق الأبواب وذِكْرِ اسْمِ الله عليها، وإطْفاء السِّرَاجِ والنار عند النوم وكفُّ الصبيان والمواشي بعد المغرب 599
١٣ ـ بابُ آداب الطَّعَامِ والشَّرَابِ وأحْكَامِهِمَا 603
١٤ ـ باب كراهية الشُّرْبِ قائماً 607
١٥ ـ باب في الشُّرْبِ من زَمْزَمَ قائماً 609
١٦ ـ باب كراهة التَّنَفُّسِ في نفس الإِنَاءِ واستحباب التنفس ثلاثاً خارج الإناء 609
١٧ ـ بابُ اسْتِحْبَابِ إِدَارَةِ الماء واللَّبَنِ ونحوهما عن يَمِينِ المُبْتَدِىءِ 611
١٨ ـ بابُ اسْتِحْبَابِ لَعْقِ الأصابع والقَصْعَةِ وأكْلِ اللُّقْمَةِ السَّاقطة بعد مَسْحِ ما يُصيبها من أذًى وكراهة مَسْحِ اليَدِ قبل لَعْقِهَا 613
١٩ ـ بابُ ما يَفْعَلُ الضَّيْفُ إذا تَبِعَهُ غَيْرُ مَنْ دعاه صاحبُ الطَّعام، واسْتِحْبَابِ إِذْنِ صاحب الطعام للتابع 617
٢٠ ـ بابُ جواز اسْتِتْبَاعِهِ غَيْرَه إلى دار مَنْ يثق برضاه بذلك... الخ 619
٢١ ـ بابُ جَوَازِ أَكْلِ المَرَقِ، واستحباب أَكْلِ اليَقْطِينِ، وإيثار أهل المائدة بعضهم بعضاً وإن كانوا ضِيفَاناً إذا لم يَكْرَهْ ذلك صَاحِبُ الطَّعَامِ 627
٢٢ ـ بابُ استحباب وَضْعِ النَّوَى خارج التَّمْرِ واستحباب دُعَاءِ الضَّيْفِ لأهل الطعام... الخ ... 629
٢٣ ـ باب أَكْلِ القِثَّاءِ بالرُّطَبِ 629
٢٤ ـ بابُ استحباب تَوَاضُعِ الآكِلِ وصِفَةِ قُعُودِهِ 629
٢٥ ـ بابُ نَهْيِ الآكل مع جَمَاعَةٍ عن قِرَانِ تَمْرَتَيْنِ ونحوهما في لُقْمَةٍ إلا بإذْنِ أصحابه 631
٢٦ ـ بابٌ في ادِّخَارِ التَّمْرِ ونحوه من الأَقْوَاتِ للعِيَالِ 631
٢٧ ـ بابُ فَضْلِ تَمْرِ المَدِينَةِ 631

[28]Excellence of truffles and they are used as a medicine for the eyes — 632
[29]The merit of (eating) the fruits of the Arak tree — 634
[30]The merit of vinegar as a condiment — 634
[31]It is permissible to eat garlic, but (it is desirable) to avoid it when one intends to talk to important persons — 636
[32]Showing hospitality to one's guest and the excellence of giving preference to him – 638
[33]Excellence of sharing the small food — 648
[34]A Muslim eats in one intestine and an infidel eats in seven intestines — 650
[35]One should not criticize food — 650
(37)The Book Of Clothes And Adornment — 654
[1]The prohibition of using the gold and silver utensils in eating and drinking for both men and women — 654
[2]The prohibition of the gold ring for men — 654
[3]It is permissible for the man to wear silk in case he suffers from itch or so — 666
[4]It is forbidden for a man to wear clothes dyed with yellowish discharge — 668
[5]The merit of wearing the Yemenite garments — 670
[6](It is desirable to) show modesty in one's clothes, and it is better to wear coarse clothes, and it is permissible to wear cloth made of hair — 670
[7]It is permissible to use carpets — 672
[8]disapproval of keeping beddings and clothes more than one needs — 672
[9]It is forbidden to drag one's garment out of haughtiness or pride — 672
[10]Forbiddance of strutting and pride of one's fine garment — 676
[11]It is impermissible for men to wear the gold signet ring — 676
[12]The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring in which the following phrase was engraved "Muhammad The Messenger of Allah" which his successors wore after him — 678
[13]The messenger of Allah took a signet ring when he decided to send messages to the non-Arabs — 680
[14]Throwing away the signet rings — 680
[15]The silver ring of Abyssinian stone — 682
[16]Wearing the signet ring on one's little finger — 682
[17]It is forbidden to wear the ring on the middle finger as well as on the index finger – 682
[18]It is desirable to wear sandals — 684
[19]It is desirable to put on sandals starting with the right foot, and to take them off starting with the left foot; and it is undesirable to walk wearing a single sandal — 684
[20]Forbiddance of wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment ·without having a part of it over the private parts — 686
[21]Forbiddance of lying down on one's back, putting one's foot over the other — 686
[22]Permissibility of putting one's leg over the other while lying — 688
[23]It is forbidden for men to apply saffron (to their clothes) — 688
[24]It is desirable to dye one's white hair with yellow or red and black is prohibited — 688
[25]Opposing the Jews by dying (the hair) — 690

٢٨ ـ بابُ فَضْلِ الكَمْأَة ومداواة العَيْنِ بها 633
٢٩ ـ بابُ فَضيلَة الأَسْوَد من الكَبَاث 635
٣٠ ـ بابُ فَضِيلَةِ الخَلِّ والتَّأَدُّم به 635
٣١ ـ بابُ إِبَاحَةِ أَكْلِ الثُّوم، وأنه ينبغي لمن أراد خِطَابَ الكِبَارِ تَرْكُهُ وكذا ما في معناه 637
٣٢ ـ بابُ إِكْرَام الضَّيْفِ وفَضْلِ إيثاره 639
٣٣ ـ بابُ فَضِيلَةِ المُوَاسَاةِ في الطَّعَام القليل، وأنَّ طعام الاثنين يكفي الثلاثةَ ونحو ذلك 649
٣٤ ـ باب المُؤمِنُ يَأْكُلُ في مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ في سَبْعَةِ أَمْعَاء 651
٣٥ ـ باب لاَ يَعِيبُ الطَّعَامَ 651
٣٧ ـ كتابُ اللِّبَاسِ والزِّينَةِ 655
١ ـ بابُ تَحْرِيمِ اسْتِعْمَالِ أَوانِي الذَّهَبِ والفِضَّةِ في الشُّرْبِ وغيره على الرِّجَال والنِّساء 655
٢ ـ بابُ تَحْرِيمِ استعمال إناءِ الذَّهَب والفِضَّةِ على الرِّجَال والنِّساء، وخَاتَمِ الذَّهَبِ والحَرِيرِ على الرِّجَالِ، وإباحته للنساء، وإباحة العَلَم ونحوه للرجل ما لم يَزِدْ على أَرْبَعِ أَصَابِعَ 655
٣ ـ بابُ إِبَاحَةِ لُبْسِ الحَرِيرِ للرَّجُلِ إذا كان به حِكَّةٌ أو نحوها 667
٤ ـ باب النَّهْيِ عن لُبْسِ الرَّجُلِ الثَّوبَ المُعَصْفَر 669
٥ ـ بابُ فَضْلِ لِبَاسِ ثِيَابِ الجِبَرَةِ 671
٦ ـ بابُ التَّوَاضُعِ في اللِّبَاسِ والاقتصارِ على الغَلِيظِ منه واليَسِيرِ من اللباس والفراش. . . الخ .. 671
٧ ـ باب جواز اتخاذ الأَنْمَاطِ 673
٨ ـ بابُ كَرَاهَةِ ما زاد على الحَاجَةِ من الفِرَاشِ واللِّبَاسِ 673
٩ ـ بابُ تَحْرِيمِ جَرِّ الثَّوْبِ خُيَلاَءَ، وبيان حَدِّ ما يجوز إرخاؤه إليه وما يُسْتَحَبُّ 673
١٠ ـ بابُ تَحْرِيمِ التَّبَخْتُرِ في المَشْيِ مع إعجابه بثيابه 677
١١ ـ بابُ تَحْرِيمِ خاتَمِ الذَّهَبِ على الرِّجَالِ ونَسْخِ ما كان من إباحَتِهِ في أَوَّلِ الإسلام 677
١٢ ـ بابُ لُبْسِ النبيِّ ﷺ خَاتَماً من وَرِقٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ الله، ولُبْسِ الخُلَفَاءِ له مِنْ بعده 679
١٣ ـ بابٌ في اتِّخَاذِ النبيِّ ﷺ خاتَماً لمن أراد أن يَكْتُبَ إلى العَجَمِ 681
١٤ ـ بابٌ في طَرْحِ الخَوَاتِمِ 681
١٥ ـ بابٌ في خاتَمِ الوَرِقِ فَصُّهُ حَبَشِيٌّ 683
١٦ ـ بابٌ في لُبْسِ الخاتَمِ في الخِنْصِرِ من اليد 683
١٧ ـ باب النَّهْيِ عن التَّخَتُّمِ في الوُسْطَى والَّتي تَلِيها 683
١٨ ـ بابُ اسْتِحْبَابِ لُبْسِ النِّعَالِ وما في مَعْنَاها 685
١٩ ـ بابُ اسْتِحْبَابِ لُبْسِ النَّعْلِ في اليمينِ أَوَّلاً، والخَلْعِ مِنَ اليُسْرَى أَوَّلاً، وكراهة المَشْيِ في نَعْلٍ واحدةٍ 685
٢٠ ـ باب النَّهْيِ عَنِ اشْتِمَالِ الصَّمَّاء، والاحْتِبَاء في ثَوْبٍ وَاحِدٍ 687
٢١ ـ باب في منع الاسْتِلْقَاءِ على الظَّهْر، وَوَضْعِ إِحْدَى الرِّجْلَيْنِ على الأُخْرَى 687
٢٢ ـ باب في إباحة الاسْتِلْقَاءِ وَوَضْعِ إِحْدَى الرِّجْلَيْنِ على الأُخْرَى 689
٢٣ ـ باب نَهْيِ الرَّجُلِ عن التَّزَعْفُرِ 689
٢٤ ـ بابُ اسْتِحْبَابِ خِضَابِ الشَّعر بصُفْرَةٍ أو حُمْرَةٍ وتحريمه بالسَّوادِ 689
٢٥ ـ باب في مُخَالَفَةِ اليَهُودِ في الصَّبْغِ 691

[26]Forbiddance of making a picture of an animated thing, and the angels never enter a house in which there is a dog or a picture — 690

[27]Disapproval of having a dog and a bell on journey — 702

[28]disapproval of hanging the necklace round the camel's neck — 702

[29]It is forbidden to beat the animal on the face or cauterize at the face — 702

[30]Permissibility of cauterizing the animal on any part of the body except the face — 704

[31]Disapproval of leaving a tuft of hair here and a tuft of hair there (after getting one's head shaved) — 706

[32]It is forbidden to sit at the roadsides, and (it is obligatory) to respect the rights of the road — 706

[33]It is forbidden to lengthen the hair or to get one's hair lengthened (by adding false hair to the head), to practice tattooing or to get oneself tattooed, to remove the hair from the face or to ask for it, and to make artificial spaces between teeth in order to change Allah's creation — 706

[34]The women who are naked even though they are dressed, who are inclined (towards the mischief) and prompt others to be inclined as such — 712

[35]It is forbidden to wear the garment of falsehood, and to falsely tell of a thing which one has not been given — 712

Contents — 714

٢٦ ـ بابُ تَحْرِيمِ تَصْوِيرِ صُورَةِ الحَيَوانِ وتَحْرِيم اتّخاذِ ما فيه صُورةٌ غير مُمْتَهَنَةٍ بالفَرْشِ ونحوه، وأنَّ الملائكةَ عليهم السلام لا يَدْخلون بيتاً فيه صورةٌ ولا كلبٌ 691
٢٧ ـ بابُ كَرَاهَةِ الكَلْبِ والجَرَسِ في السَّفَرِ 703
٢٨ ـ باب كراهة قِلاَدَةِ الوَتَرِ في رَقَبَةِ البَعِيرِ 703
٢٩ ـ بابُ النَّهْيِ عن ضَرْبِ الحَيَوَانِ في وَجْهِهِ ووَسْمِهِ فيه 703
٣٠ ـ بابُ جَوَازِ وَسْمِ الحيوان غير الآدمي في غير الوَجْهِ ونَدْبِهِ في نَعَمِ الزَّكَاةِ والجِزْيَةِ 705
٣١ ـ باب كراهة القَزَعِ 707
٣٢ ـ بابُ النَّهْيِ عَنِ الجُلُوسِ في الطُّرُقات وإعطاء الطريق حَقَّهُ 707
٣٣ ـ باب تحريم فعل الوَاصِلَة والمُسْتَوْصِلَة والوَاشِمَة والمُسْتَوشِمَة، والنَّامِصَة والمُتَنَمِّصَةِ والمُتَفَلِّجَات، والمُغَيِّرَات خَلْقَ اللَّهِ 707
٣٤ ـ بابُ النِّسَاء الكَاسِيَات العَارِيَات المائلات المميلات 713
٣٥ ـ بابُ النَّهْيِ عن التَّزْوِيرِ في اللِّبَاسِ وغيره والتَّشَبُّعِ بما لم يُعْطَ 713
فهرس المحتويات 715

دار الكتب العلمية
DKI
DAR AL-KOTOB AL-ILMIYAH
DKI